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OF THE

SYRIAC MANUSCRIPTS

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A CATALOGUE

OF THE

SYRIAC MANUSCRIPTS

PRESERVED IN THE LIBRARY

OF THE

UNIVERSITY OF CAMBRIDGE

BY THE LATE

WILLIAM WRIGHT, LL.D.,

FORMERLY SIR THOMAS ADAMS PROFESSOR OF ARABIC.

WITH AN INTRODUCTION AND APPENDIX

BY

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FELLOW OF GONVILLE AND CAIUS COLLEGE.

IN TWO VOLUMES

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Paper, about $7\frac{7}{8}$ in. by $5\frac{3}{8}$; 258 leaves, some of which are mutilated, especially ff. 49, 107, 108, 120, 123, 124, 126, 127, 130, 227, 229, and 230. The quires, signed with letters, are 29 in number, of 10 leaves. Eight leaves are wanting at the beginning, and two at the end, and there are lacunae after ff. 1, 9, 69, 77, 127, 135, 143, 151, 161, 169, 177, 217, 223, 233, 241, 248, and 251. There are from 26 to 34 lines in a page. The writing is a good, regular, Jacobite serṭā of the xiiith cent. The contents are as follows.

1. History of John the less or the younger, f. 1 *a*,

ܝܘܚܢܢ ܙܥܘܪܐ ܐܘ ܫܢܝܐ

Imperfect.

2. History of Abbā Bīshāï, written by John the less, f. 20 *a*,

ܬܫܥܝܬܐ ܕܐܒܐ ܒܝܫܝ ܐܝܬ ܠܗ ܫܒܚ ܐܘ ܫܦܪ ܕܝܘܚܢܢ ܙܥܘܪܐ

ܕܐܬܝܠܕ ܒܟܪܟ ܢܝܪ.

3. History of the senator Xenophon, his wife Maria, and their sons John and Arcadius, who all entered convents, f. 36 *b*,

ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܙܥܘܪܐ ܕܒܪ ܟܣܢܘܦܘܢ ܓܒܪܐ ܪܒܐ ܘܡܪܝܐ

ܐܢܬܬܗ ܘܒܢܘܗܝ ܝܘܚܢܢ ܘܐܪܟܕܝܘܣ ܕܟܠܗܘܢ ܒܛܠܘ ܒܕܝܪ.

4. History of Macarius the great, the Egyptian, f. 44 *a*,

ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܙܥܘܪܐ ܐܘ ܡܟܪܝܘܣ ܪܒܐ ܡܨܪܝܐ.

5. History of Abbā Shanūdīn or Sanutius, f. 66 *a*,

ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܙܥܘܪܐ ܐܘ ܐܒܐ ܫܢܘܕܝ ܡܢܙܚܐ.

Slightly imperfect.

6. History of Maximus and Domitius, f. 77 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܗܠܝܢ ܬܪ̈ܝܢ ܛ̈ܠܝܐ: ܒ̈ܢܝ ܡ̈ܠܟܐ:
ܡܟܣܝܡܘܣ (*sic*) ܘܕܘܡܛܝܘܣ: ܒ̈ܢܘܗܝ ܕܘܠܢܛܝܢܘܣ (*sic*)
ܡܠܟܐ ܕܪ̈ܗܘܡܝܐ. ܕܗܘܘ ܕܝܪ̈ܝܐ ܒܡܕܒܪܐ ܕܐܣܩܝܛܝܣ.
ܕܒܩܘ̈ܡܝܗܘܢ ܐܒܐ ܡܩܪܝ ܗܘܐ.

Slightly imperfect.

7. History of Antony, f. 94 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܐܒܐ ܐܢܛܘܢܝܘܣ ܪܫܐ ܕܝܚܝ̈ܕܝܐ.

8. History of Evagrius, f. 123 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܐ[ܒܐ ܡܪܝܫܐ] ܐܘܓܪܝܘܣ ܗܘ ܡܟܣܢܢܐ
ܕܝܬ̈ܘ[ܡܐ].

9. History of John of the Well, f. 125 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܕܒܐܪܗ.

Imperfect.

10. History of an ascete, a man of rank, who dwelt in a tree, f. 131 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܚܣܝܪܐ (*sic*) ܚܕ ܕܢܦܠ ܗܘܐ ܒܐܝܠܢܐ.
ܕܐܝܬܘܗܝ ܒܪ ܡ̈ܠܟܐ.

11. History of a virgin of Alexandria, f. 131 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܒܬܘܠܬܐ ܚܕܐ. ܐܝܬ ܗܘܐ ܒܬܘܠܬܐ ܚܕܐ
ܒܐܠܟܣܢܕܪܝܐ. ܐܢܫܐ ܕܚܠܝܗ̇ ܘܡܘܡܪܗ̇ ܡܛܠܗ̇ ܗܘܐ ܠܚܒ̈ܝܐ.
ܘܦ̄ܫ.

12. History of the revelation of certain saints, f. 134 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܡܓܠܝܢܘܬܗܘܢ ܕܐ̈ܢܫܐ ܩܕ̄. ܡܫܬܥܐ ܗܘܐ

ܐܝܟ ܡܢ ܩܕܡ ܕܐܣܛܪܛܝܓ ܘܐܦܪ̈. ܕܐܢܐ ܒܪܒܝ ܢܘܟ ܗܘܝܬ

ܠܟܪܝܐ ܕܐܠܟܣܢܕܪܝܐ. ܘܦܪܡܠܘܛܐ ܕܝܢ ܚܕ ܒܟܢܫ ܗܘܐ ܠܟܪܝܐ.

ܘܚܝܪܐ ܠܐܠܗܐ. ܗܘ ܕܕܘܟܪܢܗ ܕܡܫܬܥܝܢܘܬܐ ܡܠܝܐ ܗܘܐ. ܫܠܡ.

Imperfect.

13. History of John, the son of Euphemianus, of Rome, f. 136 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܝܘܚܢܢ ܒܪ ܐܘܦܝܡܝܢܘܣ ܕܡܢ ܪܗܘܡܝ.

14. History of Simeon Salus (ὁ σαλός) and John, f. 141 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܫܡܥܘܢ ܗܘ ܕܡܬܩܪܐ ܣܠܘܣ.

Imperfect.

15. History of Mark of mount Tharmaḳā, f. 163 *b*,

ܬܘܒ ܕܬܫܥܝܬܐ ܡܪܩܘܣ ܕܛܘܪܐ ܕܬܪܡܩܐ.

16. History of the emperor Maurice, f. 168 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܡܘܪܝܩܝ ܡܠܟܐ. ܟܕ ܬܘܒ ܠܩܘܒܠܬܐ ܩܣܛܢܛܝܢܐ

ܘܒܪ̈ܟܬܐ ܕܐܪܝܣܘܬܐ ܕܩܢܝܐ ܗܘܐ ܡܘܪܝܩܝ ܡܠܟܐ ܕܩ̈ܢܝܢܐ. ܐܦ ܗܕܐ

ܐܘܣܦ ܗܘܐ ܥܠ ܒܥ̈ܠܕܒܒܘܗܝ. ܕܗܘ ܢܗܘܐ ܗܘܦܟܐ. ܗܢܘ ܕܝܢ

ܕܢܒܐ. ܒܦܢܝܬ ܗܘܐ ܕܢܚܙ ܢܗܘܐ ܡܘܬܐ ܒܚܕ ܡܢ ܫܡ̈ܫܐ

ܕܡܠܟܘܬܐ. ܫܠܡ.

17. Small fragment from the end of the history of some saint, who lived 25 years in a cave, beside which was built a convent with 30 monks. F. 170 *a*.

18. History of Reuben (Rūbīl) and his companions, f. 170 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܥܠ ܡܪܝ ܪܘܒܝܠ ܢܨܝܚܐ.

19. History of Serapion, f. 177 *a*,

ܬܘܒ ܬܫܥܝܬܐ ܕܐܒܐ ܣܪܦܝܘܢ ܐܒܝܠܐ.

Slightly imperfect.

Part of f. 179 *b* has been intentionally left blank.

On f. 209 *b* we have the subscription

ܫܠܡܬ ܬܫ̈ܥܝܬܐ ܘܡܬܐܡܪ̈ܐ.

Then follows the heading

ܬܘܒ ܥܠ ܣܘܓܐܐ ܠܐ ܡܬܡܠܠܢܐ ܕܐܠܗܐ܀ ܒܬܫ̈ܥܝܢ ܡܬܟܬܒܢܐ ܕܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ.

20. Extracts from Isaiah of Scete,

ܩܪ̄ܘܒ ܕܐܒܐ ܐܫܥܝܐ.

a. Precepts to those who renounce the world, f. 209 *b*,

ܥܠ ܐܝܠܝܢ ܕܡܬܪܚܩܝܢ ܡܢ ܥܠܡܐ.

b. Sayings of twelve wandering monks, f. 210 *b*,

ܕܝܠܗ ܝܒ: ܡܬܟܪ̈ܟܢܐ.

c. Questions on the evil passions, f. 212 *b*, ܬܘܒ ܕܝܠܗ ܒܪ ܕܝܠܗ, beginning:

ܡܢܐ ܐܝܬܝܗ̇ ܚܛܝܬܐ. ܚܛܝܬܐ ܢܦܫܬܐ ܠܐ ܐܚܪܬܐ. ܒܥܠܗ̇
ܕܦܬܪܐ. ܢܛܘܪܐ. ܢܟܦܘܬܐ. ܡܟܝܟܘܬ ܪܘܚܐ. ܗܘ ܕܢܛܘܪ
ܬܘܒ ܦܘܩܕܢܝܬ܀

21. Extracts from John Sābhā,

ܬܘܒ ܡܢ ܗܘ ܣܒܐ ܩܪ̄.

a. On the training of novices, f. 213 *a*,

ܥܠ ܬܘܠܡܕܐ ܕܐܚ̈ܐ ܚܕ̈ܬܐ.

b. On guarding ourselves against evil passions, f. 214 *b*, ܕܝܠܗ ܕܥܠ ܢܛܘܪܘܬܐ ܕܡܢ ܚ̈ܫܐ, beginning:

ܕܢܣܒ ܒܘܣܡܗ ܡܢ ܡܫܠܡܢܘܬܐ ܢܛܪ ܠܒܗ ܡܢ ܚ̈ܫܐ. ܕܕܟܐ ܠܒܗ ܡܢ ܚ̈ܫܐ ܒܠܒܗ ܚܙܐ ܠܐܠܗܐ.

Imperfect. *B.O.* i. 436, no. 1.

c. On the three grades, f. 219 *a*, ܕܝܠܗ ܕܥܠ ܗܠܝܢ ܬܠ̈ܬܐ ܦܘ̈ܣܩܢܝܬܐ, beginning:

ܐܝܬ ܕܡܬܒܝܢܘܬܐ ܪ̈ܒܐ ܫܝܚܘܬܐ ܒܠܒܗ. ܘܦܫܝܛܐ ܠܡܩ̈ܒܠܗܘܢ ܠܚܝܠ ܒܣܪܐ ܘܦܓܪܐ.

d. On the middle grade, f. 220 *a*, ܕܝܠܗ ܕܥܠ ܡܫܘܚܬܐ ܡܨܥܝܬܐ, beginning:

ܡܢ ܗܪܟܐ ܡܦܢܝܢܢ ܪܘܚܐ ܩ̈ܕܡܝܬܗ. ܒܝܫܐ ܡܬܠܝܐ ܐܝܬ. ܕܗ̈ܘܝ ܡܬܢܗܪܐ ܘܡܬܦܨܝܐ. ܠܦܘܠܚܢܐ ܕܩ̈ܘܡܗܬܐ. ܘܚܝܘܬܐ ܕ̈ܝܠܝܐ. ܘܡܬ̈ܚܫܒܢܘܬܐ ܕܐ̈ܪܐ ܩ̈ܫܝܐ. ܘܫ̄.

22. Extracts from Philoxenus of Mabbōgh (on the Christian Life and Character), f. 221 *a*,

ܬܘܒ ܕܡܪܝ ܐܟܣܢܝܐ.

Imperfect at the end.

23. Discourse of Jacob of Sĕrūgh on Julian Sābhā, f. 224 *a*, ܬܘܒ ܡܐܡܪܐ ܕܡܪܝ ܝܥܩܘܒ ܕܥܠ ܗܘܐ ܝܘܠܝܢܐ ܣܒܐ.

24. Discourse of Ephraim on Repentance, f. 233 *b*, ܬܘܒ ܕܡܪܝ ܐܦܪܝܡ ܡܠܦܢܐ. ܡܐܡܪܐ ܕܥܠ ܬܘܬ ܢܦܫܐ.

Imperfect at the beginning.

25. Discourse of Jacob of Sĕrūgh on solitaries, f. 238 *a*, ܡܐܡܪ ܕܝܥܩܘܒ ܡܢ ܣܪܘܓ ܥܠ ܚܝܕܝܐ, beginning:

ܡܫܟܚܬܢ ܒܝ ܐܠܗܐ ܕܐܒܝ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ.

Imperfect.

26. A second discourse of his on solitaries, f. 243 *b*, beginning:

ܐܝܟ ܕܐܢܫ ܚܕ ܕܡܬܟܢܫ ܒܥܠܡܐ ܘܫܒܩ ܟܠ ܡܕܡ.

27. Excerpts from the sayings of the Egyptian Fathers, f. 247 *b*, ܡܠܦܢܐ ܕܡܢ ܐܒܗܬ ܡܨܪ ܥܠ, beginning:

ܐܡܪ ܐܒܐ ܚܕ ܠܐܚܝܘ ܕܐܙܠ ܠܗ ܠܡܫܚܠ ܒܗ ܡܕܡ ܒܥܠܡܐ ܗܕܐ.

Imperfect.

28. Extracts from Abraham Nethpĕrāyā, ܐܒܪܗܡ ܕܢܨܪ ܥܠ ܢܨܚܢ.

a. F. 256 *a*, beginning:

ܡܛܠ ܕܐܢ ܐܝܬ ܒܢ ܚܕ ܕܢܫܬܘܩ ܠܗ ܡܢ ܟܠ ܡܕܡ ܕܒܥܠܡܐ ܗܕܐ ܘܠܐ ܢܫܬܘܩ ܠܗ ܡܢ ܟܠ ܡܕܡ ܕܒܥܠܡܐ ܕܐܬܐ. ܐܡܝܢ.

b. F. 257 *a*, beginning:

ܡܫܟܚ ܐܢܐ ܒܟ ܐܚܝ ܕܐܠܗܐ ܕܐܒܝ ܘܒܪܗ ܘܪܘܚܐ ܩܕܝܫܐ. ܐܡܝܢ.

c. F. 258 *b*, beginning:

ܐܝ ܡܢ ܐܢܫ ܕܢܫܬܘܩ ܠܗ ܡܢ ܟܠ ܡܕܡ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܢܫܬܘܩ ܠܗ ܡܢ ܟܠ ܡܕܡ ܒܥܠܡܐ ܕܐܬܐ ⁘

Imperfect.

Some owners and readers of this volume have recorded their names in it; viz. (1) ܡܪܝ ܒܪ ܝܘܚܢܢ ܡܢ ܐܠܝܢ, ff. 12 *b*,

115 *b*; (2) ܒܗܢܡ Behnām, ff. 55 *a*, 93 *a*; (3) Rabī' of Tekrīt, اشترا هذا الكتاب ربيع التكريتى, ff. 209 *b*, 233 *b*.

Add. 2017

Paper, about 8 in. by 6; 128 leaves; 13 quires of 10 leaves, except the first, which has now only eight. The signatures are letters. There are from 15 to 17 lines in each page. The writing is a good, regular, Nestorian serṭā, fully pointed. This volume is dated A. Gr. 2017 = A.D. 1706. It contains:—

1. Selected Questions of Īshō' bar Nōn the catholicus on the text of all the Scriptures, f. 1 *b*:

ܟܠ ܫܐܠܬܐ ܕܡܢ ܥܠ ܡܥܝܢܐ ܕܟܠ ܟܬܒܐ ܩܕܝܫܐ ܒܥܠܡ ܕܥܒܕ ܒܗ ܡܪ ܝܫܘ ܥ ܡܫܝܚܐ ܐܠܗܢ. ܫܐܠ ܐܢܐ ܥܒܕܐ ܕܟ ܡܪܝ ܒܥܠ ܡܠܬܟ ܕܐܠܗܐ ܘܡܫܝܚܐ. ܘܐܡܪ ܠܝ ܐܦ ܐܢܬ ܫܐܠ ܠܝ ܡܢ ܥܠ ܡܐ ܕܒܥܝ ܠܟ ܠܡܐ ܕܐܝܬ ܠܟ ܫܐܠܬܐ ܒܟܠ ܟܬܒܐ ܩܕܝܫܐ.

See *B.O.* iii. 1, p. 166.

The Pentateuch, f. 1 *b*:

ܒܪܝܫܝܬ ܕܒܪܐ ܐܠܗܝܡ ❊ ܐܒܓܪ. ܐܠܐ ܒܪܫܝܬ ܒܪܐ ܐܠܗܝܡ ܐܬ ܫܡܝܐ ܘܐܬ ܐܪܥܐ. ܘܐܪܥܐ ܗܘܬ ܬܗܘ ܘܒܘ ܘܚܫܘܟܐ ܥܠ ܦܢܝ ܬܗܘܡܐ. ܘܪܘܚ ܐܠܗܝܡ ܪܚܦ ܥܠ ܦܢܝ ܡܝܐ.

The *Bēth Mautĕbhē*, f. 26 *b*.

The Prophets, f. 35 *b*.

The Psalms, f. 46 *a*.

The Gospels, f. 68 *a*.

The Acts, f. 93 *b*.

The Epistles of S. Paul, f. 96 *a*.

Subscription, f. 109 *a*,

ܫܠܡܘ ܐܓܪ̈ܬܐ ܕܫܠܝ̈ܚܐ ܩܕ̈ܝܫܐ ܐܝܟ ܟܠܗ ܡܫܡܠܝܐ.

2. Questions from the Books of the Solitary Fathers, f. 109 *a*:

ܫܘܐܠܐ ܡܢ ܟܬ̈ܒܐ ܕܐܒ̈ܗܬܐ ܝܚܝ̈ܕܝܐ ܀ ܫܘܐܠܐ ܩܕܡܝܐ ܗܘ
ܕܐܡܪ ܐܢܬ ܚܘܒܐ ܡܫܡܠܝܐ. ܕܟܡܐ ܕܐܬܕܪܘܗ̇ ܢܦܠ ܥܠ
ܗܠܝܢ ܕܗܘܢܐ. ܥܠ ܗܝܡܢܘܬܐ ܕܡܫܪܪܐ ܡܚܫ̈ܒܬܐ. ܘܥܠ ܚܘܒܐ
ܘܥܠ ܦܫܝܛܘܬܐ ܕܠܒܐ : ܘܬܡܝܡܘܬܐ ܗܝ ܡܢ ܡܠܬܐ ܡܢ ܕܝܠܗ ܗܘ
ܕܐܦܘܗܝ ܡܢ ܗܘܢܐ ܠܐܘܟܡܢܐ : ܕܩܢܐ ܠܗ ܠܝܘܒܢܐ ܕܫܡܝܐ.
ܘܠܚܘܒܐ ܕܫܡܝܐ. ܗܢܘܢ ܐܦ ܠܦܫܝܛܘܬܐ ܕܠܒܐ.

Subscription, f. 112 *b*:

ܫܠܡ ܠܡܫܡܥ ܫܘܐܠܐ ܘܦܘܢܝܐ ܕܟܠܗ ܛܘܒܢܐ ܕܗܠܝܢ ܕܗܘܘ ܒܗܘܢ
ܒܟܢܫܐ ܕܛܘܒܢܐ ܒܡܫܒܚ ܕܡܫܝܚܢܐ ܕܥܠܝ ܕܩܕܝܫܘܬܐ ܘܠܫܡܗ
ܫܘ.

3. The Marvels of the Six Days of Creation, f. 113 *a*:

ܬܘܒ ܒܚܝܠ ܡܪܢ ܟܬܒܝܢܢ ܬܕܡܪ̈ܬܐ ܕܒܪܝܬܐ ܕܫܬܐ ܝܘܡܝܢ.
ܩܕܡܝܬܐ ܕܝܠܗ ܕܝܘܡܐ ܩܕܡܝܐ.

Margin, فى عجايب مخلوقات اليوم الاول.

Subscription, f. 126 *a*:

ܫܠܡ ܡܫܡܠܝܘܬܐ ܗܕܐ ܕܬܕܡܪ̈ܬܐ ܕܥܠ ܦܘܫܩܐ ܠܡܫܡܥ

ܓܒܗ ܘܡܬܝܒܝܢ ܡܢ ܟܠܗ ܦܘܪܥܢܗ ܟܠܒ ܕܫܬܐܣܝܗ ܢܦܫܗ ܘܢܝܚܬܐ.
ܡܛܠܬܗ ܕܝܢ ܕܟܬܘܒܬܐ ܘܡܕܪ̈ܫܐ. ܐܘ ܓܒܗ ܠܡܫܡܫܢܐ ܕܡܕܒܚܐ ܘܦܘܫܝ
ܦܬܓܡܗ ܢܩܡ ܡܫܬܠܡܐ ܓܒܝܐ ܕܢܦܠ ܗܘܦܟ ܒܟܝܢܐ. ܘܒܠܡܬܐ
ܕܐܬܒܪܝ ܒܫܬܐܣܝܬܗ ܢܗܘܐ ܘܠܥܠܡܝܢ ܥܘ : ܐܡܝܢ :

The general colophon, f. 126 *b*, states that this MS. was finished on Saturday, 29th Ādār, A. Gr. 2017 = A.D. 1706, when Mār Elias was catholic patriarch of the East, in the village of Tel-Kēphē, for the catholicus and his brothers, the priest Ḥadhbĕshabbā and the priest Hōrmizd, by the priest George of Alḳōsh:

ܫܠܡ ܕܝܢ ܫܘܡܠܝܐ ܗܢܐ ܟܬܒܐ ܗܘܐ ܒܝܘܡܐ ܕܫܒܬܐ ܐܪܐ ❖ ܒܟܛ ❖
ܒܗ ❖ ܒܝܪܚ ܐܕܪ ❖ ܒܫܢ̈ܐ ܕܝܘܢܝ̈ܐ ܝܘܢܝܐ ❖ ܕܒܪܝܬ ❖
ܒܡܠܟܘܬ ܦܪܨܘܦ ❖ ܕܒܫܡܐ ܡܪܝܢ ܐܠܗܢ ܘܡܫܒܚܢܐ ܠܥܠܡ.
ܐܬܟܬܒ ܕܝܢ ܒܝܘܡܝ ܐܒܘܢ ܡܪܢ ܘܡܫܒܚܢܐ ܡܪܝ ܐܠܝܐ
ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ. ܡܬܩܪܐ ܒܢܘܗܪܗ ܒܡܘܪܝܐ
ܕܐܬܩܪܝܗ ܐܡܝܢ. ܐܬܟܬܒ ܒܩܪܝܬܐ ܬܠܟܐܦܐ ܡܕܡܪ ܠܗ ܡܪܝ
ܒܢܦܫܗ ܢܟܠܬܝܫܬܐ. ܘܢܬܟܪ ܠܐܡܘܢܝܗ ܡܢ ܟܠ ܝܕܘ̈ܥܝ ܐܡܝܢ.
ܕܐܬܩܪܝ ܠܐܬܒܐܘܬܐ ܗܢܐ ܐܢܐ ܚܛܝܐ ܘܚܠܫܐ ܒܫܡܐ ܟܗܢܐ ܩܫܝܫܐ
ܓܝܘܪܓܝܣ ܒܪ ܩܫܝܫܐ ܐܣܛܝܦܢܘܣ ܘܒܬܘܩܦܝܐ ܕܡܕܢܚܐ ܘܐܒܘܗܝ
ܡܟܠܗܘܢ. ܐܝܟ ܡܬܩܪܝܐ ܡܪܝ ܐܠܝܐ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ.
ܘܡܫܟܠ ܐܚܘܗܝ ܕܩܫܝܫܐ ܚܕܒܫܒܐ. ܘܩܫܝ ܗܘܪܡܙܕ. ܘܡܫܟܝܚܝ
ܘܐܚ̈ܐ. ܩܫܝܫܐ ܚܕܒ ܕܫܒܐ. ܘܩܫܝܫܐ ܗܘܪܡܝܙܕ. ܢܗܘܘܢ ܒܪܝܟܐ
ܠܟܠܗܘܢ. ܘܢܬܠ ܠܗܘܢ ܡܪܢ ܒܪܚܡܘܗܝ ܙܒܢܐ ܦܢܝܐ.

ܘܟܘܡܪܐ ܒܝܫܐ. ܕܝܠܗܘܢ ܒܗ. ܡܛܠ ܕܝܢ ܦܓܪ ܒܥܒܕܐ ܕܗܠܝܢ
ܒܟܬܝܒܬܐ ܐܝܟ. ܘܫ.

On f. 127 *b* begins a note by the scribe, imperfect at the end, giving an account of an outbreak at ʿUmādīyā (ʿAmēdīyā, العِمَادِيَّة) under a so-called Mahdī in the year 2017, A.D. 1706:

ܘܒܫܢܬ ܦܪܘܩܢ ܕܒܥܕܢܬܐ ܕܒܗ ܐܬܓܠܝ ܒܐܬܪܐ ܗܘܐ ܕܐܡܝܕܝܗ
ܗܦܟ ܥܡܐ ܠܐܠܗܐ ܠܡܘܬܐ. ܟܕ ܡܢ ܩܕܡ ܥܡܐ ܗܘܐ. ܩܡ ܓܒܪ
ܐܪܗܝܐ ܡܢ ܕܘܟܬܗ. ܘܩܪܐ ܡܢ ܩܘܠܝܗ ܕܟܠܢܫܐ ܐܠܗܘܬܐ.
ܘܥܒܕ ܠܗ ܠܫܡܗ ܡܠܟܘܬܐ. ܒܫܘܪܐ ܦܐܝܐ. ܟܕ ܐܡܪ ܐܢܐ ܐܢܐ
ܡܠܟܐ ܕܝܗܘܕܐ ܕܟܠܗ ܐܘܣܛܐ ܕܡܕܝܢܬܐ ܕܡܘܕܝܐ ܝܥܩܘܒ.
ܘܐܡܪܝܢ ܒܗ ܕܡܠܟܘܬܐ ܡܫܝܚܐ. ܘܡܫܡܫܢܘܬܐ ܕܒܗ ܦܝܫ ܚܕܐ
ܠܘܬܐ. ܘܬܚܘܬܗܘܢ ܠܐܡܝܪܐ ܕܐܬܪܐ ܕܝܠܗܘܢ ܘܠܐ ܡܫܬܘܕܥܝܢ.
ܘܡܪܕܘ ܒܟܠܗܘܢ. ܘܗܘܘ ܡܫܡܫܝܢ ܚܕܐ. ܘܒܕܒܘ ܡܠܟܐ ܗܝܟܘ
ܠܗܘܢ. ܘܐܫܠܡܘ ܠܗܘܢ ܚܕ ܒܪܬܐ. ܘܫܕܘ ܒܟܠܗܘܢ ܥܡܐ
ܒܝܫܐ. ܘܫܠܘܗܝ ܡܗܝܡܢ ܥܡܗ. ܘܦܬܚܘ ܒܟܠܗܘܢ ܬܪܥ
ܓܕܘܫܗ. ܘܐܬܟܢܫܘ ܠܗܘܢ ܡܗܝܡܢܐ. ܘܗܘܝܘ ܠܡܠܟܘܬܗܘܢ
ܐܝܟ ܒܡܕܝܢܬܗܘܢ ܡܫܡܫܢܐ ܘܡܢܝܢܐ. (f. 128 *a*) ܘܐܬܩܛܠܘ ܒܟܠܗܘܢ
ܘܗܘܐ ܠܗܘܢ ܡܚܒܒܐ ܕܝܬܡܐ ܥܠ ܕܐܠܗܘܢ ܒܟܠܕܝܕܗܘܢ
ܕܒܪܩܠܝܬܐ. ܗܢܘܢ ܕܡܠܟܘܬܐ ܕܩܘܫܬܐ ܡܘܬܒܝܢ. ܠܟܘܡܪܐ ܕܘ
ܝܗܘܢ. ܘܟܪܒܘ ܠܫܡܝܐ ܒܟܠܗܘܢ ܡܢ ܚܘܒܐ ܕܡܕܒܪܐ
ܘܕܡܘܟܠܝܢ ܘܓܢܒܗܘܢ ܗܘ ܡܕܡܕܐ. ܘܐܢܫܐ ܘܓܘܕܕܐ ܕܟܠܗܘܢ.

ܘܒܗ ܒܫܢܬܗ ܗܠܝܢ ܕܠܚܝܢܬܐ ܕܐܬܚܙܝܘܗܝ ܕܪ̈ܘܡܝܐ ܕܒܝܬܐܪܡܝܐ
ܗܘܝܐ ܠܗܘܢ ܠܡܚܪܒܘܬܗܘܢ.. ܦܬܚܘ ܐܦ ܗܢܘܢ ܚܕܐ ܠܘܬܐ.
ܘܢܦܩܘ ܠܐܘܪܚܗܘܢ.. ܘܦܠܓܘ ܡܕ̈ܝܢܬܐ ܕܪ̈ܗܘܡܝܐ. ܘܐܣܩܘ ܫܒܝ
ܣܓܝܐܐ. ܘܫܪܘ ܕܢܗܘܢ ܠܡܕ̈ܝܢܬܐ. ܘܚܕܠܗ ܡܢܗܘܢ ܐܡܘܪܝܐ.
ܘܐܦ ܗܘ̇ ܕܡܬܩܪܐ ܗܘܐ ܡܪܘܕܝ ܐܬܩܛܠ. ܘܥܒܕܘ ܫܒܝܬܗܘܢ
ܠܐ ܡܢܝܢ. ܘܠܐ ܡܬܡܢܝܢ ܗܘܘ ܩܛ̈ܝܠܐ ܕܢܦܠܘ ܡܢ ܡܘܬܢܐ.
ܕܐܬܡܢܥܘ ܗܘܘ ܢܠܡܘܢ.. ܘܡܢ ܒܬܪ ܕܐܬܬܢܝܚܘ ܢܩܦܘ
ܠܗܘܢ ܒܢܘܗܝ ܘܒܢܝܬܗ. ܘܒܗ ܗܦܟܘ. ܒܬܪܟܢ ܐܬܕܒܪ
ܠܒܢܝܗܘܢ ܕܥܝܢܢܐ. ܕܥܕܡܐ ܠܗܘܡ ܕܐܘܡܢ ܕܡܘܬܢܐ. ܘܐܫܬܪܐ
ܕܐܘܡܢܐ ܕܡܘܬܢܐ. (f. 128 b) ܘܐܬܦܫܛܘ ܠܗܘܢ ܐܝܟ ܣܓܝܐܐ. ܘܐܬܡܠܟܘ
ܚܕ ܥܡ ܚܕ. ܕܢܐܬܘܢ ܘܢܬܒ ܕܡܠܟܘܬܐ ܥܠ ܒܢܝܢܝܢܗܘܢ..
ܘܕܡܟܝܢ ܒܗ ܒܫܢܬܐ ܗܕܐ. ܢܦܩܘ ܐܢܫܐ ܡܢ ܦܘܪ̈ܣܐ ܘܡܢ
ܥܪ̈ܒܝܐ ܕܢܠܚܡܘܢ. ܘܫܒܘ ܘܐܘܒܕܘ ܥܠ ܕܢܐܬܐ ܗܘܐ ܠܗܘܢ.
ܘܒܟܝܘ ܡܢ ܒܝܫ ܡܕܡܕܪܗܘܢ.. ܘܐܬܐ ܕܪܘܦܐ ܘܡܚܐ ܠܦܘܪ̈ܣܝܐ
ܕܒܒܝܠ. ܘܢܦܩܘ ܕܦܛܝܢ. ܐܢܫܝܢ ܒܗܝܢ ܝܘܡܐ. ܘܣܓܝܘ ܐܝܟ.
ܘܐܡܝܪܐ ܕܩܘܡܪܐ ܥܡ ܚܝܠܐ ܕܡܠܟܘܬܐ ܠܗ̇ ܕܝܠܗ. ܘܡܢܝܬܐ ܡܢܝܢ
ܐܢܝܢ. ܥܒܕ ܠܐܦܝܗܘܢ ܥܡ ܡܩܘܡܝܢܗܘܢ. ܘܠܟܠ ܐܢܫܘܗܝ ܗܒܠܗ.
ܘܐܬܐ ܚܕ ܡܢ ܒܢܝܗ ܕܐܠܬܐ. ܘܗܘ̇ ܐܣܟܠܐ ܡܢ ܒܢܝܗ ܐܣܟܠܐ.
ܘܠܐ ܐܬܡܢܝܘ ܚܝܠܗܘܢ.. ܗܟܝܢ ܗܘ ܐܡܝܪܐ ܐܘܩܡ ܢܦܩ. ܗܒ
ܘܢܦܩ ܠܗܘܢ ܬܪܝܢ ܐܡܝܪܝܢ ܘܐܬܡܠܟܘ ܒܣܓܝܐܐ. ܥܠ ܕܐܡܪ ܗܠܝܢ.

ܕܢܚܐ ܕܡܝܐ. ܘܠܐ ܐܫܬܟܚ ܫܘܒܥܐ ... ܘܡܟܬܒ ܕܒܫܠ
ܕܢܡܒܪ ܠܐ ܢܟܬܒ. ܐܠܐ ܕܟܬܒ ܐܣܡ ܕܒܕܐ ܫܦܝ
ܒܝ ܟܐܕܐ ... ܘܐܠ ܒܟܬܒ ܐܣܬܟܠ ܘܐܬܒܪ ܡܢ
ܐܒܟܝܬ ܐܡܐ ܢܐܒܝܐ ܐܠܐ ..... ܐܠ

In the original binding.

Add. 2018

Paper, about $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 183 leaves; the quires, signed with letters, are 21 in number, of 10 leaves. The leaves have been numbered at the foot by a reader. Three leaves are wanting at the beginning, two of which were blank; leaves are also missing after ff. 5, 49, 114, 151, 153, 155, 157, 170, 177, and 183. There are 18 lines in a full page. The writing is a good, regular, Nestorian sertā. The MS. is dated A. Gr. 1988 = A.D. 1677. Its contents are as follows:

I. The work entitled ܟܬܒܐ ܕܨܦܬܐ (see f. 55 *a*), also called ܟܬܒܐ ܕܫܦܝܪ ܐܡܪ, *Pulchritudo Morum* or *Pulchritudo Pulchritudinum*. In the *Catalogue* of 'Abhd-īshō', *B.O.* iii. 1, p. 266, it is ascribed to John bar Khaldōn ܡܫܝܚܐ ܕܒܪ ܚܠܕܘܢ, who also composed a large book of theological discussions ܟܬܒ ܕܒ ܡܫܟܠ ܕܨܘܬܐ, and a third volume entitled ܟܬܒ ܕܨܘܬ ܣܘܪܝܐ or *Mercatura Monachatus*. It has been edited at Rome in 1868 by Elias Joannes Millos, archbishop of 'Akrā, ܐܝܠܝܐ ܒܝܫܘܥ ܡܠܦܢ ܕܟܠ ܡܫܝܚܐ ܡܫܒܚܐ ܘܡܪܘܡܡܐ, under the title of ܟܬܒ ܨܦܬܐ ܕܟܬܒ ܐܡܐ.

He ascribes it, as in the MS., to John of Mosul, ܝܘܚܢܢ ܡܫܝܚܐ ܡܘܨܠܝ (see ff. 54 *b*, 124 *b*), a monk of the convent

of Mār Michael, on the Tigris above that city, and places its composition in A.D. 1245. Gabriel Cardahi, القَسّ جَبْرَئيل القَرْداحى اللُّبْنانى الحَلَبى المارُونى, in his *Liber Thesauri de Arte Poetica Syrorum*, كتاب الكَنْز الثَّمين فى صِناعة شِعْر السُّرْيان وتَراجِم شُعَرآئِهِم المَشْهُورين, p. 118, places his death in A.D. 1270, وكانتْ وَفاتُه فى بَعْض شُهور سَنَة أَلْف ومائتَيْن وسَبْعين للمَسيح.

The preface, which Millos has omitted, is imperfect in this MS. It is in the form of a dialogue between a layman, ܥܠܡܝܐ, and a monk, ܕܝܪܝܐ, to wit the author. It concludes thus, f. 1 *b*:

ܘܗܫܐ ܐܢ ܡܪܝ ܐܚܝ̈ܐ ܘܪ̈ܚܡܐ. ܐܬܟܬܒܘܗܝ ܕܐܘܠܨܢܐ ܕܗܘܦܟܐ
ܕܪ̈ܓܝܓ. ܕܠܐ ܐܫܬܐܠܬ ܠܟ ܡܠܘܗܝ ܕܗܘܦܟܐ. ܘܐܦ ܐܫܬܡܠ
ܘܐܬܝܩܢ ܒܗ ܟܠ ܡܐ ܕܐܬܬܒܥܝ ܠܫܘܠܡܗ. ܘܐܢ ܡܕܡ ܐܫܬܘܪ ܒܗ
ܘܫܘܒܪܐ ܘܦܘܫܩܐ ܘܡܬܠܐ ܕܡܫܝܚ ܠܟܠܗ ܥܠܡܐ. ܕܠܐ ܢܦܠ
ܠܡܬܒܥܐ ܡܢ ܕܝܪܝܐ. ܘܐܫܬܡܗ ܡܐܡܪܐ ܕܫܘܫܠܬܐ ܕܩܝܢܬܐ.
ܘܠܡܫܝܚܐ ܕܡܫܬܒܚ ܫܘܒܚܐ ܐܡ̄.

The precise title of the book therefore is ܡܐܡܪܐ ܕܫܘܫܠܬܐ ܕܩܝܢܬܐ, and it is written in seven-syllable metre in stanzas of four lines, with rime. It commences on f. 2 *a*:

ܒܫܡ ܐܠܗܐ ܚܝܐ. ܕܒܪܐ ܗܘ ܡܐܡܪܘܬܐ. ܕܒܟܠܗ ܠܫܢ
ܕܝܪܝܘܬܐ. ܘܒܫܡܐ ܕܐܠܗܘܬ ܫܘܪܝܐ. ܡܪܝ ܐܢ ܐܡܪܝܢ ܒܫܡܥܝܢ
ܘܠܫܘܡܠܝܐ ܡܫܬܪܝܢ ܕܐܬܝܗܒ ܠܢ ܐܦܝܢ. ܠܐܠܗܐ ܢܬܒܥ ܢܥܠܐ.

ܟܬܒܐ ܕܚܟܡܬ ܒܬܠܝܗ. ܘܕܒܝܫ ܒܥܕܐ ܕܥܒܕܐ. ܡܢ ܫܪܝ
ܚܕܪܐ ܠܒܪܢܫ ❖

1. Warnings and injunctions, f. 2 *b*: ܐܙܗܪܬܐ ܘܦܩܕܢܐ.

2. Of the guarding of the senses, f. 3 *a*:

ܚܕ ܡܗܒܕܐ ܕܚܫܐ.

3. On faith, hope and love, f. 3 *b*:

ܚܕ ܗܝܡܢܘܬܐ ܘܣܒܪܐ ܘܚܘܒܐ.

4. On learning and the reading of the Scriptures, f. 4 *a*:

ܚܕ ܡܠܦܢܐ ܘܩܪܝܢܐ ܕܟܬܒܐ ܕܩܕܝܫܐ ܒܝܕ
ܐܢܫ ܠܐ ܝܕܥܢ.

5. On knowledge without purity, which is in truth blindness. ܚܕ ܒܝܕܐ ܕܠܐ ܕܟܝܐ ܗܘ ܥܘܪܬܐ ܕܚܫܘܟܐ, wanting, except the first three words of the title, f. 5 *b* (Millos, p. ܟܗ).

6. On fasting, ܚܕ ܨܘܡܐ, wanting (Millos, p. ܟ).

7. On prayer, ܚܕ ܨܠܘܬܐ, imperfect at the beginning, f. 6 *a* (Millos, p. ܟܐ).

8. Exposition of the Lord's Prayer, f. 6 *b*,

ܚܕ ܦܫܩ ܒܨܠܘ ܕܡܪܢ.

9. On the different sorts of weeping at the time of prayer, f. 9 *b*, ܚܕ ܘܒܝ ܕܡܝܢ ܕܒܟܝ ܒܨܠܘܬܐ

10. On compassion, f. 10 *a*, ܕܚܕ ܡܬܚܢܘܬܐ.

11. On hospitality, f. 12 *a*,

ܟܕ ܥܒܕܟ ܐܝܚܢܐ ܘܙܟܝܐ ܘܥܝܚܝ.

12. Admonitions to the clergy, f. 12 *b*, ܘܥܕܐ ܕܝܚܝ ܒܝܚ

13. On the observance of Sunday and the Dominical festivals, f. 13 *b*,

ܟܕ ܒܗܒܕܐ ܒܒܝܚܒܐ ܘܒܝܒܝܐ ܕܙܝ.

14. On usury, f. 14 *a*, ܟܕ ܐܝܒܐ ܟ ܘܒܟ.

15. On moderation and temperance, f. 14 *b*,

ܟܕ ܥܒܟܣܥܐ ܥܥܘܩ ܕܘܝ.

16. On dreams, f. 15 *b*,

ܟܕ ܘܝ ܒܝܟܝ ܥܒܣܥ..

17. That a father must instruct his children in the doctrines of the Church, f. 16 *a*,

ܟܕ ܗ ܕܘ ܟ ܟ ܒ ܒܝ ܟ ܟܝ ܥ ܩ ܒ ܝ
ܒ ܥ ܒ ܟ ܘ ܒ ܒ ܒ ܥ ܒ ܥ ..

18. Of astrology and magic, f. 19 *a*,

ܒܟ ܒܟ ܥ ܒ ܥ.

19. On greed, f. 22 *b*,

ܟܕ ܒ ܥ ܒ ܒ ܒ ܒ ܟ ܒ ܥ.

20. On envy and the evil eye, f. 23 *a*,

ܟܕ ܣ ܥ ܒ ܒ ܥ ..

21. On pride and arrogance in their different forms, f. 24 *b*,

ܟܬ ܒܗܕܐ.

22. F. 25 *a*, ܟܬ ܣܗܕܐ ܕܒܟܪܐ.

23. F. 25 *b*, ܟܬ ܒܗܕܐ ܕܣܒܪܐ.

24. F. 26 *a*, ܟܬ ܙܡܪܐ.

25. On humility, f. 26 *a*,

ܟܬ ܡܟܝܟܗܐ ܥܠܝܙܐ ܕܒܬܐ.

26. On fornication, f. 28 *b*,

ܕܟܬ ܙܢܗܐ ܕܡ ܡܢܛܠ ܠܡܟܝܟܗܐ.

27. On the senses as giving occasion thereto, f. 29 *a*, ܟܬ ܣܗܕܐ ܕܡ ܕܒܪ ܢܚܐ ܡܢܟܐ ܡܢܣ ܙܢܗܐ. Of sight, f. 29 *a*, ܕܟܬ ܣܐ; hearing, f. 29 *b*, ܕܟܬ ܡܫܡܥܐ; smell, f. 29 *b*, ܟܬ ܥܢܦ; taste, f. 30 *a*, ܟܬ ܛܥܡܐ, and touch, f. 30 *b*, ܟܬ ܡܫ.

28. Of chastity, f. 31 *a*,

ܟܬ ܒܬܘܠܐ ܕܡ ܩܕܫܐ.

29. Of endurance and resistance, f. 31 *b*,

ܟܬ ܣܗܕܐ ܡܢ ܡܚܫܟܐ.

30. Of keeping secrets, f. 32 *b*, ܟܬ ܟܬܡܐ ܕܣܬܪ.

31. On falsehood and lying and truth, f. 34 *a*,

ܟܬ ܒܟܠܐ ܡܒܕܒܐ ܣܗܕܐ ܕܡ ... ܡܢܐ ܡܒܕܒܐ ܣܗܕܐ ܕܡ (*sic*).

32. On the seven times of prayer, f. 35 *a*, ܟܬܒ ܒܬܪ ܒܝܬ ܩܠܝܐ ܕܨܠܘܬܐ ܕܫܒܥ ܙܒܢ̈ܐ ܕܒܗܘܢ ܨܠܝ ܒܝܘܡܐ ܘܒܠܝܠܝܐ. Evening prayer, f. 35 *a*, ܨܠܘܬܐ ܕܪܡܫܐ; compline, f. 35 *b*, ܨܠܘܬܐ ܕܫܡܗܪ̈ܬܐ; of the use of vigils, f. 35 *b*, ܟܬܒ ܒܬܪ ܫܗܪ̈ܐ; midnight or lauds, f. 36 *b*, ܟܬܒ ܨܠܘܬܐ ܕܢܨܦ ܠܠܝܐ; morning prayer, f. 37 *b*, ܨܠܘܬܐ ܕܪܘܙܐ; at the third hour, f. 37 *b*, ܒܝܬ ܛܒܥܬ. ܫܥܬܐ ܬܠܬܝܬܐ; at the sixth hour, f. 38 *a*, ܒܝܬ ܫܬܝܬ. ܫܥܬܐ ܫܬܝܬܐ; at the ninth hour, f. 38 *b*, ܒܝܬ ܫܬܝܬ. ܫܥܬܐ ܬܫܥܝܬܐ.

33. Praise of Death and Blame of Life, f. 39 *a*,

ܫܒܚܐ ܕܡܘܬܐ ܘܓܢܝܐ ܕܚܝܐ.

34. Against weeping for the dead, f. 42 *b*,

ܕܟܟ ܕܠܐ ܐܝܟ ܒܝܬ ܟܟ ܐܒܝ.

35. The cause of grief and sorrow, f. 43 *a*,

ܒܝܟܐ ܕܒܟܝܬܐ ܘܚܕܘܬܐ.

36. The cause of love and attachment, f. 46 *a*,

ܒܝܟܐ ܕܪܚܡܬܐ ܘܐܚܝܕܘܬܐ.

37. Of rank and power, f. 49 *b*, ܟܬܒ ܪܒܘܬܐ.

Imperfect (see Millos, p. ٧٥).

38. That one should bear all evils willingly, and not hurt, though able to do so, which is voluntary humility, not compulsory, f. 50 *a*,

ܒܝܫܐ ܕܟܠ ܙܒܢܐ ܕܥܒܕ ܒܗ ܚܛܝܬܐ. ܐܦ ܥܠ ܕܒܥܐ ܕܢܦܫ ܠܐ
ܢܬܒܥ. ܘܫܪܝ ܐܦ ܒܗ ܒܥܠ ܕܒܥܐ ܕܢܦܫ ܠܐ ܡܫܟܚܐ.

Imperfect at the beginning (see Millos, p. ٢٤, line 1).

39. Of drinking wine and drunkenness, f. 51 *b*,

ܥܠ ܒܛܠܢܐ ܕܒܣܡܐ ܘܫܟܝܪܘܬܐ.

On f. 54 *b* is the passage which Millos has placed as a footnote on p. ٥٤, but it is inserted here after the verse ٥٥ ܕܐܡܪ ܐܢܐ ܕܟܠ ܡܢ ܕܫܬܐ.

40. Of the training of novices, f. 55 *b*,

ܥܠ ܚܢܟܬܐ ܕܡܢ ܐܬܪܐ ܕܐ ܢܗܘܐ ܒܝ ܐܢܫ ܡܢܝܚ ܕܟܠܝܠ. ٥٥
ܐܢ ܕܡܫܟܚ ܟܚܫܐ.

The contents of this chapter are taken in part from a treatise by John of Dāliyah, الدَّالِيَة, perhaps the same as 'Abhd-īshō''s ܡܬܝܬܐ ܕܣܝܡܘܢ, who wrote ܥܠ ܣܘܟܠܐ ܕܡܢܙܪܐ ܕܚܝܐ *de institutione monastica* (see *B.O.* iii. 1, 104).

41. A story of a holy man, f. 62 *b*, ܚܕܬ ܒܝ ܐܒܐ ܕܐܬܐ ܕܒܬܠ, in prose. This is omitted by Millos.

Another similar story, f. 68 *a*, ٥٨ ܚܕܬ ܐܒܐ ܕܐܬܐ ܕܒܬܠ. Also omitted by Millos.

Subscription, f. 70 *b*,

ܐܠܐ ܐܢܐ ܚܛܝܢܐ ܕܥܠ ܟܠ ܡܕܡ ܕܐܬܐ ܕܒܟܬܒ
ܒܣܘܦܐ ܟܬܒ ܟܬܒ ܐܚܝ. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.

42. A metrical discourse on these two stories, f. 70 *b*, ܡܐܡܪܐ ܕܡܠܦ ܥܠ ܬܪܝܗܘܢ ܕܐܬܪ̈ܝܢ, which Millos, p. ٥٤, has entitled ܥܠ ܫܢܝܐ, of strife.

43. Exposition of the Eucharist, f. 71 *b*,

ܕܥܠ ܩܘܪܒܢܐ ܕܕܘܟ̈ܝ.

44. Selections from the Proverbs of Solomon, f. 80 *b*,

ܡܐܡܪܐ ܩܕܝܫܐ ܕܫܒܘܩ ܒܪ ܐܝܘܟܐ ܕܡܫܠ ܫܠܡܘܢ ܕ
ܕܡ.

45. Selections from Ecclesiasticus or Jesus the son of Sirach, f. 92 *a*,

ܡܐܡܪܐ ܕܚܟ̈ܡܬ ܝܫܘܥ ܒܪ ܣܝܪܐ ܕܐܬܝ ܡܢ
ܐܠܗܐ ܕܡܫܠ ܫܠܡܘܢ ܕܡܢ ܫܘܪ̈ܝ ܕܥܠ ܟܠ ܐܢܫ. ܘܐܝ
ܕܠ ܥܠܡ.

46. Selections from Ecclesiastes, f. 114 *a*,

ܡܐܡܪܐ ܕܩܘܗܠܬ ܐܝܟ ܩܕ̈ܡ ܐܒܗ ܩܕ̈ܫ.
ܒܪ ܐܠܗܐ ܕܡܫܠ ܫܠܡܘܢ ٥٥٥ ܫܢ̈ܝ ܐܝܟ ܕܠ ܥܠܡ.

Imperfect.

47. Commands and warnings, f. 118 *a*,

ܦܩܕܢܐ ٥٥٥ ܕܐܒܗ ܠܒܪܗ ܡܢ ٥٥٥ ܕܐܠܦ ܫܠܡܘܢ
ܕܡ ܡܫܝܚ ܩܕ̈ܫ.

48. Exposition of the hours of Prayer, f. 122 *b*,

ܕܥܠ ܩܘܪܒܢ ܫܥ̈ܝܢ.

Subscription, f. 124 *b*,

ܫܠܡ ܒܥܘܕܪܗ܆ ܕܡܪܢ܆ ܘܐܠܗܢ܆ ܡܐܡܪܐ ܕܥܒܝܕ ܠܚܣܝܕܐ ܡܢܗܪܐ. ܘܡܕܒܪܢܐ ܠܥܠܡܐ. ܕܝܢ ܡܦܝܩ ܕܡܢ ܒܡܐܡܪܐ ܩܕܡܝܬܐ ܡܪܝ ܡܟܬܒܢܐ ܚܡܪܐ ܕܡܬܐܡܪܐ܃ ܕܟܠܟܠ ܡܢ ܡܘܬܒ ܗܝܡ ܢܚܬܝܗ. ܕܟܠ ܕܡܬܠܐ ܢܗܘܪܐ.

II. A discourse by John bar Pinkāyē (see *B.O.* iii. 1, p. 189),

ܡܐܡܪܐ ܡܘܬܒܐ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܦܢܟܝܐ. ܒܡܫܘܚܬܐ ܕܫܒܥ.

It is in seven-syllable metre. See Millos, p. ܩܡܒ. The rest of Millos' book has been compiled by himself from different sources.

According to the colophon, f. 133 *b*, this MS. was finished on Saturday, 16th Ḥĕzīrān, A. Gr. 1988 = A.D. 1677, when Elias was catholic patriarch. It was written at Alkōsh, beside the convent of Mār Hōrmizd the Persian, by the priest George bar Israel bar Hōrmizd bar Israel, for Mār ——, son of the priest ʻAskar bar Kujkuj, from Arbēl (Irbil). The name of the owner has been blotted out, both here and at f. 165 *a*.

ܫܠܡ ܕܝܢ ܗܕܐ ܘܡܫܘܡܠܝܬܐ ܒܫܒܬܐ ܗܘܬ ܒܫܬܐܥܣܪܐ ܒܚܙܝܪܢ ܣܘܟܡܗ. ܗ. ܒܗ. ܒܝܘܡ ܫܒܬܐ. ܒܫܢܝܐ ܕܡܕܒܪܢܘܬܐ ܕܐܒܗܬܐ ܕܫܠܝܚܐ. ܕܒܥܘܢ. ܒܪܝܫܘܬܐ ܕܒܝܬ ܐܒܗ̈ܬܐ. ܕܫܡܗ ܐܠܝܐ ܦܛܪܝܪܟܐ ܐܠܟܣܢܕܪܘܣ ܒܪ ܦܝܠܝܦܘܣ. ܘܒ. ܒܢܘܗܝ ܐܬܪܐ ܕܐܠܩܘܫ. ܘܒܩܪܒܐ ܕܥܘܡܪܐ. ܡܪܝ ܗܘܪܡܙܕ ܦܪܣܝܐ ܕܡܕܝܢܚܐ. ܒܐܝܕ ܕܚܛܝܗ ܠܟܘܦܐ ܐܦܢ. ܟܗܢܐ (f. 134 *a*) ܓܝܘܪܓܝܣ ܒܪ ܒܫܪܒܬܐ ܕܥܒܕܐ ܘܡܫܡܫܢܘܬܐ ܕܠܡܘܢ ܩܫܝܫܐ ܕܫܘܡ ܥܒܕܐ

ܕܢܛܠ ܠܥܝܒ ܡܘܡܬܐ ܕܕܝܢ ܗܘܪܡܝܙܕ ܦܪܘܫܐ ܗܘ. ܢܬܒܪܟܗ
ܠܒܗܬܐ ܗܘܐ ܕܝܬܒܝܪܘܬܐ ܕܘܒܪܐ: ܐܘܟܝܬ ܕܝܬܒܝܪܘܬܐ ܫܘܦܪܐ.
ܡܛܠ ܕܘܒܪܘܗܝ ܕܝܫܬܦܪܘܢ ܒܗ ܒܗܘܐ ܢܩܪܫܐ. ܘܢܬܠܒܦܐ
ܢܘܠܡܫܐ. ܐܣܘܢ ܡܬܒܪܝܢܐ ܘܬܘܩܐ ܠܥܡܢܐ. [ܡܪܝ ....]
ܦܬܝܟܐ ܢܥܒܪ. ܕܡܢ ܒܘܪܐ ܒܪܝܬܐ ܕܐܬܐܪܐ ܕܐܪܥܝܠ ܒܪ
ܡܢܘܫܐ ܒܘܟܠܗܝܢ. ܘܡܟܢܗ ܐܝܟ ܕܠܢܦܫܗ. ܘܫ. (f. 134 *b*)
ܒܬܪ ܕܡܢ ܐܬܪ ܡܣܝܠ ܘܢܛܘܪܐ ܘܕܘܪܐ ܠܝܘܪܕܝܢ ܕܒܝܬ
ܕܗܒܐ. ܒܪ ܦܬܝܟܐ ܝܫܘܥ. ܒܪ ܣܥܝܐ ܗܘܪܡܝܙܕ. ܒܪ ܡܪܝܐ
ܣܥܝܐ ܝܫܘܥ ܢܠܥܘܩܐ. ܘܫ. ܠܐ ܡܪܝ ܥܠܘܗܝ ܢܬܒܪ
ܦܘܪܝܢ ܢܝܫܝܢ ܐܡܝܢ. ܘܫ.

III. Works of ‘Abhd-īshō‘ bar Bĕrīkhā, metropolitan of Ṣūbhā (Nisībis) and Armenia.

1. The Book of the Pearl, a theological work in five discourses, treating of God, the Creation, the Christian Dispensation, the Sacraments of the Church, and the things that prefigure the world to come, f. 135 *b*:

ܡܬܒܪܝܢ ܠܡܫܬܟܚܢ ܒܗܪܐ ܕܡܪܓܢܝܬܐ. ܕܢܛܠ ܫܪܪܗ
ܕܬܝܘܠܘܓܝܐ. ܕܥܒܝܕ ܠܡܪܝ ܥܒܕܝܫܘܥ ܡܝܛܪܦܘ: ܕܨܘܒܐ
ܘܕܐܪܡܢܝܐ.

Imperfect. There is a careful analysis of its contents in *B.O.* iii. 1, 352—360. It has been edited, with a Latin translation, in Mai, *Scriptorum veterum nova Collectio*, t. x, and done into English by Dr Badger, *The Nestorians*, vol. ii. 380 sq.

2. The Catalogue of Books, f. 165 *b*,

ܟܬܒ̈ܐ ܕܡܢ ܒܝܬ ܡܫܝܚܐ ܕܐܬܝܗܒ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܘܐܚܝܢܘ ܫܠܝܚܐ ܕܝܠܗ ܒܟܬܒ̈ܐ ܩܕܝ̈ܫ̈ܐ.

Imperfect. See *B.O.* t. iii. There is an older edition of it by Abraham Ecchellensis, Rome, 1653, and it has been translated into English by Dr Badger, *The Nestorians*, vol. ii. 361 *sq.*

Add. 2019

Paper, about $6\frac{3}{4}$ in. by $5\frac{1}{8}$; 212 leaves, of which f. 118 is mutilated; 21 quires, signed with letters, of 10 leaves, except the first, which has only 9 (f. 1 being modern), and the twenty-first, which has only 6. The last six leaves are a somewhat later addition. There are 20 lines in a page. The writing is a good, regular, Jacobite serṭā, of the year 1763 = A.D. 1452. This volume contains:

1. Selections from the third part of 'the Paradise' of Palladius with questions and answers of the Egyptian fathers, f. 2 *a*:

ܩܠܐ ܠܐܒܐ ܕܩܘܣܛܐ ܡܢ ܩܕܡ ܐܢܛܘܢܝܐ ܐܚܝܗ ܕܐܒܐ ܗܘ ܕܐܬܐ ܠܘܬ ܐܚܝ ܘܩܐܡ ܒܬܪ ܡܢ ܩܕܡ ܕܐܬܐ ܠܘܬ ܐܚܝ ܘܐܡܪ ܠܗ ܐܒܐ ܡܐ ܐܥܒܕ ܠܟ ܘܐܡܪ ܠܗ ܐܬܐ.

a. On fleeing from mankind and constant seclusion in the cell, f. 2 *a*:

ܡܪܝ ܐܒܐ ܠܐ ܙܕܩ ܠܝ ܡܢ ܩܕܡ ܕܐܢܫ̈ܐ ܐܬܐ ܠܘܬ ܐܚܝ ܘܐܬܚܒܫ ܒܟܠ ܝܘܡ ܠܒ̈ܝ ܕܐܢܫ̈ܐ ܐܬܐ ܠܘܬ ܐܚܝ ܘܐܡܪ ܠܗ ܐܒܐ ܡܐ ܐܥܒܕ ܠܟ ܘܐܡܪ ܠܗ ܐܬܐ.

ܣ̈ ܐ.

b. On fasting, asceticism, etc., f. 15 *a* :

ܠܘܬ ܡܫܠܡܢܘ ܕܐܒ̈ܝ ܥܠ ܨܘܡܐ ܘܢܘܟܪܝܘܬܐ. ܘܦܓܪܐ ܕܡܬܡܠܐ. ܐܡܪܝܢ ܗܘܘ ܥܠ ܐܒܐ ܦܘܡܢܘܛܣ ܕܠܐ ܟܪܝܗܐ ܦܬܐ ܗܘܐ ܢܣܒܐ. ܘܐܙܠ ܗܘܐ ܒܐܘܪܚܐ ܒܥܒܪ. ܘܐܫܬܒܩܠ ܠܟܠܠ ܡܢ ܣܝܒܘܬܐ ܕܠܥܩܬܐ. ܘܐܡܒܣ ܐܢܘ ܒܝ ܦܬܝܢ. ܘܫ̄.

c. On the reading of the Scriptures, and nightly vigils, and the service of the psalms and constant prayers, f. 19 *b* :

ܡܫܠܡܢܘ ܕܬܠ̈ܬܐ ܥܠ ܩܪܝܢܐ ܕܟܬ̈ܒܐ. ܘܫܗܪܐ ܕܠ̈ܠܝܘܬܐ. ܘܬܫܡܫܬܐ ܕܡܙܡܘܪ̈ܐ. ܘܨ̈ܠܘܬܐ ܐܡ̈ܝܢܬܐ. ܐܡܪܝܢ ܗܘܘ ܥܠ ܐܒܐ ܐܪܣܢܝܘܣ. ܕܠܐ ܐܝܟ ܡܫܡܫ ܗܘܐ ܕܢܕܡܟ ܗܘܐ ܕܥܒܪ ܕܡܬܟܬܪܗ. ܘܫ̄.

d. How to repent and weep for our sins and mourn continually, f. 23 *a* :

ܡܛ̄. ܕܬ̈ܝܒܘܬܐ: ܥܠ ܗܝ ܕܐܝܟܢܐ ܘܙܕܩ ܠܢ: ܕܢܬܘܒ ܘܢܒܟܐ ܥܠ ܚܛܗ̈ܝܢ: ܘܢܬܐܒܠ ܒܟܠܙܒܢ. ܟܕ ܗܘܐ ܒܥܒܪ ܐܒܐ ܦܘܡܝܢ ܠܡܨܪܝܢ. ܘܚܙܐ ܐܢܬܬܐ ܚܕܐ ܕܝܬܒܐ ܗܘܬ ܥܠ ܩܒܪܐ ܘܒܟܝܐ ܡܪܝܪܐܝܬ. ܘܫ̄.

e. On poverty, f. 24 *a* :

ܡܫܠܡܢܘ ܕܬ̈ܠܡܝܕܐ ܕܥܠ ܡܣܟܢܘܬܐ. ܐܬܐܡܪ ܥܠܘܗܝ ܥܠ ܐܒܐ ܐܪܣܢܝܘܣ ܒܐܣܩܝܛܐ. ܘܐܫܬܐܠ ܥܠ ܠܚܡܐ ܚܕ ܕܩܒܠ. ܘܟܕ ܠܐ ܐܫܟܚ ܠܗ. ܡܫܠ ܠܡܣܟܢܘܬܐ ܘܐܟܠ. ܦܩܘܕ ܐܒܐ ܠܟܝ ܡܫܡܫܢܐ. ܕܫܘܐ ܕܡܫܬܐܠ ܡܢܝ ܐܚܝ ܠܡܣܟܢܘܬܐ ܀

f. On endurance, f. 25 *b*:

ܩ ܐܡܪ ܠܐ ܡܫܬܘܕܥ ܐܦ ܕܟ ܫܟܟܘܗܝ
ܟܬܒ ܐܢ ܒܢܝ ܐܢ ܟܬܒ. ܩ.

g. On carefully taking heed unto our thoughts and words and deeds, f. 28 *a*:

ܩ ܐܡܪ: *ܠܐ ܬܗܘܝ ܒܥܝܢ ܠܒ ܕܒܪ ܒܡܚܫܒ
ܡܠܟ ܡܬܒܥ: ܐܦ ܐܢ ܢܬܠ ܠܟ ܕܐ ܡܠܟ.
ܟܬܒ ܐܢ ܒܢܝ ܐܢܝ ܡܢ ܕܟ ܒܗܒܐ. ܩ.

h. On love and compassion and the receiving of strangers, f. 34 *b*:

ܩ ܒ ܐܡܪ ܐܚܕ. ܡܫܡܫܢܐ: ܐܒܐ
ܐܢ ܕܐ ܐܢ ܡܢ ܐܢ. ܡܢ ܐܢ ܐܦ ܐܢ ܐܢ
ܐܢ ܟܬܒ. ܩ.

i. On humility, and that a man should despise himself and count himself beneath all men, f. 36 *b*:

ܠܐ ܡܠܐ ܒ. ܐܡܪ ܡܫܬܘܕܥ. ܒܥܐ
ܟܬܒ: ܐܡܪ ܠܟ ܒܥܐ ܐܢ ܟܬ.
ܡܫܒܚ ܐܢ ܐܢ ܐܢ ܐܢ ܐܢ. ܐܡܪ ܐܢ
ܐܢ ܟܬ ܐܢ ܐܢ. ܩ.

j. On fornication, f. 42 *a*:

ܠܐ ܐܡܪ ܐܢ. ܒ ܐܡܪ. ܐܢ ܐܢ ܐܢ

* Chap. 7 is not mentioned, unless the mutilated marginal note on f. 28 *a* refers to it, viz. . . . . ܐܡܪ . . . . . ܐܡܪ.

ܕܐܝܩܘܬܐ ܠܟܣܝ ܡܢ ܣܢܝܩܐ. ܘܐܠܗܘܢ ܗܘܐ ܡܠܟܗ ܐܝܟ ܢܘܪܐ
ܕܢܦܩܐ ܒܠܠܝܐ ܘܒܐܝܡܡܐ. ܘܫ̄.

k. That repentance is accepted, and how we should repent for our sins in truth, f. 44 *b*:

ܡܛ̄ܠ ܕܗ̄ܝ ܕܠܬܝܒ̈ܐ ܕܡܬܩܒܠܐ ܬܝܒܘܬܐ: ܘܐܝܟܢܐ ܘܙܦ ܠܢ
ܕܢܬܘܒ ܒܫܪܪܐ. ܠܐܠܗܐ ܚܘܒ ܠܒܝܫܬܐ. ܐܡܬܝ ܗܟܐ ܡܢ
ܦܠܚܐ ܚܕ. ܕܐܝܟܢ ܕܡܦܝܣ ܠܐܠܗܐ ܠܬܝܒܘܬܐ ܕܚܛܗܐ. ܘܫ̄.

l. On the working of wonders, f. 45 *a* (lower margin, mutilated):

ܡܛ̄ܠ ܕܚ̈ܝܠ. ܟܠܠ ܦ. . . . . ܕܥܒܕܬܐ. ܐܡܪܝܢ ܗܘܘ ܥܠ ܐܒܐ
ܦܺܝܡܶܢ. ܕܐܝܟܢܐ ܕܦܠܚ ܡܫܘܚܐ ܡܫܡܫܢܐ ܕܕܡܫܬܗ ܕܐܒܐ.
ܘܐܕܪܗܝ ܒܙܘܥܗ. ܗܢܐ ܐܦ ܐܒܐ ܡܡܫܟܗ (*sic*). ܘܫ̄.

m. Questions and answers, and the lives of the holy men who teach publicly and in seclusion concerning all kinds of virtue, f. 46 *b*:

ܡܛ̄ܠ ܕܗ̄ܘ. *ܫ̈ܘܐܠܐ ܘܦܘܢ̈ܝ ܦܬ̈ܓܡܐ. ܘܕܘܒܪ̈ܐ ܕܩܕ̈ܝܫܐ:
ܕܡܠܦܝܢ ܓܠܝܐܝܬ. ܘܒܟܣܝܐܝܬ: ܥܠ ܟܠ ܐܕܫܝ̈ܢ ܕܡܝܬܪܘܬܐ:
ܡܢܐ ܦܪܫܝܢ: ܐܡܪ ܗܘܐ ܚܕ ܡܢ ܣܒ̈ܐ. ܕܡܠܟܝܢ ܗܘܘ ܒܗܝܢ
ܐܚ̈ܬܐ. ܘܡܦܠܓܠܝܢ ܦܬܓܡ̈ܐ ܕܡܬܪܐ. ܘܫ̄.

n. The sayings that Abbā Moses sent to Abbā Poemen, f. 54 *b*:

ܗܠܝܢ ܦܬܓܡ̈ܐ ܕܫܕܪ ܐܒܐ ܡܘܫܐ ܠܐܒܐ ܦܘܡܢ. ܐ̄ ܦܬܓܡܐ

* Chap. 14, ܡܛ̄ܠ ܕܚ̄ܝ, is not mentioned.

ܡܪܟܒܐ ܗܢܘ ܕܐܬܐܡܪ ܡܛܠܗ ܕܚܕܐ. ܕܦܩܕ ܠܒܪܢܫܐ ܕܢܦܠܛ
ܢܦܫܗ ܡܢ ܡܪܥܗ. ܘܦܘܪܩܢ ܠܐ ܢܬܪܥܘܢܝܗܘܢ.

These are followed by other extracts, f. 56 *b*:

o. Comparisons adapted to the slothful and idle, and to those who care not for their souls, f. 74 *b*:

ܠܘܩܒܠ ܦܚܡܘܬܐ ܕܡܬܦܚܡܢ ܠܒܛܝܠܐ. ܘܠܡܫܬܡܛܝܢܐ. ܘܠܐܝܠܝܢ
ܕܠܐ ܢܝܦܝܢ ܕܢܦܫܗܘܢ. ܐܝܠܝܢ ܕܦܓܥܘ ܒܦܪܘܗܝ. ܐܦܠܐ ܒܗ
ܢܦܫܗܘܢ ܠܡܬܦܚܡܢܘܬܐ ܐܝܟ ܕܩܛܝܠܘܬܗܘܢ ܘܒܝܫܬܐ. ܘܒܬܪܝܢ
ܐܬܪܥܝܬܗܘܢ ܒܒܛܠܢܐ. ܘܬܗܝܬܝܢ ܠܛܒܐ ܡܫܬܡܛܝܢ. ܕܦܠܝܓ
ܠܐܘܚܐ ܚܒܪܬܐ. ܘܫ.

p. Against the lovers of vain glory and those who boast of their own deeds, f. 74 *b*:

ܠܘܩܒܠ ܠܪܚܡܝ ܫܘܒܚܐ ܣܪܝܩܐ. ܘܡܫܬܒܗܪܝܢ
ܒܥܒܕܝܗܘܢ. ܫܘܒܚܐ ܣܪܝܩܐ ܘܡܫܬܒܗܪܝܢ
ܒܥܒܕܝܗܘܢ ܫܒܝܩܐ. ܕܦܠܝܓ ܠܛܘܒܐ ܠܥܒܕܐ. ܘܫ.

q. Questions and answers of pupil and master, f. 76 *a*:

ܠܘܩ ܫܘ̈ܐܠܐ ܘܦܢܝܢ ܕܬܠܡܝܕܐ. ܕܢܦܩܐ ܘܡܠܦܢܐ.
ܕܐܒ̈ܗܬܐ ܩܕܝܫܐ. ܐܚܐ ܫܐܠ ܐܒܐ ܡܬܠܡܕܐ ܚܕ ܡܢ
ܣܒܐ. ܘܫ.

r. Other questions and answers of the holy Fathers on mental vision, f. 82 *a*:

ܠܘܩܒܠ ܦܚܡܘܬܐ ܘܫܘ̈ܐܠܐ ܘܦܢܝܢ ܕܐܒ̈ܗܬܐ ܩܕܝܫܐ

ܥܠ ܚܐܪܘܬܐ ܕܢܟܝܕܐ : ܐܚܐ ܦܓܥ ܠܣܒܐ ܘܐܡܪ ܠܗ. ܐܒܝܢܐ ܕܒܫ
ܠܗ ܠܐܢܫ ܚܣܝܪܐ ܕܢܦܩ ܡܟܢܫܐ ܡܟܢܫܬܗ ܀ ܘܫ.

s. Extracts from the Egyptian Fathers found in another book, f. 86 *a* :

ܠܘܬ ܡܪ̈ܝܐ ܕܝܠܗܘܢ ܕܐܒ̈ܗܬܐ ܕܐܫܬܟܚܘ ܐܦ ܒܟܬܒܐ
ܐܚܪܢܐ. ܠܚܕ ܡܢ ܣ̈ܒܐ ܐܡܪܝܢ ܗܘܘ ܩ̈ܕܝܫܐ ܕ ܟܢܫ ܗܘܘ
ܕܢܬܟܢܫܘܢ. ܘܫ.

t. Questions of the Fathers on unclean thoughts, f. 90 *b* :

ܫܘ̈ܐܠܐ ܕܣ̈ܒܐ ܕܥܠ ܚܘܫ̈ܒܐ. ܐܝܟܢ ܕܡܬܟܢܫܝܢ ܒܢܦܫܐ
ܚܘܫ̈ܒܐ ܙ̈ܢܝܐ. ܐܢܐ ܡܬܟܬܫܐ. ܡܛܠܗܘܢ ܐܡܪܝܢ ܗܘܘ ܕܐܝܢ
ܡܬܟܬܫܐ. ܡܛܠܗܘܢ ܕܝܢ ܕܠܐ ܡܬܟܬܫܐ. ܘܫ.

u. Questions found in another book, f. 92 *b* :

ܠܘܬ ܡܪ̈ܝܐ ܕܐܫܬܟܚܘ ܐܦ ܒܟܬܒܐ ܐܚܪܢܐ : ܐܡܪܘ ܠܘܬ
ܗܕܐ. ܕܢܘܗܪܐ ܦܠܐ ܠܗ ܠܒܝܫܐ ܕܢܘܕܥ܆ ܐܝܠܝܢ ܒܡܫܠܡܢܐ
ܕܐܝܡܡܐ ܘܠܠܝܐ. ܘܫ.

v. Teaching of the Fathers on the fear of God, f. 93 *a* :

ܡܠܦܢܘܬܐ ܕܐܒ̈ܗܬܐ ܥܠ ܕܚܠܬܗ ܕܐܠܗܐ. ܒܟܠܙܒܢ ܗܘܝܬ
ܠܟܠܗܘܢ ܡܫ̈ܠܡܘܬܐ. ܘܫ.

w. Admonition concerning good things, f. 94 *a* :

ܥܠ ܗܘܢܐ ܕܛܒ̈ܬܐ. ܕܚܠܬܗ ܕܐܠܗܐ ܪܫܐ ܠܟܠܗܘܢ

ܒܝܫܬܐ. ܡܫܠܡܘܬܐ ܕܝܢ ܓ̈ܕܡܐ ܠܡܣܬܒܠܗ ܕܐܠܗܐ ܡܢ ܒܪܢܫܐ.
ܘܡܫܒܚܐ ܕܣܘܟܠܐ ܓ̈ܕܫ ܟ̈ܠܝܐ ܗ̈ܢܐ ܡܢ ܢܦܫܐ ܀ ܫܠܡ.

x. Admonitory counsels:

ܬܘܒ ܦ̈ܠܓܐ ܕܡܬܓܢܚܘܬܐ. ܗܠܝܢ ܟܠܗܝܢ ܗܘܝܢ ܟܠܠ ܟܠܠ
ܘܡܬܟܠܝܢ ܒܡܬܘܡ ܠܟܝ. ܕܠܐ ܬܬܪܦܐ ܢܦܫܟ. ܫܠܡ.

2. Letters of Abbā Nilus the monk.

a. ܐܓܪܬܐ ܕܐܒܐ ܢܝܠܘܣ ܝܚܝܕܝܐ. ܒܬܒܬ ܠܟ ܕܢܘܕܥܝܟ
ܕܐܢܝܐ ܗܘ ܕܡܦܪܢܣܐ ܠܟ ܠܘܬ ܐܠܗܐ. ܫܠܡ.

b. ܬܘܒ ܕܝܠܗ. ܐܢ ܢܐܒ ܐܝܬ ܠܟܝ̈ܢܐ ܡܪ̈ܝܪܐ. ܠܒܦܬܬܐ
ܕܡܢ ܒܟ̈ܝܢܝܐ ܦܝܠܐ. ܫܠܡ.

3. Profitable sayings of one of the holy Fathers, f. 105 *b*:

ܬܘܒ ܕܝܢ ܡ̈ܠܐ ܡܘܬܪ̈ܢܝܬܐ [ܕܚܕ ܡܢ ܐܒ̈ܗܬܐ ܩܕ̈ܝܫܐ marg.]
ܠܐ ܢܗܘܐ ܓܒܝܐ ܕܬܦܫܘܚ ܐܘܪܚܐ ܕܡܫܝܚܬܐ ܡܢ ܥܒܪܐ. ܠܐܝܢܐ ܕܬܐܒ
ܠܗ ܡܟܣܝܐ ܡܢ ܚܛܗ̈ܘܗܝ ܘܩܕܝܠܘܬܗ. ܐܝܟ ܥܒܪܐ ܕܐܪ̈ܚܬܐ
ܗܘܝ̈ܬܐ ܢܦܠܐ ܟܠܗ ܐܦ̈ܘܗܝ ܟܠܗ ܐܦ̈ܝ ܗܠܝܢ ܕܢܦܠܘ. ܘܢܦܩܐ
ܘܢܦܩܐ ܡܢ ܡܪܚܡܢܘܬܗ ܕܐܠܗܐ ܀

4. Discourses of Abraham Naphtĕrāyā [Nethpĕrāyā], f. 109 *a*:

ܬܘܒ ܡܐܡܪ̈ܐ ܕܡܪܝ ܐܒܪܗܡ ܢܬܦܪܝܐ.

a. First discourse, f. 109 *a*:

ܡܐܡܪܐ ܩܕܡܝܐ. ܡܛܠ ܕܝܕܥܬܝ ܕܪܘܓܐ ܐܝܬ ܠܡܫܬܐܠܘ ܠܒܢ̈ܝܢܫܐ.
ܘܡܝܢܡܐ ܠܟ ܠܡܫܬܪܝܐ ܒܐܘܪܚܐ ܕܪܘܚ ܡܢܝ. ܫܠܡ.

b. Second discourse, f. 112 *a*:

ܠܘܬ ܕܝܠܗ ܡܐܡܪܐ ܕܠܘܩܒܠ. ܚܙܝ ܐܢܐ ܠܟ ܐܘ ܐܚܝ. ܕܐܝܟܐ ܕܒܫܐ

ܠܡܪܕܐ ܕܐܘܪܚܐ ܢܘܟܪܝܬܐ. ܠܟܘܢ ܢܩܫܘܢ ܒܥܐ. ܘܫ̄.

c. Third discourse, f. 116 *a*:

ܕܝܠܗ ܡܐܡܪܐ ܕܬܠܬܐ. ܒܒܠܒܠܝ ܗܘܝܬ ܠܗܘܢ ܐܢܐ ܠܟ ܦܩܘܕܝܢ

ܕܠܐ ܬܐܡܪ. ܘܫ̄.

d. Fourth discourse, f. 117 *a*:

ܕܝܠܗ ܡܐܡܪܐ ܕܐܪܒܥܐ. ܠܟܢ ܕܒܢܝܢܟ ܒܫܢܐ ܕܦܘܪܫܢܐ.

ܘܠܒܫ ܒܐܘܠܨܢܐ ܡܫܬܝܐ ܐܝܟ ܡܢܝ. ܘܫ̄.

e. Fifth discourse, f. 119 *b*:

ܕܝܠܗ ܡܐܡܪܐ ܕܚܡܫܐ: ܢܣܒܬܗ ܕܒܠܥܡܐ ܗܢܐ ܡܓܫܘܫܐ

ܠܐܠܗܐ. ܕܢܦܫܗ ܠܗܘܢܐ ܘܡܫܡܫܝܢ ܠܟܝܢܬܐ. ܘܫ̄.

f. Sixth discourse, f. 121 *a*:

ܕܝܠܗ ܡܐܡܪܐ ܕܐܫܬܐ. ܐܝܠܝܢ ܕܝܢ ܕܐܪܕܘ ܚܝܠܘܬܗܘܢ. ܠܚܝܠܬܐ

ܡܬܚܝܠܝܢ ܠܗܘܢ ܒܪܘܚܐ ܗܠܝܢ ܕܐܝܟ ܒܡܫܝܚܐ. ܘܫ̄.

Subscription, f. 123 *a*:

ܫܠܡܘ ܡܐܡܪ̈ܐ ܕܐܒܪܗܡ ܢܦܬܪܝܐ.

5. Discourse of Yēshūa' or Joshua, the scholar of Ḥaḥ (in Ṭūr-'Abhdīn), the son of Ṣĕlībhā dhĕ-Khairōn*, in twelve-syllable metre, f. 123 *a*:

ܠܘܬ ܡܐܡܪܐ ܕܝܫܘܥ ܣܟܘܠܐ (*sic*) ܕܚܐܚ ܒܪ ܨܠܝܒܐ ܕܚܝܪܘܢ

* Probably meaning "the son of Khairōn."

This writer was posterior to Barhebraeus, whom he quotes on f. 136 *b* as .

6. Letter of the monk Simeon, f. 136 *b*:

7. Letter of the monk Sergius, f. 138 *a*:

8. Letter of the blessed Thomas:

9. Works of Abbā Macarius, f. 144 *a*:

a. Admonition to postulants, f. 144 *a*:

ﺍﻧﺎ ﻧﻨﻤﺎ ﺗﺒﺼﻤﺎ . ﺍﻗﺘﻬﺎ ﺍﻟﺘﻰ ﻓﻰ ﺍﻟﻨﻔﺲ ﻫﺬﻩ ﺍﻟﺘﻰ ﺗﺼﺤﺒﻬﺎ
ﺍﻟﻨﺠﺎﺳﺔ ﻭﺍﻟﻔﻜﺮ ﺍﻟﺮﺩﻯ ﻓﻰ ﻗﻠﺒﻬﺎ . ﻭﻫﻜﺬﺍ ﻳﻜﻮﻥ ﻗﺪ ﺗﻄﻬﺮ
ﻣﻦ ﺍﻟﻨﺠﺎﺳﺔ . ﻭ .

b. On the inward passions of the soul, that it should rebuke its impure thoughts so as to be pleasing to God when it is purified, f. 156 *b*:

ﻭﻫﺬﺍ ﻳﺒﻜﺖ ﺍﻟﻨﻔﺲ ﻋﻠﻰ ﺍﻟﺘﻰ ﻻ ﺗﺮﻯ ﺍﻟﻨﻘﺎﻭﺓ ﻭﺍﻟﻄﻬﺎﺭﺓ
ﻓﻰ ﻫﺬﻩ ﺍﻟﻨﻔﺲ ﻓﻰ ﻻ ﺗﺮﻯ ﺍﻟﻨﻘﺎﻭﺓ . ﻻ ﻓﻰ ﺍﻟﻨﻔﺲ ﻭﻻ ﻓﻰ
ﻫﺬﻩ ﻭﻫﺬﺍ ﻳﻜﻮﻥ ﻛﻤﺎ ﻗﺎﻝ ﺍﻟﺮﺏ . ﺍﻥ ﻟﻢ ﻳﻜﻦ ﻫﺬﺍ ﻫﻜﺬﺍ
ﻭﻫﺬﺍ ﻫﻜﺬﺍ . ﻭ .

c. On those who draw nigh to the path of truth, showing that unless they war with diligence against the demons, they will not suffer them to enter therein, f. 163 *a*:

ﻭﻫﺬﺍ ﻳﺒﻜﺖ ﻋﻠﻰ ﺍﻟﺬﻳﻦ ﻻ ﻳﺮﻯ ﺍﻟﻨﻘﺎﻭﺓ : ﻭﻫﺬﺍ ﻳﺒﻴﻦ
ﺍﻥ : ﻭﻗﺪ ﻗﺎﻝ ﺍﻟﻨﻘﺎﻭﺓ ﺍﻟﺘﻰ ﻻ ﻳﺮﻯ ﻗﺪ ﻓﻰ ﺍﻟﻨﻔﺲ ﻭﺍﻟﻄﻬﺎﺭﺓ ﻭﻫﺬﺍ
ﻻ ﻳﻜﻮﻥ ﻻ ﻓﻰ ﺍﻟﻨﻔﺲ ÷ ﻭﻫﺬﺍ ﻫﻜﺬﺍ . ﻭﻗﺪ ﻗﺎﻝ ﺍﻟﺮﺏ ﻫﻜﺬﺍ
ﻭﻫﺬﺍ ﻫﻜﺬﺍ . ﻭ .

10. A letter of Gregory the monk, f. 170 *b*:

ﻣﻦ ﺍﺑﺎ ﻭﻫﺐ . ﺍﻟﺒﺴﻴﻂ ﻣﻦ ﺍﻟﻤﺘﻮﺿﻊ ﺍﻟﻰ ﺍﻟﻤﺘﻮﺿﻊ

ܡܢ ܟܝ ܐܢܐ. ܐܢܐ ܗܝ ܕܐܡܪ ܒܠܒܗ ܕܐܠܗܐ ܗܘ ܕܝܢ ܕܥܒܕ ܠܥܘܠܡ

ܟܠܡܒܫܐ ܟܝ ܫܪܝܪ. ܐܡܝܢ ܟܝ ܩܐܝ. ‡

11. Extracts from John of Mount Sinai (John Climacos), f. 176 *a*:

ܕܐܡܪ ܒܟܬܒ ܐܝܟ ܕܐܠܗܐ ܒܪܝܬ ܐܢܫ ܒܨܠܡܗ ܘܕܡܘܬܗ.

ܐܢܐ ܕܝܢ ܐܡܪ ܠܟ ܕܐܠܗܐ ܒܪܝܬ ܐܢܫ ܒܨܠܡ ܘܕܡܘܬ ܐܠܗܝ.

ܐܠܐ ܕܐܢܫ ܒܨܠܡ ܐܠܗ ܟܬܒ ܠܟ ܒܟܬܒ ܟܬܒ ܐܢܫ ܒܨܠܡ ܐܠܗ.

ܐܡܪ ܠܟ ܕܐܢܫ ܒܨܠܡ ܐܠܗ ܗܘ ܕܐܬܪܐ ܠܟ ܕܐܢܫ ‡

12. Discourse of Mār Ephraim on tranquillity, f. 179 *a*:

ܕܐܡܪ ܡܪ ܐܦܪܝܡ ܒܪ ܕܐܠܗܐ ܐܒܐ. ܐܒܐ ܡܪܝ ܠܟ ܐܡܪ ܐܢܐ

ܠܟ ܕܐܡܪ ܐܢܐ ܕܝܢ ܠܟ ܒܪ ܐܢܫ ܐܝ ܕܐܬ ܒܗ ܐܠܐ ܒܪ ܐܢܫ.

ܕܐܬ ܒܗ ܐܠܐ ‡

13. Questions addressed by the brethren to the holy Fathers, with their answers, from 'the Paradise,' f. 182 *a*:

ܕܐܡܪ ܠܐ ܐܬ ܐܢܐ ܕܐܡܪ ܠܟ ܕܐܠܗܐ ܒܪܝܬ ܐܢܫ ܒܨܠܡ ܘܕܡܘܬ

ܐܠܗܝ. [ܡܟ ... ܕ(ܠ)ܐ ܕ(ܐ)ܠ ܗ(ܝ)ܐ] ܐܢܐ ܐܡܪ ܠܟ ܕܐܠܗܐ

ܐܢܫ ܐܠ ܐܢܐ ܕܐܡܪ ܠܟ ܕܐܠܗܐ ܒܪܝܬ ܐܢܫ ܒܨܠܡ ܘܕܡܘܬ ܐܠܗ.

ܐܡܝܢ ‡

14. Extract from Isaac of Nineveh, f. 204 *b*:

ܐܢܫ ܕܝܢ ܐܡܪ ܠܟ ܕܐܠܗܐ ܒܪܝܬ ܐܢܫ ܒܨܠܡ ܘܕܡܘܬ ܐܠܗ.

ܐܢ ܟܝ ܐܡܪ ܠܟ ܕܐܠܗܐ ܒܪܝܬ ܐܢܫ ܒܨܠܡ ܘܕܡܘܬ ܐܠܗ ܗܘ

ܠܡܫܝܚܘܬܐ ܕܐܢܫܘܬܐ. ܐܝܟ ܟܬܒ̈ܐ ܩܕܝ̈ܫܐ. ܘܡܠܐ ܬܘܕܝܬܐ.
ܘܬܫ̈ܒܚܬܐ ܩܕܝܫܬܐ. ܘܫ̄.

The colophon, f. 205 *b*, states that this book was finished in the month of Īyār, in the year 1763 = A.D. 1452, when the writer was in the convent of Mār Abraham and Mār Abel near Midyād in Ṭūr-ʻAbhdīn :

ܫܘܒܚܐ ܠܐܒܐ ܕܫܪܝ. ܘܫ̄. ܕܟܬܒܐ ܢܟܝܬ݀ ܠܟܠܗܘܢ ܡܫܪܝܐ
ܘܠܟܠܗܘܢ ܩܪ̈ ܠܡܬܠܗܘܢ ܠܬܘܒܐ ܡܘܪܐ ܠܡܫܡܫܢܐ ܩܪ̈ܝܐ
ܘܠܦܢ̈ܝܗ ܕܟܬܒܐ ܘܠܒܝܬܐ ܘܚܘܒܐ ܕܬܪܬܝܢ ܐܝܟ ܘܐܡܝܢ ܀
ܐܫܬܠܡ ܘܐܫܬܡܠܝ ܒܫܢܬܐ ܗܘ̈ܐ ܕܐܠܟܣܢܕܪܘܣ ܒܝܪܚܐ ܠܐ ܕܩܕܡܬܐ ܕܐܝܪ
ܢܛܗܪܐ. ܒܥܘܡܪܐ ܠܡܪܝ ܘܡܟܣܝܢ ܕܡܢܬܐ. ܒܥܘܡܪܗ ܕܐܒ ܢܝܣܢܐ. ܒܝ
ܐܢܬܝ ܗܘܝܬ ܒܝܬܐ ܕܡܪܝ ܐܒܪܗܡ ܘܡܪܝ ܗܒܝܠ. ܕܒܠ
ܝܕܥ ܡܪܝ ܒܣܛܪܐ ܡܕܝܕܬܐ. ܕܒܛܘܪ ܥܒܕܝܢ. ܒܥܒܕܘ ܡܢ
ܟܠ ܐܝܟ ܘܫ̄.

Then follow, in a rather later hand, sundry prayers, viz.:

15. Of Philoxenus of Mabbōgh, f. 206 *a* :

ܫܘܒܚܐ ܠܟ ܪܒܐ ܕܠܐ ܐܬܪ ܘܢܗܘܪܐ ܕܠܐ ܢܣܒ. ܫܘܒܚܐ
ܠܟ ܡܠܟܐ ܕܠܐ ܢܦܩ ܘܐܠܗܐ ܕܠܐ ܕܠܟ. ܘܫ̄.

16. An alphabetical prayer in twelve-syllable metre, f. 209 *b*:

ܐܢܬܐ ܒܚܛܗܐ ܕܡܢܝ ܒܟܘܒܒ. ܐܝܬܝ ܝܚܝܕܐ ܕܦܠܚܬ
ܘܚܝܒܐ ܡܢ ܟܠܗܐ ܀ ܒܥܒ ܠܐܒܝܘܬܟ ܕܗܘ ܦܬܝ ܠܟ ܒܥܬ
ܐܟܠܗܐ. ܘܫ̄.

17. Of Dionysius, f. 210 *b* :

ܬܘܠܬܐ ܕܩܕܝܫܐ ܕܝܘܢܘܣܝܘܣ. ܢܚܬ ܡܫܝܚܐ ܒܡܥܡܘܕܝܬܐ.
ܘܩܕܫ ܒܡܥܡܘܕܝܬܐ ܠܐ ܡܬܦܠܠܓܢܝܬܐ. ܘܫ̄.

18. Of John the dwarf, f. 210 *b* :

ܕܐܒܐ ܝܘܚܢܢ ܟܘܪܝܐ ܒܫܘܡܠܝܐ ܘܫܒܐ ܠܐܠܗܐ. ܡܢ ܢܦܫܗ
ܡܫܝܚܐ ܠܗ ܢܣܒܗ ܘܐܬܕܒܪ ܒܡܣܒܪܢܘܬܐ. ܘܫ̄.

On f. 211 *a* is a stanza entitled ܬܘܠܬܐ ܒܩ̄ ܦܘܫܩܐ, as follows :

ܬܠܬܐ ܦܠܓܐ ܕܩܢܐ ܗܘܘ ܒܗ ܒܗܘܢ ܒܠܒܐ. ܝܘܩܢܐ
ܘܦܣܝܩܘܬܐ ܘܗܘ ܦܠܓܐ ܕܝܒܫܐ. ܝܘܩܢܐ ܕܝܢ ܐܝܬ ܠܗ ܠܝ
ܪܘܚܐ. ܘܦܣܝܩܘܬܐ. ܪܘܚܐ ܘܬܠܬܐ. ܬܒܪܘܬܐ ܘܬܒܪ
ܢܦܫܐ ܗܘ ܦܠܓܐ ܕܝܒܫܐ. ܒܬܠܬܐ ܕܬܠܬܝܗܘܢ ܩܢܘܡܐ ܝܗܘܢ
ܒܠܒܝ ܗ̄ ܬܠܬܝܗܘܢ ܬܒܪ ܠܝ ܀

Then comes a note stating that this MS. belonged by purchase to Rabban Thomas bar Behnām of Bēth Khudaidā, a man of Taghritan family :

ܬܘܒ ܩܢܝ ܠܗܢܐ ܟܬܒܐ ܕܡܚܝܠܐ ܕܒܗܠܐ ܗܢܐ ܩܫܝܫܐ ......
ܪܒܢ ܬܘܡܐ ܒܪ ܒܗܢܡ ܒܪ ܥܠܝܡܝܐ ܒܬܘܠܕܬܐ ܡܢ ܒܝܬ (sic)
ܟܘܕܝܕܐ ܘܐܬܠܘܢܝ ܡܢ ܬܓܪܝܬܐ ܡܕܝܢܬܐ ܒܐܘܪܝܐ
ܡܘܬܒܐ ܗܘܝܐ ܟܬܒܐ ܐܢܐ ܡܢ ܐܚܐ ܦܪܘܫܐ ܕܢܩܪܐ ܠܗ ܒܟܘܢܫܐ
ܠܐܡܝܢ. ܘܫ̄.

There is a similar note on f. 1 *a*.

On f. 211 *b* is a metrical extract referring to events in the years 1723 (A.D. 1412) and 1863 (A.D. 1552), beginning:

ܫܥܒܐ ܐܝܟ ܠܐ ܒܝܕܝ ܕܐ ܗܘܬ. ܘܐܝܟ
ܗܢܘ ܒܗܝ ܕܥܒܕ ܟܡ ܒܘܬ. ܗܘ ܕܐ ܕܡ ܗܢܘ
ܗܘ ܒܗ ܕܐ ܥܩܒ. ܟܠ ܡܢ ܗܘ ܗܢܘ ܕܐ ܗܘ
ܕܡ ܟܬܒ: ܫܥܒ ܐܝܟ ܒܐ ܕܡ ܟܬ
ܥܩܒ (?). ܡ.

On f. 212 *a* is another extract of eight lines, relating to the disputes about Easter, beginning:

ܠܐ ܒܗܘ ܙ ܩܕܡ ܒܐ ܗܝ ܐ. ܕܐ
ܗܗ ܠܐ ܗܘ ܐ. ܗܢܘ ܐ ܐ
ܒܐ ܕܐ ܗܢܘ. ܗܢܘ ܐ ܕܐ ܕ
ܐ ܕܐ ܗܢܘ ܐ ܕ
ܐ. ܡ.

Add. 2020

Paper, about 12 in. by 8; 190 leaves, of which several are soiled and mutilated, especially f. 158. F. 190 is blank. The quires were originally 20 in number, but the first and second, and one leaf of the third, have been lost, and their place is taken by the modern supply ff. 1—5. The remaining quires have 10 leaves, except ܐ (8), ܟ (22), and ܗ (5). There is a lacuna after f. 184. The writing (27 to 30 lines in a page) is a good, Nestorian serṭā of the year 2009 = A.D. 1697. This volume contains

Histories of Saints and other matters chiefly theological.

1. The history of Mār Hormizd the Persian anchoret, written by Mār Simeon, the disciple of Mār Yōzādāḳ, f. 1 *b*:

ܗܢܐ ܕܒܥܠܡ ܫܡܝܗ ܐܟܘܪ ܗܘܪܡܙܕ ܦܪܣܝܐ ܐܢܟܘܪܝܐ ܕܒܪ
ܝܘܙܕܐ ܬܠܡܝܕܗ ܕܡܪ ܫܡܥܘܢ ܕܒܝܬ ܒܪܝܕܬܐ ܕܡܪ ܒܪ
ܥܕܬܐ ܘܒܫܢܬ ܫܒܥ ܒܕܝܪ ܕܡܪ ܐܒܪܗܡ ܕܪܝܫܐ ܘܒܫܢܬ
ܥܣܪܝܢ ܒܕܝܪܗ ܕܝܠܗ ܒܛܘܪ ܐܠܟܘܫ ܥܠ ܪܓܠܘܗܝ.

He died at the age of 87, having spent 20 years as a layman, 39 in the convent of Mār Bar'idtā, 7 in that of Mār Abraham of Rēshā, and 21 in his own convent near Alḳōsh, f. 41 *b* at the foot.

2. On the Resurrection of the Dead and the Events of the Last Day, f. 42 *b*:

ܡܐܡܪ ܩܕܝܫ ܒܒܬܘ ܕܡܪܝ ܥܡ ܫܪܒ ܡܠܦܢܐ. ܐܝܟ
ܕܐ ܕܢܫܐ ܕܒܬܪ ܕܡܘܬܗ ܐܬܒܕܪ ܐܘ ܕܢܬܟ ܡܕܝܢܐ ܟܠܗ.
ܕܡܟܝ ܡܦܩܝܩ ܟܐ ܟܠܗܢ ܕܡܒܪܪ ܢܦܫܗ ܟܐ. ܫܘܕܝ ܕ
ܡܢ ܟܬܒܐ ܡܝܟܐܝܠ ܟܠܗ ܥܡܟ ܐܬܒܕܪܘ ܕܢܘܗܢ. ܡܪܝ
ܟܐ ܢܚܬܐ ܕܡܠܟܐ ܕܢܡܪ ܒܪܟ ܡܢܐ ܒܗܠܐ. ܐܡܝܢ.

3. The history of John bar Malkē, or John of Rome, f. 52 *b*:

ܐܬܒܕܪ ܒܗܘܕܐ ܫܡܗ ܕ ܡܠܟܐ.

See Brit. Mus. Add. 14,649, f. 142 *a* (*Catalogue*, p. 1110).

4. The Martyrdom of Mīlēs the bishop, Abōrsām the priest, and Sīnai the deacon, f. 61 *a*:

ܗܢܐ ܫܗܕܘܬܐ ܕܡܝܠܝܣ ܐܦܣܩܦܐ. ܘܒܪܣܡ ܩܫܝܫܐ
ܘܒܝܢܝ ܕܝܩܢܐ. ܕܐܡܪ ܐܢܐ ܐܒܓܪ.

See Assemani, *Acta S. Mart.*, t. i. p. 66 sq.

5. The Proverbs or History of Aḥīḳar the wise, the scribe of Sanḥērībh, king of Assyria and Nineveh, f. 66 *a*:

ܡܶܬܰܠ̈ܶ ܐ̈ܳܡܪ̈ܳܐ ܕܐܰܚܺܝܩܰܪ ܚܰܟܺܝܡܳܐ ܣܰܦܪܳܐ ܕܣܰܢܚܶܪܺܝܒ ܡܶܠܟܳܐ ܕܐܰܬܽܘܪ̈ܳܝܶܐ ܘܢܺܝܢܘܳܐ.

Beginning:

ܒܥܰܓ̈ܶܐ ܒ̈ܶܚܡ̈ܶܐ ܕܡܰܫܟܺܝܚ ܐ̈ܢܳܐ ܡܰܕܡܺܝܢ ܠܳܟ ܡܶܠܟܳܐ ܕܢܺܝܢܘܳܐ. ܐܰܢ̈ܳܐ ܗ̇ܘ̈ܳܐ ܒ̈ܶܢ ܣܰܦܪܳܐ ܚܰܟܺܝܡܳܐ ܕܒܶܝܬ ܡܶܠܟܳܐ. ܘܐܰܚ ܠܶܐ ܐ̈ܝܬ ܠ̈ܶܒ ܕ̈ܶܐܬ ܗ̇ܘ̈ܳܐ ܒ̈ܶܢ ܕ̈ܶܐܬ ܠ ܫ̈ܳܘ ܠܟ. ܘܐܰܚ̈ܳܕ ܡ̈ܶܢ ܕ̈ܶܐܬ ܗ̇ܘ̈ܳܐ ܡ̈ܶܢ ܕ̈ܶܐܬ ܠ ܫ̈ܳܘ ܠ̈ܶܒ ܕ̈ܶܐܬ ܠ ܫ̈ܳܘ ܠܟ. ܘ̈ܶܐ ܒ̈ܶܢ ܕ̈ܶܐܬ ܗ̇ܘ̈ܳܐ ܒ̈ܶܢ ܕ̈ܶܐܬ ܠ ܫ̈ܳܘ ܠ̈ܶܒ ܕ̈ܶܐܬ ܠ ܫ̈ܳܘ ܠܟ. ܡ̇ܐ.

6. A short extract from the Maxims of Solomon, f. 78 *a*,

ܡ̇ ܒ̈ܶܓ̈ܰܕ̈ܳܐ ܕ̈ܶܥܟ̈ܶܡ̈ܳܐ..

See Ecclesiasticus, ch. xviii. 30, 31, xix. 10, and xv. 16.

7. Fables of the wise Josephus (Aesopus), f. 78 *a*,

ܡ̈ܶܬ̈ܰܠ̈ ܕ̈ܶܡ̈ܚ̈ܰܡ̈ ܝ̈ܳܣ̈ܶܦ̈ܽܘ̈ܣ̈ ܚ̈ܰܟ̈ܺܝܡ̈ܳܐ.

8. The History of Mār Yārēth of Alexandria, f. 82 *a*:

ܐ̈ܰܚ̈ܰܒ̈ܳܐ ܕ̈ܶܒ̈ܺܝ̈ܪ̈ܳܐ ܚ̈ܰܕ̈ ܡ̈ܶܢ̈ ܐ̈ܶܠ̈ܟ̈ܣ̈ܰܢ̈ܕ̈ܪ̈ܝ̈ܰܐ ܡ̈ܕ̈ܺܝ̈ܢ̈ܰܬ̈ܳܐ.

See Brit. Mus. Add. 12174, f. 253 *b* (*Catalogue*, p. 1129).

9. The martyrdom of George and Antonine and the queen Alexandra, in the days of the wicked king Dadian, f. 97 *a*:

ܗ̇ܘ̈ ܫ̈ܽܘ̈ܪ̈ܳܝ̈ܳܐ ܕ̈ܶܫ̈ܰܕ̈ ܠ̈ܶܒ̈ܰܕ̈ܟ̈ܶܒ̈ ܒ̈ܺܝ̈ܫ̈ ܘ̈ܕ̈ܰܪ̈ܰܗ̈ܰܡ̈ܽܘ̈ܣ̈ ܘ̈ܕ̈ܶܐ̈ܠ̈ܟ̈ܣ̈ܰܢ̈ܕ̈ܪ̈ܝ̈ܰܐ ܡ̈ܶܠ̈ܟ̈ܳܐ. ܕ̈ܰܩ̈ܩ̈ܳܒ̈ ܕ̈ܶܡ̈ܺܝ̈ ܡ̈ܶܠ̈ܟ̈ܳܐ ܕ̈ܰܥ̈ܕ̈ܳܐ.

10. Other fables of Josephus (Aesopus), f. 105 *b*,

ܬܘܒ ܒܥܕܪ ܐܠܗܐ ܕܡܬܠܐ ܦܠܝܛ ܡܢ ܡܬܠܐ ܕܝܘܣܝܦܘܣ.

11. The history of John of Dailam (see *B.O.* iii. 1. 182 sq.), in twelve-syllable metre, f. 109 *a*:

ܡܐܡܪܐ ܕܫܘܒܚܐ ܡܛܠ ܦܘܢܝܗ ܕܡܠܟܘܬܐ : ܘܐܝܟܘ ܟܢܘܫܝܐ

ܕܐܬܕܒܪܘ : ܒܐܘܪܚܐ : ܒܥܕܢܗ ܡܫܝܚܐ : ܕܐܠܒܫܐ ܠܥܡܡܘܗܝ :

ܘܫܘܒܚܗ ܒܝܘܡܐ ܕܥܘܢܝܐ ܕܫܘܦܪܐ : ܡܪܢ ܝܫܘܥ : ܘܣ. ܒܪܟܡܫ

ܕܐܡܪ ܒܗ ܥܠ ܕܒܥܐ ܘܡܘܕܐ ܕܝܢ. ܫܘܒܚܐ ܠܡܠܟܐ ܐܠܗܐ

ܕܥܠ ܥܒܕܐ ܡܫܝܚܐ. ܫܒܝܚ ܕܪܘܚܐ ܕܢܘܠܝܬܗ ܡܬܪܒ

ܢܘܕܝܬܗ. ܘܫܝܘܦܐ ܡܫܠܡ ܒܫܢܬܐ ܠܫܢܝ ܥܠܡܐ ✣ ܘܣ.

He died in the year 1049 (A.D. 738), f. 118 *b*, at the age of 122 years, f. 119 *a*.

12. The history of the eight youths of Ephesus, f. 121 *a*,

ܬܫܥܝܬܐ ܕܬܡܢܝܐ ܛܠܝܐ ܕܡܢ ܐܦܣܘܣ ܡܕܝܢܬܐ ܘܫܡܗܝܗܘܢ

ܘܕܡܟܣܡܝܠܝܢܘܣ ܘܕܝܡܠܝܟܘܣ ܘܕܡܪܛܝܢܘܣ ܘܕܕܝܘܢܘܣܝܘܣ

ܘܕܐܟܣܩܘܣܛܘܕܝܢܘܣ ܘܕܐܢܛܘܢܝܢܘܣ. ܕܐܬܐܡܪܘ ܒܐܦܣܘܣ

ܡܕܝܢܬܐ ✣

See Guidi, *Testi orientali inediti sopra i sette Dormienti di Efeso*. The present text begins:

ܟܕ ܗܘܐ ܕܩܝܘܣ ܡܠܟܐ ܪܘܡܝܐ ܘܡܠܟ ܗܘܐ. ܢܚܬ

ܠܩܘܣܛܢܛܝܢܘܦܘܠܝܣ. ܘܐܙܠ ܠܐܦܣܘܣ ܡܕܝܢܬܐ. ܘܦܩܕ ܕܢܬܟܢܫܘܢ ܟܠ ܐܢܫܐ

ܐܝܟ ܕܢܕܒܚܘܢ ܠܫܐܕܐ ܘܢܣܓܕܘܢ ܠܦܬܟܪܐ. ܘܐܡܪ ܕܐܝܠܝܢ ܕܠܐ

ܘܫܒܩܘ ܡܢ ܦܘܩܕܢܗ. ܘܣ.

13. The history of Christopher, f. 131*a*:

ܬܘܒ ܬܫܥܝܬܐ ܕܡܪܝ ܟܪܣܛܘܦܘܪܘܣ ܣܗܕܐ ܘܕܟܠܗܘܢ ܕܥܡܗ.

See Brit. Mus. Add. 12174, f. 306 *a* (*Catalogue*, p. 1132).

14. The history of Mār Daniel, the disciple of Mār Eugenius, of Mār Mīlēs and of Ḥash-Malkā, f. 141 *b*,

ܬܘܒ ܬܫܥܝܬܐ ܕܡܪܝ ܕܢܝܐܝܠ ܣܗܕܐ

beginning:

ܡܟܪܟܝܢ ܗܘܝܢ ܠܢ ܕܢܫܬܥܐ ܒܡܕܝܢܬܐ ܕܒܝܬܠܦܛ. ܕܢܫܬܥܐ ܕܩܕܝܫܐ ܕܡܫܝܚܐ ܐܬܓܠܝܘܗܝ ܕܐܢܘ ܕܐܬܚܘܝܘ ܕܐܠܗܐ. ܕܡܢܟܣܝܢ ܡܬܚܫܒܝܢ ܚܝܠܐ ܕܒܟܪܝܣܛܝܢܘܬܗ. ܘܟܘ̄.

Subscription, f. 153 *b*:

ܫܠܡܬ ܒܥܘܕܪܢ ܡܪܢ ܬܫܥܝܬܐ ܕܡܪܝ ܕܢܝܐܝܠ ܘܡܪܝ ܡܝܠܣ ܘܚܫ ܡܠܟܐ.

15. The history of the blessed Virgin Mary, f. 153 *b*:

ܬܫܥܝܬܐ ܕܡܪܬܝ ܡܪܝܡ ܒܬܘܠܬܐ ܩܕܝܫܬܐ ܝܠܕܬ ܡܫܝܚܐ.

The upper half of f. 158 seems to have been purposely cut away, and a leaf is also wanting after f. 184.

The colophon, ff. 188 *b* and 189 *a*, states that this manuscript was finished on Tuesday, 18th of the first Teshrī, A. Gr. 2009 = A.D. 1697, at Alḳōsh, when Elias was patriarch and Īshō'-yabh metropolitan bishop, at the cost of the priest Yaldā and a woman of Alḳōsh named Zīzē, for the church of Mār Mīlēs at Tel-ḥash, by the priest Hōrmizd bar Ḥadh-bĕ-shabbā bar Israel of Alḳōsh.

ܫܪܝܢ ܠܡܟܬܒ ܒܥܘܕܪܗ̇ ܡܪܝ ܘܐܠܗܝ ܒܟܬܒܐ ܗܢܐ
ܕܦܢܩܝܬܐ ܕܩܕܝܫܐ ܘܣܘܕܪܐ ܕܟܠ ܫܢܬܐ. ܫܘܒܚܐ ܠܐܠܗܐ ܕܥܕܪ.
ܘܟ̄. ܫܘܒܚ ܕܝܢ ܩܕܡܐ ܘܫܘܒܚܬܐ ܒܥܕܢܐ ܗܢܐ. ܒܢܘܓܗܐ ܒܪܡܫܐ
ܕܥܐܕܐ ܡܕܝܢ. ܚܢ. ܕܝܗ. ܫܘܡ ܐܠܦܐܒܝܬܐ. ܕܥܐܕܐ ܐܚܪܢ
ܐܠܦܝܢ ܘܐܢܫ ܠܩܘܡܐ ܒܪܡܫܐ. ܘܟ̄. ܐܬܟܬܒ ܕܝܢ ܒܡܕܝܢܬܐ
ܒܪܡܢܬܐ ܘܡܢܕܪܫܬܐ. ܘܒܗܢܐ ܒܥܘܡܪܐ ܐܢܛܝܘܟܝܐ.
ܐܠܦܘܣ ܦܢܩܝܬܐ ܕܢܦܩܬ ܫܢܬܐ. ܕܦܢܩܝܬܐ ܘܡܟܬܒܢܐ ܘܕܝܢܐ
ܟܠ ܐܢܫ ܒܥܘܡܪܐ ܦܪܘܫ ܦܘܪܫܢ ܕܡܪܝ ܘܐܚܝ ܗܘܝܡܢܘܬ
ܕܐܠܦܐ. ܘܟ̄. ܐܬܟܬܒ ܕܝܢ ܒܝܘܡܝ ܐܒܐ ܕܐܒܗܬܐ. ܘܪܒܐ
ܕܐܠܗܐ ܘܪܥܝܐ. ܡܪܝ ܐܝܘܢܢ ܕܡܘܪܒܐ. ܘܡܬܩܪܐ ܦܛܪܝܪܟܐ.
ܘܩܪܝܒ ܕܡܪܐ. ܘܩܘܡ ܚܘܒܐ. ܡܪܝ ܐܠܝܐ ܩܬܘܠܝܩܐ
ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ. ܘܟ̄. ܘܒܝܘܡܝ ܪܒܐ ܐܒܐ ܘܐܠܝܐ
ܕܝܢܐ. ܫܘܪܐ ܒܪܡܫܐ. ܘܠܘܬܐ ܡܕܝܢܬܐ. ܗܕܦ ܕܡܪܝܐ.
ܘܡܝܐ ܦܛܪܝܐ. ܡܠܟܐ ܐܪܒܥܐ. ܘܟܪܝܐ ܥܡܘܪܐ. ܡܢܝ
ܡܫܘܢܝܗܝ ܐܦܝܣܩܘܦܐ ܡܝܛܪܘܦܘܠܝܛܐ. ܘܢܝܚ ܒܢܦܫܐ
ܐܝܕܐ ܘܐܠܗܐ. ܘܟ̄. ܪܒܐ ܕܝܢ ܘܡܝܩܪ ܘܐܒܝܫ ܠܗ
ܒܡܘܒܕܢܘܬܗ ܒܟܠܒܐ ܗܢܐ ܕܫܒܝܠܐ. ܐܝܟ ܐܒܐ ܕܫܠܡܐ.
ܘܡܪܢܝܢܐ ܕܠܐ ܡܘܡܐ. ܦܪܝܫܐ ܒܡܫܝܚܐ. ܘܡܢܝܠܗܐ
ܒܝܬܐܦܝܐ. ܕܝܪܐ ܡܛܠ. ܘܢܝܫܐ ܐܦܝܐ. ܩܫܝܫܐ ܝܠܕܐ
ܩܫܝܫܐ. ܘܐܒܐܒ ܗܘ ܩܪܐ ܒܝܢܬܐ. ܒܟܠ ܐܬܟܬܒ ܚܕܐ

ܡܬܘܡܝܬܐ ܘܝܘܬܪ ܕܡܢ ܐܠܗܘܬܐ ܡܫܒܚܬܐ. ܡܛܠ ܕܒܪܬܐ ܡܒܪܟܬܐ.
ܘܡܥܠܝܬܐ ܡܬܪܘܪܡܬܐ ܘܫܒܝܚܐ ܝܬܝܪ ܘܡܩܕܫܬܐ. ܕܡܢܗ
ܡܢܗ ܢܗܝܪܐ ܘܫܘܒܚܐ. ܕܒܫܡܝܐ ܒܫܡܝܐ ܘܡܫܒܚܬܐ
ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܐܡ. ܟܬܒ ܕܝܢ ܠܟܬܒܐ ܗܢܐ ܐܢܐ
ܚܛܝܐ ܡܢ ܟܠ ܒܢܝ̈ܐ. ܐܡ. ܐܠܐ ܡܛܠ ܫܠܡܐ ܕܣܘܥܪܢܐ.
ܕܢܬܡܛܘܦ ܡܢ ܦܘܡ ܩܕܝܫܐ ܚܛܝܬܐ. ܩܘܪܒ ܥܡ ܕܘܟܪܢܗ
ܘܡܬܚܫܒܢܘܬܗ (sic). ܕܐܬܟܬܒ ܒܫܢܬ ܐܠܦܐ ܘܫܒܥܝܢ. ܒܝ
ܒܫܢܬܐ ܕܝܘܢܝ̈ܐ. ܒܝ ܒܫܢܬ ܕܡܫܝܚܐ. ܡܢܗ ܕܥܠܡܐ
ܐܠܗܘܬܐ. ܐܡ.

Add. 2021

Paper, about 8⅜ in. by 6⅛; 100 leaves; quires, signed with Arabic words and letters, mostly of 10 leaves; 18 to 20 lines in a page. The manuscript originally consisted of ff. 22—71, to which the owner subsequently added ff. 1—21 and 72—100. There is a lacuna after f. 96. The writing, which is by different hands, is Nestorian serṭā, of or about the years 2086—87 = A.D. 1775—76.

A Chaldean priest's manual of Repentance or Penitence, entitled ܐܣܝܘܬܐ ܕܚܛܝ̈ܐ or 'the Medicine of Sinners' (ff. 93 *b*, 97 *a*).

1. Canon regarding repentance from the Synod of the Apostles, f. 1 *b*,

ܩܢܘܢܐ ܕܥܠ ܬܝܒܘܬܐ. ܡܢ ܣܘܢܗܕܘܣ ܕܫܠܝ̈ܚܐ. ܐܡܪܝܢ

ܒܬܘܪ̈ܝ ܫܠܝܚܐ ܥܠ ܐܢܫ ܕܡܫܝܚܝܢ ܡܢ ܠܚܡܐ ܩܘܪܒܢܐ

a. Of the number of sins, f. 2 *a*,

b. How the sinner who comes to confession should be received by the priest, f. 2 *a*,

c. For whom the priest should offer the divine sacrifice, f. 2 *b*,

d. For whom and what we should pray at the daily hours, f. 4 *a*,

ܡܛܠ ܡܢܘ ܘܐܝܟܢ ܗܘܐ ܠܗ ܕܢܬܟܪ ܒܕܘܟܪܢܐ
ܕܩܘܪ̈ܒܢܐ ܀

e. That the unclean should not be mentioned for the sake of transitory gains, and their names presented on the altar when they are unworthy, f. 4 *a*,

ܕܠܐ ܡܛܠ ܝܘܬܪ̈ܢܐ ܥܒܘܪ̈ܐ ܢܬܕܟܪܘܢ ܠܛܡ̈ܐܐ ܘܢܬܩܪܒܘܢ
ܫܡ̈ܗܝܗܘܢ ܥܠ ܡܕܒܚܐ ܟܕ ܠܐ ܫܘܝܢ ܀

f. In what condition the officiating priest should be, f. 7 *a*,

ܕܐܝܟ ܐܝܟܢܐ ܙܕܩ ܠܗܘ ܕܡܫܡܫ ܕܢܗܘܐ ܐܝܬܘܗܝ ܀

g. That he must not wittingly remit the sins of any man except in accordance with the canon, or impiously offer on his behalf, f. 7 *b*,

ܕܟܗܢܐ ܡܢ ܩܢܘܢܐ ܘܐܝܬܘܬܐ ܠܐ ܢܫܒܘܩ ܠܒܪܢܫ ܚܛ̈ܗܘܗܝ
ܠܐ ܝܕܥܬܐܝܬ. ܐܘ ܢܩܪܒ ܚܠܦܘܗܝ ܡܪܫܝܥܐܝܬ.

h. Canons and orders concerning various sins, f. 9 *a*,

ܩܢܘ̈ܢܐ ܘܦܘ̈ܩܕܢܐ ܡܫܚ̈ܠܦܐ ܘܦܠܚܬܐ : ܕܥܠ ܚ̈ܛܗܐ ܕܡܫܚ̈ܠܦܝܢ
ܗܢܐ ܡܫܬܟܚܝܢ ܀

Fifty-seven canons in all, from ܐ to ܢܙ.

i. On Confession, showing how the penitent should confess and the priest receive him, and on those who turn from any heresy, f. 16 *a*,

ܡܠܬܐ ܕܥܠ ܬܘܕܝܬܐ. ܘܕܐܝܟܢܐ ܡܬܬܘܕܐ ܬܝܒܐ.

ܡܢܗܢ ܡܬܟܢܘܢ ܕܡܪ. ܘܐܟ ܢܟܝ ܕܟܝ ܒܝ ܢܫܟ ܬܝܡܗ ܕܝ ܟܬܒ ✧

Canons numbered from ܫܐ to ܫܟ.

2. General order of confession, f. 21 *a*,

ܟܚܝܗ ܟܬܒ ܕܢܟ ܕܢܫܟܒ ܡܟܕܢܘܗ ܡܟ ܕܡܪ ✧

a. Instructions for confession in each particular case, f. 22 *b*,

ܩܗܘܗ ܕܡܟܕ ܐܟ ܟܘܟܢ ܕܢܫܟ ✧ ܘܡܫܘ ܗܘ ܕܢܗ ܘܕܝ ܟܚܟ ܒܝ ܙܬܐ ܕܗܟܕ ✧ ܘܐܘܡܫܟ

Recitation of the decalogue, f. 23 *b*.

b. The seven deadly sins, f. 37 *b*,

ܟܘܟ ܚܟܗ ܒܫܟܐ ܡܟܒܟ ܕܢܗ.. ܘܡܗ : ܟܡܗ : ܩܟܘܟܗ : ܫܡܗ : ܥܡܗ : ܟܕܟܗ : ܕܘܟ : ✧

c. The seven bodily works of mercy, f. 40 *b*,

ܚܟܗ ܚܟܢ ܕܢܫ ܥܟܟܐ ܟܘܟܢ.

These are ܡܟܟܢ ܟܩ, ܢܫܐ ܡܟܡܟ, ܡܟܒܡ ܡܟ, ܚܟܢ ܕܢܫ, ܡܟܟ ܕܢ, ܡܟܟ ܕܢ, and ܡܟ ܕܡ.

d. The seven spiritual works of mercy, f. 41 *b*,

ܚܟܢ ܕܢܫ ܕܐܫ ܟܘܫ.

These are ܡܫܠܐ ܕܐܒܗܬ̈ܐ ܕܥܠ ܐܪ̈ܥܐ, ܕܡܘ̈ܬܐ ܐܢܫ̈ܐ ܕܒܟ̈ܝܐ, ܕܫ̈ܢ̈ܐ ܕܚ̈ܝ̈ܐ, ܕܒ̈ܢ̈ܐ ܕܐ̈ܡ̈ܗ̈ܬܐ, ܕܒ̈ܢ̈ܐ ܕܐ̈ܒ̈ܗ̈ܬܐ, ܕܒ̈ܢ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ, ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܝ̈ܐ, ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ, ܕܒ̈ܢ̈ܐ ܕܐ̈ܡ̈ܗ̈ܬܐ, and ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܝ̈ܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ.

e. The five senses, f. 42 *b*, viz.

ܪܘܚܐ, ܪܝܚܐ, ܪܘܫܐ, ܫܡܥܐ, ܚܙܘܬܐ

f. The three divine virtues, f. 43 *b*,

ܗܝ ܕܐܝܬ ܒܗ ܒ̈ܢ̈ܝ̈ܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܝ̈ܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܝ̈ܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܝ̈ܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ.

g. Prayers of the penitent after confession, f. 44 *a*,

ܒ̈ ܒ̈ܢ̈ܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܝ̈ܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ.

h. Prayer of absolution by the priest, f. 47 *a*,

ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܚ̈ܘ̈ܬܐ. ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܝ̈ܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܝ̈ܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ.

Subscription, f. 47 *b*,

ܐ̈ܠ̈ܗ̈ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܝ̈ܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ ✣ ܕܐ̈ܡ̈ܗ̈ܬܐ ✣

3. Manual of Christian doctrine by question and answer, f. 48 *a*,

ܡ̈ܠ̈ܟ̈ܐ ܕܐ̈ܒ̈ܗ̈ܬܐ : ܒ̈ܢ̈ܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܐ̈ܒ̈ܗ̈ܬܐ ܕܐ̈ܚ̈ܘ̈ܬܐ ܕܐ̈ܡ̈ܗ̈ܬܐ ܕܒ̈ܢ̈ܐ ܕܒ̈ܢ̈ܬ̈ܐ :

ܕܒܬܒܝ ܐܡܝܢܐ ܕܫܘܡܗ : ܐܒܘܟ ܕܥܒܝܫ ܝܕܥ : ܩܘܕ ܠܡ
ܕܟܬܘܒܐ ܕܝܠܗ : ܐܒܘܟ ܡܢܐ ܕܥܒܝܫ. ܩܘܕ ܠܐ ܕܫܘܝ
ܕܡܫܬܘܕܥ ܕܥܒܝܫ ܕܫܡܫܘܢ.

The Apostles' Creed, f. 49 *b*; the Lord's Prayer, f. 53 *a*; the Decalogue, f. 56 *b*; orders and useful counsels of the Church, f. 59 *a*, ܕܒܪܢܫܐ ܕܒܝܕܐ ܕܡܫܟܚܐ ܕܟܢܝܫܬܐ ; of the seven sacraments, f. 59 *b*, ܫܒܥ ܙܒܢܐ ܕܒܝܕܐ ; the virtues, f. 61 *b*, divided into ܫܒܥܬܐ ܕܟܝܠܬܐ, viz. faith, charity and hope, and ܫܒܥܬܐ ܕܓܡܝܪܬܐ, viz. ܕܩܘܫܛܐ ܕܐܠܗܐ ܘܡܚܒܬܗ ܘܣܒܪܐ ܕܫܪܝܪܐ ; of the seven gifts of the Holy Spirit, f. 62 *b*, viz. ܚܟܡܬܐ. ܡܕܥܐ. ܕܚܠܬܐ. ܒܝܢܐ. ܥܙܐ. ܕܝܢܐ. ܫܒܚܐ ; the seven works of mercy, f. 63 *a*, viz. ܡܕܟܝ ܟܦܢܐ : ܡܫܩܐ ܕܡܝܐ : ܠܐܟܝܠ ܪܥܒܐ : ܠܡܫܩܐ ܥܪܛܠܝ : ܠܡܦܪܩ ܫܒܝܐ : ܠܡܟܣܝ ܥܪܛܠܝ : ܠܡܒܩܪ ܚܠܝܐ ; of sins, f. 63, ܫܒܥ ܚܛܝܬܐ ; of the four last things, ܐܪܒܥ ܣܘܦܐ, f. 65 *a*, viz. death, the Day of Judgement, Hell, and the Kingdom of Heaven; and of the Garland of Roses; *ibid.*,

ܟܐ : ܡܢ ܒܪܫܝܬ ܒܪܢܫ ܒܝܕܟ ܫܡܝܐ. ܡܟܣܝ ܒܪܝܬܐ
ܕܝܠܗ ܡܒܪܟ. ܟܒ : ܒܪܟ ܡܪܝ ܡܪܢ ܡܪܢ. ܡܕܒܚ
ܡܒܪܟ ܠܟ ܫܡܥܢ ܕܐܡܪ ܙܒܢ ܠܟ ܕܫܡ
ܡܒܪܟ ܫܡܐ ܕܡܪܝ ܡܢ. ܟܐ. ܠܟ ܙܒܢ.
ܫܡ ܫܡܥܢ ܕܐܡܪ ܙܒܢ ܠܟ ܕܡܪ.

ܗܟܠ ܐܝܬܝܗܘܢ ܐܪ̈ܒܥ ܚ̈ܕܘܬܐ: ܣܘܒܪܐ ܕܡܠܐܟܐ ܠܝܠܕܬܐܠܗܐ
ܡܪܝܡ: ܘܣܘܡܟܐ ܕܡܪܬܢ ܡܪܝܡ ܕܠܣܠܬܗ ܠܝܥܩܘܒ:
ܘܡܘܠܕܗ ܕܡܪܢܝܫܘܥ ܡܫܝܚܐ: ܘܡܥܠܬܗ ܕܡܪܢ ܕܠܗܝܟܠܐ:
ܘܕܘܟܪܢܗ ܕܝܘܡ ܡܠܦ̈ܢܐ ܥܘܢܝ ܫܠܝܚܘܬܗ ܀ ܘܫܡܥܢܐ ܐܣܘ̈ܬܐ
ܚ̈ܕܬܐ. ܗ̄: ܨܠܘܬܐ ܕܡܪܢ ܕܒܪ̈ܟܬܐ: ܘܝܠܕܬܗ ܕܟܠ ܚܕܘܬܐ:
ܘܡܘܠܠܗ ܕܒܓܠܝܢ ܚܘܒܐ ܘܬܘܕܝܬܐ ܫܡܝܐ ܕܨܠܝܒܐ:
ܘܦܫܩܬܗ ܕܡܪܢ ܘܡܘܬܗ ܀ ܘܫܡܥܐ ܐܣܘ̈ܬܐ ܐܝܬܝܗܘܢ
ܡܥ̈ܢܝܬܐ: ܗ̄: ܫܘܡܠܝܗ ܕܡܪܢ ܕܡܢ ܒܗ ܡܢܬܐ: ܘܫܘܠܡܗ
ܕܠܥܘܠܡܐ: ܘܡܫܚܐ ܕܟܘܪܐ ܕܟܠ ܥܠܝܡܐ ܕܝܠܝܕܐ ܨܘܗܝܢܐ:
ܘܡܘܬܗ ܕܕܝܘܠܐ ܙܟܝܗ ܕܠܥܘܠܡܐ: ܘܪܘܡܪܡܗ ܕܠܟܠ ܡܢ
ܒܠܗܘܢ ܙܘܓܐ ܕܡܠܐܟܐ ܀

4. The Athanasian Creed, f. 66 *a*,

ܗܝܡܢܘܬܐ ܕܐܘܪܬܕܘܟܣܘܬܐ ܕܩܕܝܫܐ ܐܬܢܐܣܝܘܣ ܦܛܪܝܪܟܐ
ܕܐܠܟܣܢܕܪܝܐ.

5. Of the canons of Marriage, f. 68 *b*,

ܥܠ ܩ̈ܢܘܢܐ ܕܙܘܘܓܐ.

6. Service for Penitents, f. 72 *a*. Prayers for various classes of penitents, f. 78 *a*; prayers to be used by the penitent, f. 81 *a*; prayers by the priest, f. 84 *a*.

7. Prayer for the consecration of new vessels for the altar, f. 85 *a*,

ܨܠܘܬܐ ܕܥܠ ܡܐܢ̈ܐ ܚܕ̈ܬܐ ܕܡܬܩܕܫܝܢ ܠܡܕܒܚܐ.

8. Prayer for the consecration of an altar, f. 85 *b*,

ܨܠܘܬܐ ܕܩܕܫܬ ܡܕܒܚܐ ⁘ ܒܫܡ ܐܒ ܘܒܪܐ ܘܪܘܚܐ ⁘
ܩܕܝܫܐ ܒܚܕ. ܣܐ.

This same prayer is written by another hand on f. 1 *a*, with the omission of the final words

ܘܐ ܐܡܝܢ ⁘ ܣܐ ⁘ ܨܠܘܬܐ ܕܩܕܫܬ ܡܕܒܚܐ ⁘
ܕܟ ܡܕܒܚܐ .. ⁘

9. Prayer recited over an excommunicated priest by the Bishop or Metropolitan, f. 86 *b*,

ܨܠܘܬܐ ܕܫܪܝܐ ܕܟ ܟܗܢܐ ܕܐܬܚܪܡ ܡܢ ܟܢܘܫܬܐ.
ܒܪ ܒܫܡ ܐܒ ܘܒܪ. ܘ ܡܪܕܘܬܢܐ. ܕܟ ܒܪ.

10. Prayer over one who is excommunicated by the bishop and repents, f. 87 *a*,

ܨܠܘܬܐ ܕܟ ܓܒ ܕܫܪܝܐ ܡܢ ܒܪܡܚܪܝ ܐܢܐ.

11. Prayer for the consecration of new vessels for the altar, f. 87 *b*,

ܨܠܘܬܐ ܓܕܝܐ ܕܟܟ ܟܠ ܟܠܝ ܕܫܪܝܪܝܢ ܠܡܕܒܚܐ.

12. The Consecration of the holy chrism, in *Arabic*, f. 88 *a*,

ܨ ܗ ܐܟܪܝ ܒܠܡܝ. ܒܠܫܡ.

13. The same in Syriac, f. 91 *a*,

ܒܟܪܐ ܕܩܕܫܬ ܡܕܒܚ..

Subscription, f. 93 *b*,

ܐܡܝܢ ܕܐܬ ܐ ܒܐ ܕܒܫ ܒܫܟܝ. ܒܫܟܐ ܐܡܝܢ

ܒܥܘܢܝܬܐ ܕܥܠܡܐ ܡܒܪܟܬܐ ܗܘ ܡܢ ܫܬܝܢ ܫܡܗ. ܘܕ ܒܫܢܬ ܐܠܦ ܫܒܥ ܡܐܐ ܘܫܬ ܥܣܪ ܫܢܝܢ ܠܚܘܪܒܢ ܕܐܒܪܗܡ ܐܒܘܢ ܕܡܪ ܐܠܝܐ ܕܒܪ ܫܡܥܘܢ ܕܒܪ ܛܒܝܐ ܠܬܓܪܝܬ ܒܐܠܩܘܫ. ܣܐ.

14. The consecration of the Chalice and Paten, f. 94 *a*,

ܣܘܟܕܐ ܡܥܕܪܐ ܕܩܘܒܥܐ ܕܙܗܒܐ ܘܕܒܝܬ ܕܡܫܝܚܐ ܥܠ ܡܕܒܚܐ : ܡܬܩܪܒ ܥܠ ܕܟܘܣ.

15. Prayers when the priest puts on the eucharistic vestments, etc., f. 96 *a*,

ܕܥܡܐ ܕܕܟ ܟܬܒ ܩܨܐ ܟܡܐ ܕܡܒܕܨܐ ܕܒܛܝܪܐ.

On f. 97 *a* the first four lines of writing have been erased. Then follows the colophon, which states that this book was finished on the 9th of Ādhār, A. Gr. 2087 = A.D. 1776, at Alḳōsh, by the bishop Ishō'-yabh, son of Abhrāhā (Abraham), the brother of Mār Elias.

ܟܬܒ ܟܡܒܪ ܡܢ ܥܠܡ ܟܡܐ ܕܡ ܕܡܒܪ ܣܐ. ܒܫܒ ܒܡ ܫܒ ܡܥܡܟܝ ܟܡܐ ܕܡ ܕܒܝ ܐܕܪ. (*sic*) ܒܫܢ ܟܒܝ ܐܒܘܟܝ ܟܡܐ ܕܡ. ܟ. ܟܥܒ ܐܕܒܝܒ ܕܩܠܝܐ ܒܥܡ ܩܕܫ. ܒܐܩ. ܟܩܕ ܟܒܕ ܐܡܝ. ܟܡܐ ܕܒܕ ܒܡ ܟܡܐ ܟܬܒ ܣܟ ܟܕ ܣܐ. ܟܡ ܫܠ ܡܟܬ ܡܒܪܟ ܒܐܠܩܘܫ. ܡܒܟ ܒ.ܟ.ܟ.ܒ ܟܡܐ ܕܡ ܟ.ܟ.ܐ. ܒܒ ܡ.ܟ ܟ.ܟ.ܡ. ܡܟ ܟ.ܟ.ܒ ܡ.ܟ.ܡ ܒ.ܟ.ܒ ܟ.ܡ.ܒ. ܒܫܢ ܫܢ ܐܠܦ ܫܒܥ ܡܐܐ ܘܫܬ ܥܣܪ ܫܢܝܢ ܠܚܘܪܒܢ ܕܐܒܪܗܡ ܐܒܘܢ ܕܡܪ ܐܠܝܐ ܕܒܪ ܫܡܥܘܢ ܕܒܪ ܛܒܝܐ ܠܬܓܪܝܬ ܒܐܠܩܘܫ. ܐܡܝ.

16. The Consecration of the Oil for anointing the Sick, f. 97 *b*,

ܒܗܘܕ ܡܥܣ ܕܚܕܫ ܕܩܝܡ ܟܕܣܘܒ ܟܠܫ.

Add. 2022

Paper, about 8½ in. by 6; 186 leaves; 19 quires, signed with letters, of 10 leaves (ܙ has 9, and ܟܐ 7); 20 lines in a page A leaf is wanting after f. 180, and ff. 10, 123 and 126 are recent supplements. Written in a good, regular, Nestorian serṭā of the xviith cent.

The Nomocanon of 'Abhd-īshō' bar Bĕrīkhā, whose name however is not mentioned in this manuscript. The work has been fully analysed by Assemani in the *B.O.* iii. 1, 332—351, and edited, with a Latin translation, by A. Mai, *Scriptorum Veterum Nova Collectio*, t. x.

The colophon states that the manuscript was written in the days of the catholicus Mar Elias, but ends abruptly on f. 180 *b*,

ܒܟܬܒ ܕܡܕܒܪ ܐ̈ܒ ܒܝܬ ܕܒܝܬ ܕܨܘܬ
ܡܘܣܝܩܐ ܕܒܕܓܠ ܒܓܣ ܐܒܕܒܝܫ. ܐ̈ ܒܗܟܠ ܚܕ
ܐ ܐܟ ܫ̈ ܕܩܘ ܕܒ ܕܫ̈ ܐ̈ ܐ̈ ܒܟ ܨܐܟܒ
ܦܟܕܟܗ ܕܒܕܝܫ. ܢܘܙ ܐܢ ܫܩܘ ܘܓ ܒܕ
ܐܒܫ. ܡܒܟ ܟ ܘܒܐ ܐܕܩ .....

To it are appended the following pieces.

1. Against fasting on Sundays, imperfect at the beginning, f. 181 *a*. Here are cited canon lx of the Apostles, canon xviii of Gangra, and a letter of Mār Timothy I. the catholicus.

2. Extracts from the Questions of Īshōʿ bar Nōn, مح ⸗ ⸗ ⸗, f. 182 *a*.

3. Canon of the œcumenical Fathers, f. 182 *b*:

This is followed by "Question 46," with its answer, f. 183 *a*:

4. Canon of George, bishop of Āthōr, f. 183 *b*:

This is followed by "Question 4," with its answer:

5. Specimens of the introductory formulae of letters to catholics, metropolitans, bishops, priests, deacons, teachers, monks, laymen, and one's own brother, ܟܠܗ ܒܫܡ ܚܢܢܐ.

On f. 186 *a* is a note of purchase by the deacon Khaushābhā, son of Thomas, of the village of Pīyōz (see Badger, *The Nestorians*, i. 174).

ܘܒܟ ܠܚܕܐ ܗܢ ܡܫܡܫܢܐ ܕܡܫܒ ܕܢ ܡܫܒܐ ܗܡܒ ܒܟ
ܟܘܘ ܒܕܒܐ ܒܟ ܡܒܒ ܒܠܟ ܡܒܟ ܟܡܠܫܢ. ܡܓ.

Add. 2023

Paper, about $9\frac{3}{8}$ in. by $6\frac{5}{8}$; 317 leaves, some of which, especially towards the end, are stained by water and injured; f. 218 has been purposely mutilated. The quires, signed with letters, were 37 in number, of 10 leaves (except ܗܘ, 14, and ܟܣ, 12), but four quires are now wanting at the beginning, and one after f. 168. Single leaves are missing after ff. 47, 129, and 217; five leaves after f. 204; and probably several at the end. The number of lines varies from 18 to 25. Written in a good, clear, Jacobite serṭā, apparently by two hands of the xiiith cent.

A large Collection of Ecclesiastical Canons and extracts from various writers relating to Ecclesiastical Law.

1. The Canons and Laws of the Emperors, as promulgated by the Emperor Leo about the year 517 of the era of Antioch, i.e. about A.D. 468, f. 1 *a*. As this recension appears to be different from those edited by Bruns and Sachau (*Syrisch-Römisches Rechtsbuch*, 1880), the loss of the first four quires of the MS. is greatly to be regretted. The text was here divided into 95 sections, of which § 92 corresponds with § 121 of the London MS. (*Syr.-Röm. Rechtsb., Zweiter Theil*, p. 36), § 93 with § 141 of the Armenian text, (*ibid.*, p. 148), and §§ 94, 95 with §§ 78, 79 of the Paris MS. (*ibid.*, p. 72). Subscription, f. 2 *b*:

ܡܟܬܒ ܡܢܐ ܒܢܡܘܣ ܡܒܟܐ ܡܪܝ ܝܘܚܢܢ ܩܫܝܫܐ ܘܦܛܪܝܪܟܐ
ܕܥܕܬܐ ܗܢܐ: ܟܬܒ ܫܒܥ ܣܕܪ ܐܝܟ ܕܢܡܘܣ ܒܫܡܝ ܐܒ ܘܒܪ
ܪܘܚܐ ܩܕܝܫܐ ܐܡܝܢ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀

2. Divisions of Inheritances according to the canons of the Church, as collected and arranged by Mār John the patriarch, f. 2*b*:

ܗܠܟܐ ܕܡܪܝ ܝܘܚܢܢ ܐܒ ܡܢܐ ܫܠܝܚܐ ܩܕܝܫܐ ܕܥܡ ܫܠܝܚܐ
ܩܕܝܫܐ ܕܒܝܬ ܡܫܝܚܐ ܘܫܪܝܪܐ ܕܥܠ ܟܢܝܫܬܐ ܩܕܝܫܬܐ.
ܐܝܟ ܗܠܟܐ ܐܢܘܢ ܕܐܝܬ ܒܗ ܒܗ ܡܢܐ ܠܟ ܠܟ ܐܠܦ ܘܫܒܥ ܡܐܐ.
ܡܢܐ ܗܠܟܐ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥܝܢ ܘܫܒܥ ܀
ܡܢܐ ܗܠܟܐ ܕܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܀ ܗܠܟܐ ܕܐܠܦ ܘܫܒܥ
ܡܐܐ ܘܫܒܥ ܀ ܗܠܟܐ ܕܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܀ ܗܠܟܐ
ܕܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܀ ܗܠܟܐ ܕܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܀

This tract is divided into 121 sections, of which 107 treat of inheritances. Special rubrics are:—

§ 32, f. 7*b*, ܐܝܟ ܐܢܫ ܗܘ ܕܢܫܬܟܚ ܒܐܚܬ ܐܚܘܗ ܘܠܐ ܒܢܝܢ ܠܗ.

§ 33, f. 8*a*, ܒܟܪ ܘܐ ܕܢܫܬܟܚ ܒܐܚܬ ܐܒܘܗ ܘܠܐ ܒܢܝܢ ܠܗ.

§ 36, f. 8*b*, ܗܠܟܐ ܕܡܪܝ ܝܘܚܢܢ ܐܒ ܡܢܐ ܫܠܝܚܐ ܩܕܝܫܐ: ܕܐܢܘܢ ܕܐܝܬ ܠܗ ܠܐ ܒܢܝܢ ܠܗ.

§ 108, f. 16*b*, ܐܢܫ ܕܠܐ ܦܩܕ ܐܢܬ.

§ 111, f. 17*a*, ܠܐ ܡܫܟܚ.

§ 112, f. 17*b*, ܐܝܟ ܕܐܡܪ ܠܐ.

§ 116, f. 18*a*, ܠܐ ܐܢܬ ܡܬܡܫ ܥܠ.

§ 119, f. 19 *a*, الصلاة في الكنيسة فرض الله.

§ 120, f. 19 *b*, فرض الصلاة خمس الزمنية على كل انسان من آدم الى آخر الدهر. الصلاة الاولى صلاة نوم.

§ 121, f. 20 *b*, ساعة نوم من ست الى اثنى عشر من النهار في صيف الى ثلث ساعة من النهار في شتاء. الصلاة الثانية صلاة الغداء. الثالثة صلاة الظهر. الرابعة صلاة العصر. الخامسة صلاة المغرب. السادسة صلاة العشاء.

Quotation from Ephraim, f. 21 *b*, مواعظ يوم الحد, and from Cyril on Worship in Spirit and in Truth,

من لا يسجد لله بالروح والحق لا يسجد له بالجسد.

F. 22 *a*,

لا يجوز للانسان ان يدع صلاة الا من عذر

and

ان الانسان يحتاج الى طهارة النفس والجسد. فمن لا يصلي لا يكون طاهرا.

Finally, f. 22 *b*,

الصلاة من غير ان يعلم ان يصلي لله بالروح والحق: ثم ان (f. 23 *a*) الصلاة الى الله بالروح والحق.

3. Canons, Laws and Rules of the Christians, f. 23 *a*:

a. Canons of S. Paul on marriage, twenty in number, f. 23 *a*:

b. On the kinds of divorces, f. 24 *a*:

The four ways are then specified.

c. On the reasons of divorce, four in number, f. 24 *b*:

d. Canons and questions of the holy Fathers and orthodox Teachers, f. 25 *b*:

ܟܬܒ ܡܢ ܣܢܩܪ ܡܫܠ ܥܠ ܫܐܠܬ ܐܚܝ ܡܪܝ ܥܠ ܦܣܩܐ ܕܫܐܠ ܠܗ ܐܢ ܡܫܝܚܐ ܗܘ ܐܠܗܐ. ܠ ܐܦ ܗܝ ܕܟܬܒ ܠܗ ܐܢ ܐܠܗܐ. ܐܦ ܠ ܐܦ.

The subscription tells us that these are taken from the "judgements" of Mār Timothy the patriarch of the East*, f. 34 *b*:

ܡܟܡ ܣܝܡܘܬ ܒܢܝ ܡܢ ܩܕܡܝܐ ܕܡܪ ܛܝܡܬܐܘܣ ܩܬܘܠܝܩܐ.

e. Ecclesiastical judgements and sentences of Īshō' bar Nōn, patriarch of the East†, f. 34 *b*:

ܒܢܝ ܡܢ ܐܣܦܣܝ ܕܫܝܫܘ ܒܪ ܢܘܢ ܩܬܘܠܝܩܐ ܕܡܕܝܢܚ. ܡܟܡ ܣܝܡ ܒܗ ܐܢ ܐܠܗܐ ܕܡܕܝܢܚ. ܠ ܐܦ ܗܝ ܕܟܬܒ ܠܗ ܐܢ ܐܠܗܐ ܕܡܕܝܢܚ ܐܦ ܠ ܐܦ. ܐܦ ܠ ܐܦ ܐܢ ܐܠܗܐ ܕܡܕܝܢܚ ܐܦ ܠ ܐܦ. ܐܦ ܠ ܐܦ ܐܢ ܐܠܗܐ ܕܡܕܝܢܚ ܐܦ ܠ ܐܦ. ܐܦ ܠ ܐܦ ܐܢ ܐܠܗܐ ܕܡܕܝܢܚ ܐܦ ܠ ܐܦ. ܐܦ ܠ ܐܦ ܐܢ ܐܠܗܐ ܕܡܕܝܢܚ ܐܦ ܠ ܐܦ. ܐܦ ܠ ܐܦ ∴ ܐܢ ܐܠܗܐ ∴

4. Various extracts, f. 47 *a*.

a. From the Wisdom of Solomon, f. 47 *a*: ch. vi. 6 (ܐܠܗܐ ܕܒܪܝܬܐ)—11, 16—21; vii. 6; viii. 19—21 (ܡܟܡ ܣܝܡ ܐܠܗܐ); ix. 1—3, 6, 16; xi. 24; xii. 11 (to ܒܢܝ ܡܢ ܡܟ).

* Timothy I., Nestorian Catholicus; *B.O.* ii. 433, iii. 1, 158 sqq., especially 162.

† *B.O.* ii. 434, no. 48; iii. 1, 165—6.

b. Of the Philosophers, f. 47 *b*:

ܡܛܠ ܦܝܠܘܣܘܦܐ. ܕܠܐ ܗܘܐ ܬܪܥܝܬܗܘܢ ܡܢ ܦܠܚܝܢ ܟܠ
ܡܘܡܬܐ ܘܟܠ ܕܝܢܐ. ܐܠܐ ܕܠܡܘܟܠܐ ܕܣܢܝܐ ܐܝܬܝܗܘܢ ܘܒܝܫܝܢ
ܠܐ ܦܪܝܫܝܢ. ܐܝܟ ܕܡܬܠܚܡܝܢ ܠܒܥܕܬܐ..............

Imperfect, a leaf being wanting.

c. The last words of an extract, f. 48 *a*:

ܕܡܛܠ ܗܢܐ. ܐܠܐ ܚܝܐ ܒܝܫܐ.

d. Of the bird that came from India to Athens, f. 48 *a*:

ܕܥܠ ܦܪܚܬܐ. ܦܪܚܬܐ ܚܕܐ ܐܬܬ ܗܘܬ ܡܢ ܗܢܕܘ ܠܐܬܝܢܘܣ.
ܘܡܫܠܐ ܪܫܗ ܦܪܚܬܐ ܗܘܬ. ܪܫܝܢܬܐ ܩܪܢܐ. ܬܪܝܢܬܐ ܩܪܢܐ.
ܬܠܝܬܝܬܐ ܩܪܢܐ. ܘܬܠܬܝܗܘܢ ܠܐ ܝܕܥ ܐܢܫ. ܘܐܬܐ ܓܒܪܐ ܚܕ
ܘܦܫܩܗ ܠܦܝܠܣܘܦܐ (sic) ܘܐܡܪ ܕܟܠ ܒܪܢܫܐ ܡܫܘܕܥ.
ܪܫܝܢܬܐ ܩܪܢܐ ܡܢ ܐܝܟܘ ܛܠܝܐ. ܬܪܝܢܬܐ ܩܪܢܐ: ܡܢ ܐܝܟܘ ܓܒܪܐ.
ܬܠܝܬܝܬܐ ܩܪܢܐ: ܡܢ ܐܝܟܘ ܣܒܐ ܟܠ ܚܘܛܪܐ.

e. Story of a deacon of Edessa, f. 48 *a*:

ܐܝܬ ܗܘܐ ܡܫܡܫܢܐ ܠܡܫܡܫܢܐ ܕܒܢܝܐ ܕܐܝܟ ܫܠܐܦܘܣ
ܢܗܘܢ ܗܘܘ ܡܫܡܫܢܘܬܐ. ܘܡܬܠܝܢ ܕܐܝܟ ܡܫܡܫܢܐ ܐܝܟ ܗܘܐ
ܒܐܪܥܗܘܢ . ܘܫܡܥ ܗܘܐ ܒܥܠܡܗ. ܘܦ.

f. From S. Paul's epistle to the Romans, f. 48 *b*:

ܕܠܒܢܝܐ ܡܛܠ ܡܫܬܒܚܢܘܬܐ.

Ch. i. 19—21, 24, 25, 28—32.

g. Jacob of Edessa, f. 48 *b*:

ܕܝܥܩܘܒ ܐܘܪܗܝܐ. ܡܢ ܣܕܝܪܘܬ ܡܬܩܢܢܘܬܗܘܢ ܕܟܢ̈ܘܫܝܐ:
ܦ̈ܘܩܕܢ ܟ̈ܠܠܬܐ ܕܡܫܠܡܢܘܬܗܘܢ ܡܢ ܐܠܗܐ. ܘܫ̄.

h. John Chrysostom, f. 49 *a*:

ܕܝܘܐܢܢܝܣ. ܐܝܟܢܐ ܠܟܘ ܢܓܠܐ ܣܦܝܪ̈ܐ.. ܟܕ ܕܝܢ ܕܗܘܝܢ
ܠܗܘܢ ܝܗܒ̣ܘ ܡܢ ܐܠܗܐ. ܘܠܐ ܕܐܣܬܟܠ (*sic*) ܡܢܗ. ܘܫ̄.

i. Constantine (of Laodicea ?), f. 49 *a*:

ܕܩܕܝܫܐ ܩܘܣܛܢܛܝܢܘܣ. ܠܐ ܓܝܪ ܦܪܟ ܡܕܪ ܐܠܐ ܡܛܠ ܐܠܗܐ.
ܐܝܟܢ ܟܠ ܟܣܦܐ ܕܣܢܐ̈ܐ ܠܐ ܐܡܪܝܢ ܕܢܗܘܐ ܐܘܡܢܐ ܕܡܛܠ ܐܠܗܐ.
ܟܣܦܐ ܠܡܝܬܪܘ (*sic*) ܟܠ ܢܩܦܬܐ ܕܟܢ̈ܘܫܝܐ. ܡܛܠ ܕܝܢ ܐܠܗܐ
ܐܘ ܟܕ ܙܒܢܐ ܐܘ ܟܕ ܬܚܘܒ ܕܝܢܐ: ܕܠܝܬ ܟܣ̈ܦܐ ܕܟܪܝܗܝ ܐܝܟ ܐܝܟ
ܕܠܐܝܟ.

j. Chrysostom on Romans, hom. iii, f. 49 *b*:

ܕܡܪܝܐ ܐܘܐܢܢܝܣ ܡܢ ܡܐܡܪܐ ܓ̄ ܕܥܠ̄ ܕܐܪ̈ܗܘܡܝܐ ܕܠܘܬ
ܪ̈ܗܘܡܝܐ ܀ ܡܛܠ ܗܢܐ ܐܡܠܟ ܐܝܟ ܐܠܗܐ ܠܒ̈ܪܝܬܐ ܠܦ̈ܩܬܐ
ܕܠܗܘܢ ܕܢܗܘܘܢ ܡܫܪ̈ܝܗܘܢ ܒܗܘܢ: ܘܫ̄.

k. Extract beginning, f. 49 *b*:

ܐܡܪܝܢ ܠܐ ܙܢܝܐ [read ܙܕܝܩܐ] ܩܘܡܘܢܛܐ. ܕܠܐ ܐܝܟ ܡܬܬܒܝܢܐ
ܐܘ ܡܬܬܠܛܠ ܒܟܠܗ ܣܘܟܠܐ ܕܐܠܗܐ. ܘܐܝܟܢܐ ܣܗܕܘܬܐ ܕܠܐ
ܢܦܠܐ ܓܒܪܐ ܒܟܣܝܐ ܒܟܠܗ ܣܘܟܠܐ ܕܐܠܗܐ. ܘܫ̄.

l. Chrysostom on S. Luke xii. 6, f. 50 *a*:

ܐܘܐܢܢܝܣ ܕܩܘܕܫܐ. ܟܕ ܡܢܗܪ ܠܗܕܐ ܕܟܬܒܐ ܐܡܪ. ܕܝܗܒ

ܐܝܟ ܕܐܡܪ ܠܗ ܐܠܗܐ ܠܡܘܫܐ ܗܟܢܐ ܐܬܐ ܐܡܪ ܠܒܢܝ ܐܝܣܪܐܝܠ ܘܐܡܪ ܠܗܘܢ ܀

m. Mār Ephraim, f. 50 *a*:

ܡܢ ܡܪ ܐܦܪܝܡ ܟܬܒ ܠܬܫܒܘܚܬܐ ܕܡܪܝܡ ܕܐܡ ܠܐ ܢܫܬܟܚ ܐܢܫ ܠܐ ܢܬܟܪ ܠܐ ܢܫܬܟܚ ܐܢܫ ܠܐ ܢܬܟܪ ܠܐ ܢܫܬܟܚ ܐܢܫ ܠܐ ܢܬܟܪ ܀

n. Moses bar Kēphā, f. 50 *a*:

ܡܢ ܡܪ ܡܘܫܐ ܒܪ ܟܐܦܐ ܐܡܪ ܐܝܟ ܕܐܡܪ ܡܪ ܐܦܪܝܡ ܐܠܗܐ ܗܟܢܐ ܐܬܐ ܐܡܪ ܠܒܢܝ ܐܝܣܪܐܝܠ ܘܐܡܪ ܠܗܘܢ ܀

o. Chrysostom on 2 Corinth. iv. 4, f. 53 *b*:

ܡܢ ܡܪ ܝܘܚܢܢ ܦܡܐ ܕܕܗܒܐ ܥܠ ܣܘܦܪ ܐܓܪܬܐ ܕܩܘܪܢܬܘܣ ܐܠܐ ܕܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܐܢܫ ܠܐ ܢܬܟܪ ܀

p. Question of the brethren to Basil, f. 53 *b*:

ܡܢ ܐܬ̈ܬ ܫܐܠܬܐ ܕܐܚ̈ܝܢ ܠܡܪ ܒܣܝܠ ܐܠ ܡܪ ܐܡܪ ܠܢ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܢܫܬܟܚ ܐܢܫ ܠܐ ܢܬܟܪ ܀

q. Philoxenus of Mabbōgh, f. 54 *a*:

ܡܢ ܡܪ ܦܝܠܘܟܣܝܢܘܣ ܐܦ ܐܢܐ ܠܐ ܐܫܬܟܚ ܐܢܫ ܠܐ ܢܬܟܪ ܀

r. Mār Ephraim, f. 54 *b*:

ܡܢ ܡܪ ܐܦܪܝܡ ܟܬܒ ܠܬܫܒܘܚܬܐ ܕܡܪܝܡ ܕܐܡ ܠܐ ܢܫܬܟܚ ܐܢܫ ܠܐ ܢܬܟܪ ܀

ܠܐ ܐܦ ܡܢ ܡܕܡ ܕܡܫܟ ܀ ܟܬܒ ܐܠܐ ܒܝ ܒܝܬ ܀ ܫܟ
ܐܦ ܀ ܟܕܡܐ ܐܠܐ ܡܬܡܐ ܀ ܐܦ

s. Extracts from Genesis, ܐ ܒܪܫܝܬ ܟܬ, f. 55 *a*: ch. iii. 14, 17—19; iv. 9, 11, 12; ix. 24, 25.

t. From Deuteronomy, ܬܬܐ ܕܒܪܝܬ ܟܬ, f. 55 *b*: ch. xxvii. 16, 17, 19, 25.

u. From Proverbs (the rubric is left blank), f. 55 *b*: ch. x. 18, xi. 25, xxvi. 2.

v. Cyril on S. Luke, hom. xl, f. 55 *b*:

ܕܡܪ ܠ ܟ ܀ ܟܐ ܐܡܪ ܟܬ ܐܟ ܕܥ ܟܬ ܫܟܟܢܐ ܕ
ܕܡܫܟ ܟܬܒ ܐܟ ܕܥ ܐܡܪ ܟܬ ܐܟ ܕ

w. From the "Book of the Fathers," f. 55 *b*:

ܟܬ ܕܐ ܕܥ ܐܡ ܐܡ ܐܡ ܀ ܐܡ ܐܡ ܕ ܐ ܀
ܐ ܕ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀

x. Cyril, f. 55 *b*:

ܕ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀
ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀

y. Extracts from the Old Testament, ff. 55 *b*—56 *b*, partly according to the Pĕshīṭṭā, ܦܫܝܛܬܐ ܕܐ, partly according to the Hexaplar version, ܗܟܣܦܠܐ ܕܐ.

Micah (?), f. 55 *b*:

ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀ ܐ ܐ ܐ ܐ ܀

ܒܐܦܝ̈ܗܘܢ. ܘܐܦ̈ܝܢ ܩܘܪ̈ܝܠܐ ܚܙܝ ܠܐܠܗܐ ܢܩܡܬܐ ܡܢ
ܡܩܒܠܢܐ ܒܝ̈ܫܐ. ܘܡܫܬܥܒܕܢܐ ܪ̈ܘܡܐ.

Job ix. 13, LXX., f. 56 *a*.

2 Chron. xix. 1, 2, LXX., f. 56 *a*:

ܡܢ ܗܫܐ: ܩ̈ܛܠܐ ܘܗܒܝ ܢܘܦܩܘܢ ܠܟܢܠܗ. ܘܫ.

Jeremiah xxiii. 14, LXX.; Lament. ii. 14, Pĕsh.; f. 56 *a*.

Isaiah v. 20 (LXX.), 21 (Pĕsh.), with the addition of the words ܥܒ̈ܪܐ ܠܡܫܒܪܗ ܡܚܒܪܝܢ, f. 56 *a*.

Ezekiel xii. 24, LXX.; xiii. 10, 16, Pĕsh.; f. 56 *a*.

Proverbs xxiv. 24, 25, LXX.; xvii. 15, xxiv. 23, 24, Pĕsh.; f. 56 *a*.

z. Chrysostom on S. Matthew, hom. lxxix.,

ܕܡܪܝ ܐܝܘܐܢܢܝܣ ܡܢ ܡܐܡܪܐ ܕܥܛ ܕܗܘ ܕܡܬܝ

and hom. l., ܕܢ ܠܗ ܒܡܐܡܪܐ ܕܡܣܟܢܝܢ, f. 56 *b*.

a. Other extracts from the Old Testament, f. 57 *a*, viz. Ezekiel xxv. 3—7, LXX., ܐܝܟ ܡܚܒܠܝܢ, and Prov. xxiv. 17, 18, Pĕsh.

β. Exposition of Ps. xv., f. 57 *a*:

ܦܘܫܩܐ ܕܡܙܡܘܪܐ ܡܢܘ ܢܥܡܪ ܒܡܫܟܢܟ. ܡܪܝܐ ܡܢܘ ܢܥܡܪ
ܒܡܫܟܢܟ. ܐܒܪܗܡ ܐܚܐ ܕܦܬܘܪ̈ܐ܀ ܘܡܢܘ ܢܫܪܐ ܒܛܘܪܟ
ܩܕܝܫܐ. ܐܝܣܚܩ ܕܒܝܬܐ ܕܠܐ ܡܫܘܚܬܐ܀ ܐܝܟܐ ܕܡܬܥܠܝ ܕܠܐ
ܡܫܘܚ. ܢܚܫܘܒ ܟܠܗ ܘܐܪܝܟܐ. ܘܫ.

γ. Verses from Proverbs, f. 57 *b*, according to the LXX., ch. xvi. 31, 32; x. 19; xvii. 28; xix. 5, 8.

δ. S. John, ch. viii. 2—11, f. 57 *b*:

ܐܫܬܟܚ ܒܐܘܢܓܠܝܘܢ ܕܡܪܐ ܐܦܣܩ ܕܐܡܝܕ. ܐܝܟܐ
ܕܒܥܠܡܐ ܢܘܢܐ ܡܪܩܘܣ ܗܘܐ. ܐܦܩܗ ܕܒܬܪ ܐܒܢܐ ܡܠܠܐ
ܘܐܦܣܩ ܕܡܬܟܬܒܝܢ ܒܟܘܒܐ ܕܐܬܡܠܝܢ ܘܐܬܡܠܐ
ܕܐܘܢܓܠܝܘܢ܀ ܙܒܢܐ ܕܢܣܒܪܝܬ ܐܡܪ ܠܝܘܚܢܢ. ܘܠܐ ܡܢܝܢ
ܒܟܠܗܘܢ ܝܘ̈ܢܝܐ. ܐܦܠܐ ܚܕ ܚܙܝܢ ܠܚܕ ܡܢ ܡܦ̈ܩܢܐ
ܕܦܠܠܘ ܡܫܬܠܛܢܘܬܗ ܡܪܩܘܣ. ܐܠܐ ܠܐ ܐܬܬܪܝܬ ܠܝ ܕܢܬܟܬܒܘܢ
ܠܟܠܗ ܦܘܢܩܝܬܐ ܕܡܬܬܠܐ ܒܪܘܟܬܗ܀ ܘܗܘܐ ܟܕ ܡܢ ܢܩܒܝܢ
ܒ ܦܠܠܦ ܢܣܬܝܘ܀ ܘܣ.

See *B.O.* ii. 52, 53.

5. *a*. Where and how each of the Apostles died, f. 58 *b*:

ܫܘܠܡܗܘܢ ܕܫܠܝ̈ܚܐ ܕܐܝܟܐ ܡܝܬ ܟܠܚܕ ܚܕ ܡܢ ܬܪ̈ܥܣܪ
ܫܠܝ̈ܚܐ ܩܕ̈ܝܫܐ. ܘܕܐܝܟܢܐ ܗܘܐ ܫܘܠܡܗܘܢ ܡܢ ܥܠܡܐ܀
ܦܛܪܘܣ ܪܝܫܐ ܕܫܠܝ̈ܚܐ. ܒܪܗܘܡܝ ܐܨܛܠܒ ܗܘܐ ܒܪܝܫܐ
ܕܦܛܪܘܣ܀ ܘܣ.

Fifteen are named, including Timothy,

ܛܝܡܬܐܘܣ ܬܠܡܝܕܗ ܕܦܘܠܘܣ ܟܠܗ ܦܢܝܗ ܒܐܦܣܘܣ
ܒܛܘܪܐ ܕܡܬܩܪܐ ܐܦܝܘܢ ܡܝܬ.

b. Where each of the Evangelists wrote, f. 59 *a*:

ܠܘܬ ܦܘܣܩ ܐܘܢܓܠܝܣܛܐ ܕܟܠܚܕ ܡܢܗܘܢ ܐܝܟܐ ܟܬܒ.

The number of stichoi in the Gospels is 9963.

c. Where S. Paul's Epistles were written, f. 59 *a*:

ܗܘܦ ܐܝܬܐ ܕܥܒܪܝܐ.

Number of stichoi, 6473.

d. The number of stichoi, ܣܛܝܟܘܣ, in each of the Biblical books, f. 59 *b*. The total of the New Testament is given as 20,585, and of the whole Bible 90,000.

e. The Names of God with their translation into Syriac, f. 60 *a*, margin:

ܟܠܗ ܡܫܡܗܢܐ ܕܐܠܗܐ ܒܟܠ. ܐܝܬ ܡܫܡܗܢܐ ܕܐܠܗܐ ܒܟܠ. ܟܥܒ
ܡܫܡܗܢܐ ܟܠܗ ܕܐܠܗܐ ܒܣܦܪ ܬܟܡܐ (*sic*) ܐܝܬ. ܡ.

6. From a discourse of Simeon "of Ṭaibūthā*," f. 60 *a*:

ܠܐ ܡܫܬܟܚ ܐܠܐ ܒܡܕܒܪܢܘܬܐ ܕܡܫܝܚܐ ܕܐܬܝܗܒ ܠܢ ܡܢ ܠܥܠ ܒܟܠ
ܡܕܡ ܕܐܝܬ ܒܗ ܚܝܐ ܘܢܫܡܐ. ܚܕ ܡܢ ܐܢܫܐ ܕܡܫܬܟܚ ܒܗ ܕܐܠܗܐ
ܐܝܬ ܠܗ ܟܠ ܚܝܠ ܘܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ. ܡ.

7. From the *Recognitiones* of S. Clement, f. 60 *b*,

ܠܐ ܡܟ ܕܐܬ ܕܒܪܐ ܕܐܠܗܐ.

The first two extracts correspond with Lagarde's ed., p. ـ, 26—28, and p. ـــ, 21—25.

8. From the Epistle of Barnabas, f. 61 *b*:

ܟܠ ܐܝܬ ܕܒܪܢܒܐ. ܐܠܐ ܕܐܢܐ ܕܐܠܗܐ ܒܪ ܒܪܢܫ ܕܐܬܐ ܒܟ ܕܐ
ܕܐܬܐ ܕܐܠܗܐ ܒܪ ܒܪܢܫ ܕܐܬܐ ܒܟ ܕܐ ܕܐܠܗܐ ܒܪ ܒܪܢܫ.

* *B.O.* iii. 1. 181.

ܘܬܦܩܘܢ ܠܗܘ ܕܩܕܡ ܡܢ ܦܓܪܐ܂ ܘܬܒܥܐ ܗܘܬ ܫܡܫܝ ܒܠܒܟ܂
ܘܡܠܝܢ ܒܪܘܚܟ܂ ܠܐ ܬܗܘܐ ܡܫܪܗܒ ܒܠܒܟ܂ ܦܫܐ ܗܘ ܗܢܝܢ
ܕܦܬܓܡܐ ܫܘܦܐ ܡܫܪܗܒܐ܂ ܐܘܪܚܐ ܕܝܢ ܕܐܘܟܡܐ܂ ܡܢܝܚܬܐ ܗܝ
ܘܦܬܓܡܐ ܠܩܛܝܪܐ܂ ܘܐܝܟܢܐ ܒܠܒܐ ܐܘܪܚܐ ܕܦܬܓܡܐ ܕܠܒܠܒܟ܂

9. From the book of Dionysius the Areopagite, f. 62 *a*:

ܡܢ ܟܬܒܐ ܕܕܝܘܢܘܣܝܘܣ ܗܘ ܕܡܢ ܐܬܢ̈ܐ܂ ܒܠܗܘܢ ܗܘ̈ܠܟܝܬܐ
ܘܕܗܘܠܟܬܗ ܡܬܬܢܝܚ܂ ܦܓܪܐ ܡܬܚܒܠ ܘܡܬܢܪܐ ܕܦܪ̈ܝܫܬܐ
ܡܬܚ̈ܦܝܢ ܠܫܘ̈ܚܠܦܝܗܘܢ܂ ܘܫ.

10. Extracts from the writings of Basil of Caesarea, f. 63 *b*:

ܠܘܬ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ܂

a. From the letter to his brother Gregory, f. 63 *b*:

ܡܢ ܡܢ ܐܓܪܬܐ ܕܦܪܫ ܠܓܪܝܓܘܪܝܘܣ ܐܚܘܗܝ܂ ܐܟܘܬ ܕܝܢ
ܕܐܢܫܐ ܕܝܥܩܘܒ (sic) ܡܢ ܡܘܫܐ ܫܩܝܦ ܠܡܬܚܫܚܘ܂ ܗܟܢܐ
ܩܪ̈ܝܢܬܐ ܘܡ̈ܠܐ ܕܢܦܫܐ ܒܗ ܡܠܝܐ ܡܬܬܪܣܝܢ܂ ܘܫ.

b. From the treatise *de ascetica disciplina*, to those who are entering on the monastic life, f. 65 *b*:

ܕܠܗ ܠܗܘ ܐܠܗܐ ܕܡܦܪܫ ܒܪ̈ܘܚܐ ܢܟ̈ܐ܂ ܙܕܩ ܠܗ
ܠܟܝܢܐ ܕܢܗܘܐ ܐܝܬ ܠܗ ܗܠܝܢ ܕܒ̈ܢܝܐ ܡܬܬܪܓܡܐ܂ ܡܠܝܐ ܕܫܦܝܪܐ܂
ܐܣܟܝܡܐ ܢܟܦܐ܂ ܒܪܬ ܩܠܐ ܡܬܩܛܝܢܬܐ܂ ܡܠܬܐ ܡܬܚܫܒܬܐ܂
ܡܐܟܘܠܬܐ ܕܠܐ ܫܘܪܗܒܐ܂ ܦܫܝܛܐ ܒܗܘܠܐ܂ ܘܫ.

c. Questions and answers, f. 68 *a*:

ܡܢ ܩܘܠܐ ܕܦܠܡܘܢ ܐܒܐ ܕܕܝܪܝܐ. ܐܒܐ ܐܡܪܝܢ. ܟܐܝܪܐ
ܬܫܥܝܬܐ ܕܚܘܫܒܐ ܪܘܫ ܠܐܢܫ ܠܡܫܒܚܘ ܠܐܠܗܐ. ܘܐܝܟܢܐ ܒܥܘܬܐ ܬܗܘܐ
ܗܕܐ ܬܫܥܝܬܐ ܟܐܢܫ. ܘܫ̄.

d. On Prayer, f. 73 *a*,

ܬܘܒ ܕܝܠܗ ܕܥܠ ܨܠܘܬܐ. ܨܠܘܬܐ ܕܝܢ ܐܡܝܢܬܐ ܦܘܪܥܢܘܬܐ
ܗܝ ܕܢܦܫܐ. ܘܚܝܠܬܢܘܬܐ ܡܠܒܫܐ ܠܡܕܪܐ ܡܢ ܚܛܬܐ
ܕܐܠܗܐ. ܘܫ̄.

e. From the letter to the brethren that dwell in convents, f. 75 *b*:

ܕܝܠܗ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܐܚܐ ܕܥܡܪܝܢ ܒܕܝܪܬܐ. ܡܛܠ
ܕܒܛܝܒܘܬܗ ܕܐܠܗܐ ܐܚܐ. ܪܘܫ ܠܟ ܗܟܝܠ ܠܟܘܢ ܕܐܝܬܘ̄
ܒܪܘܚܢܝܐ ܕܢܛܪܐ ܐܝܟܢ ܕܩܐܡ ܠܒܪܝܬܐ ܕܡܢ ܫܡܝܐ.
ܘܠܡܫܒܚܘ ܐܝܟܢ ܕܩܘܝܢ ܠܡܫܝܚܐ ܀ ܘܫ̄.

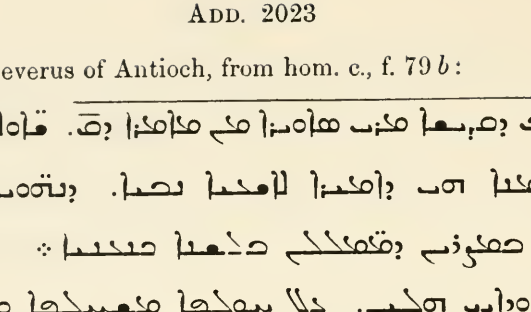
11. From the epistles of Ignatius, f. 77 *a*:

ܬܘܒ ܡܢ ܐܓܪܬܐ (*sic*) ܕܩܕܝܫܐ ܐܝܓܢܛܝܘܣ. ܘܟܝܬܐ ܗܝ
ܗܟܝܠ ܕܢܬܠܡܕܘܢ ܒܗ ܐܝܬ ܠܢ ܐܒܐ ܠܘܬ ܐܠܗܐ. ܡܫܝܚܐ ܗܘ
ܗܕܐ ܗܟܝܠ ܕܝܕܥ ܠܐܠܗܗ ܀ ܘܫ̄.

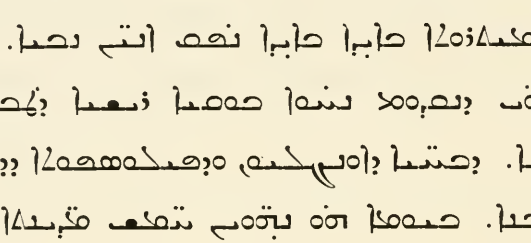
12. From Gregory Nazianzen, f. 78 *a*:

ܕܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܬܐܘܠܘܓܘܣ. ܛܘܒܬܢܐ ܗܘ ܡܢ ܗܘ̇
ܕܐܝܬ ܠܗ ܚܝܐ ܩܠܝܠܐ. ܘܕܠܐ ܡܬܠܗܝܢ ܒܗܠܝܢ ܕܥܠ ܐܪܥܐ
ܐܬܝܢ (*sic*). ܐܠܐ ܟܠܗ ܠܗܘܢܐ ܕܝܠܗ. ܘܫ̄.

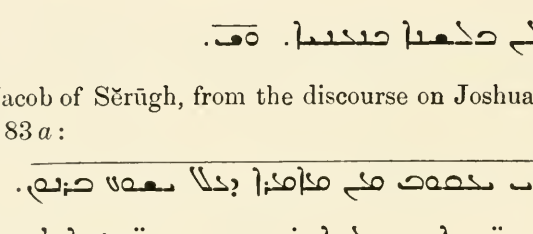
13. Severus of Antioch, from hom. c., f. 79 *b*:



14. Jacob of Sĕrūgh, from the discourse on Joshua the son of Nun, f. 83 *a*:



15. Discourse ascribed to S. John the Evangelist delivered at Constantinople, f. 83 *a*:



ܘܡܬܡܟܟܢܘܬܐ: ܢܦܩܬ. ܡܢ ܟܠ ܘܡܫܬܠܛܢܘܬ. ܡܢ ܟܠ ܗܘ ܕܐܠܗܘܬܗ
ܡܬܡܟܟܢܘܬܐ ܕܐܠܗܐ ܗܘ ܕܒܗ ܒܥܘܪܐ ܡܬܡܟܟܢܝܢ. ܗܒ ܠܗܘܐ
ܠܗ ܦܘܪܐ ܠܟܪܝܐ ܗܘ ܕܒܪܝܬܗ ܣܓܝܐ ܦܪܘܩܗ. ܘܠܟܢ ܕܠܐ
ܡܢ ܦܘܫܐ ܕܠܟܘܢ ܡܫܠܡܐ ܕܣܘܥܪܢܐ ܡܫܬܠܛܢܐ ܗܘ ܕܡܢ ܠܟܠ
ܣܒܠܬ. ܘܠܐ ܗܘܐ ܐܪܚܝܢܘܬܐ ܗܘ. ܫܘ̄.

A leaf is wanting after f. 129. The discourse ends on f. 157 *a*, and is followed by a prayer:

ܠܫܠܘܬܐ ܕܠܗ ܠܬܫܒܘܚܬܐ. ܗܘ ܕܡܪܢ ܕܡܠܟܐ ܗܘܐ ܕܐܝܬܘܗܝ ܘܠܐ
ܡܬܚܙܐ: ܘܡܫܟܚ ܠܟܠ ܐܝܟܢܐ ܕܐܠܗܐ ܕܦܪܝܫ ܠܗ: ܗܘ ܗܘ ܕܗܘ
ܐܠܗܐ ܥܠܡܐ ܒܟܝܢܗ: ܗܘ ܕܠܝܬܘܗܝ ܡܬܚܙܐ: ܫܘ̄.

Subscription, f. 159 *a*:

ܫܠܡ ܬܫܒܘܚܬܐ ܕܡܪܝܐ ܢܘܣܟ ܐܘܢܓܠܝܘܢܐ. ܡܠܟܐ
ܠܟܠܗܘܢ ܡܠܟܐ ܘܫܘܒܚܐ ܕܝܠܗ ܡܪܝܐ ܀

16. A treatise on the holy Chrism by a Jacobite writer (probably Dionysius bar Ṣalībī*), beginning, f. 159 *a*:

ܠܘܬ ܦܬܓܡܐ ܕܐܪܙܐ ܐܠܗܝܐ ܘܢܘܗܪܐ ܢܦܫܐ ܕܡܘܪܘܢ ܩܕܝܫܐ.
ܟܠܬ ܚܙܝ ܕܡܫܬܠܛ ܣܘܓܐܐ ܡܫܠܡܐ ܕܟܠ ܕܠܐ ܥܒܕܐ ܩܕܝܫܐ. ܐܬܪܐ
ܩܕܝܫܐ ܘܡܫܠܡܢܐ ܕܐܦ ܐܬܘܪܝܐ ܠܡܘܕܝܢ ܟܠ ܡܘܪܘܢ ܩܕܝܫܐ
ܘܠܟܗܢܐ. ܡܘܪܘܢ ܚܙܝ ܒܠܚܘܕ ܗܘܪܝܐ ܡܬܦܫܩ ܡܘܪܐ. ܡܢ
ܡܫܬܠܛ ܫܡܐ ܕܡܘܪܐ ܗܘ ܕܒܗ ܢܬܚܙܝܢ ܠܡܫܝܚܐ. ܡܛܠ

* See *B.O.* ii. 171, nos. 6, 7, and pp. 210, 211, "de Cruce, de Fide, aliisque sacramentis."

ܠܡܫܝܚܘܬܐ ܡܥܡܘܕܝ. ܐܝܟܢܐ ܕܠܡܫܝܚܘܬܐ ܕܣܠܩܝܢ ܠܡܪܢ ܢܥܡܕܝ. ܐܦ ܓܝܪ ܡܫܬܠܡܝܢ ܡܫܝܚܐ ܕܡܪܢ ܩܪܝܒܝܢ. ܘܐܦ ܢܩܝܐ ܡܕܡ ܦܪܝܫ ܠܗ. ܘܡܠܟܘܬܐ ܢܗܝܪܐ. ܒܠܒܝ ܐܢܫܐ ܡܬܐܡܪ ܡܕܡ. ܚܕ ܦܝܢ ܠܟܗܢܘܬܐ ܢܝܫܐ ܐܘܟܝܬ ܠܟܠ ܡܫܝܚܐ ܕܡܬܩܪܒ ܡܢ ܟܗܢܐ ܩܕܝܫܐ ܘܟܗܢܝܢ ܢܝܫܐ. ܡܕܡ ܡܬܦܠܚܝܢ. ܘܐܦ ܠܟܗܢܐ ܠܘܬ ܡܕܡ ܦܪܝܫ. ܘܥܠܡܐ ܕܠܥܠܡܝܢ. ܘܫ.

It ends abruptly in the middle of ch. 10, a quire having been lost after f. 168.

17. Extracts from the *Didascalia Apostolorum* or Teaching of the Twelve Apostles, f. 169 *a*:

ܡܢ ܕܝܕܣܩܠܝܐ ܐܘܟܝܬ ܡܠܦܢܘܬܐ ܕܬܪܥܣܪ ܫܠܝܚܐ ܩܕܝܫܐ ܘܬܠܡܝܕܐ ܕܦܪܘܩܢ.

Part of f. 170 *b* and the whole of f. 171 *a* have been left blank by the scribe. The last extract from ch. 21 is imperfect, five leaves being cut out after f. 204:

ܫܠܡܬ ܕܝܢ ܡܛܠ ܬܪܬܝܢ. ܡܬܠܗܝܢܐ ܘܡܬܒܪܟܐ ܠܗ ܠܟܪܣܛܝܢܐ. . . . .

See Lagarde's edition, p. 86.

18. From "the books of Clement," imperfect at the beginning, f. 205 *a*:

ܘܐܡܪܝܢ. ܡܢ ܗܘ ܠܝ ܗܢܐ. ܘܢܦܩ ܡܢ ܡܫܝܚܐ ܢܥܡܕ.
ܘܡܢ ܒܬܪ ܕܢܦܩܢ ܢܘܚܐ ܩܕܝܫܐ ܐܡܪ ܠܝ. ܘܫ.

See Lagarde, *Reliqq. juris eccl. antiquiss.*, p. ܢܝ, line 3. From book ii., f. 209 *b*, ܡܢ ܟܬܒܐ ܕܬܪܝܢ ܕܩܠܡܢܛܘܣ; from book iii., f. 211 *b*, ܟܬܒܐ ܕܬܠܝܬܝܐ ܕܗܠܝܢ ܕܩܠܡܢܛܘܣ.

19. Canons extracted from the *τίτλοι*, f. 218 *b*. They are imperfect at the beginning, about two-thirds of f. 218 having been cut away:

. . . .

ܕܝܠܗ. ܘܪܗܘ̇ ܕܡܬܪܥܝܢܘܬܐ ܕܒܪܗ. ܘܢܦܫܗ ܟܠ ܟܠܗ ܡܢ ܦܘܠܚܢܐ. ܐܝܟ ܫܡܥܘܢ ܗܘ ܚܪܫܐ܀ ܡܛܠ ܕܝܠܢ ܦܛܪܘܣ ܀ [ܕܝܠܗܘܢ ܕܟܗ̈ܢܐ] ܠ ܐܝܟ ܐܦܣܩܘ̈ܦܐ ܕܒܩܕܝܫܐ ܬ̈ܠܡܝܕܐ ܒܕ ܡܬܚܫܚܝܢ: ܒܐܝ̈ܕܝܗܘܢ ܟܕ ܠܐ ܢܬܒܥܘܢ܀ ܠܗܘܐ ܦܠܘܣܦܘܣ ܕܝܠܗ ܘܠܦܪܘܦ. ܘܕܟܠܗܘܢ ܗܠܝܢ ܕܡܫܠܛܢܝܢ.

Prefixed is an index, f. 214 *b*:

ܬܘܒ ܦܬܓܡܝܢ ܡܛܠ ܩܢܘ̈ܢܐ ܗܠܝܢ ܕܦܬܓܡܝܢ ܒܛ̈ܛܠܘ ܡܢ ܛܛܠܘ. ܐܝܠܝܢ ܕܡܫܡܠܝܢ ܠܦܬܓܡܝܗܘܢ ܟܠܗܝܢ ܡܢ ܩܢܘ̈ܢܐ: ܠܐܝܠܝܢ ܕܥܒܕܐ ܡܛܠ ܐܝܠܝܢ ܕܗܘ̇ ܦܪܐ: ܟܕ ܪܘܫܡܐ ܕܟܠܝܗܘܢ. ܐܦܢܝܬ ܡܢܝܢܐ. ܟܕ ܡܟܠܠ ܡܟܠܠ ܦܬܓܡܝܢ ܡܢܝܗܘܢ ܐܝܟ ܕܡܫܬܟܚܐ. ܘܐܝܟ ܡܬܚܙܝܢܘܬܐ ܢܗܝܪܐ ܕܟܬܒܐ ܡܢܗܪܐ. ܬܘܒ ܕܝܢ ܡܦܣܩܝܢ ܒܗܘܢ ܠܩܢܘ̈ܢܐ ܐܚܪ̈ܢܐ ܕܐܦܪܬܐ ܐܝܠܝܢ ܕܠܐ ܐܬܬܣܝܡܘ ܒܗܘ ܗܠܝܢ ܕܦܬܓܡܝܢ ܀

At the end we read, f. 228 *b*:

ܗܘܝܬ ܢܗ̇ ܐܘ̄ ܩܪܘܝܐ ܡܗܘܢܐ ܕܗܠܝܢ ܠܦܬܓܡܝܢ ܗܢܘܢ ܬ̈ܚܫܒܢ ܘܣܢ. ܘܩܢܘ̈ܢܐ ܕܗܘܘ ܩܕ̈ܡܝܢ ܘܩܕܡܝܢ. ܣܟܡ ܕܝܢ

ܒܐܒܗ̈ܝܢ ܡܫܝܚܘܗܝ ܕܩܢܘ̈ܢܐ ܘܡܫܝܚܘܗܝ ܕܛܝ̈ܛܠܘ ܡܫܠܡܐ ܐܝܟ
ܡܬܡܟܝܢ ܚܘܬ ܢܒܥܠܝܢ. ܒܟܠܗ ܠܐ ܐܬܒܠ ܡܫܝܚܝܢ.

20. Canons of the Apostles and of the Synods of the Fathers, which are scattered in various places and not contained in the *τίτλοι*, f. 228 *b*:

ܬܘܒ ܩܢܘ̈ܢܐ ܕܗܘ ܡܟܢܫܝܢ ܒܟܠܗܘܢ ܢܡܘ̈ܣܐ. ܘܫܪ̈ܟܐ
ܐܚܪ̈ܢܐ ܕܐܒܗ̈ܬܐ ܥܒܘܕܝܢ ܕܒܪ̈ܝܢ . ܕܦܠܝܓܐ ܘܡܣܬܒܪܢܘ
ܕܐܬܪ̈ܘܬܐ : ܗܠܝܢ ܕܒܛܝ̈ܛܠܘ ܠܐ ܐܬܬܣܝܡܘ.

a. Canons of the Apostles, 68 and 69, f. 228 *b*.

b. Canons from a letter written from Italy to the bishops of the East, which were sent by the bishops assembled at Antioch, f. 229 *a*:

ܬܘܒ ܩܢܘ̈ܢܐ ܐܚܪ̈ܢܐ ܡܢ ܐܓܪܬܐ ܕܐܬܟܬܒܬ ܡܢ ܐܝܛܠܝܐ ܠܘܬ
ܐܦܝܣ̈ܩܦܐ ܕܡܕܢܚܐ. ܗܠܝܢ ܕܫܕܪܘ ܡܢ ܐܦܝܣ̈ܩܦܐ ܗܢܘܢ
ܕܐܬܟܢܫܘ ܒܐܢܛܝܘܟܝܐ.

At the end of canon 15 we read, f. 231 *b*:

ܗܠܝܢ ܕܝܢ ܒܟܠܗܝܢ ܒܐܒܗ̈ܝܢ : ܟܕ ܟܢܝܫܝܢ ܕܢܣܒܐ ܦ̈ܐܪܐ
ܕܬܝܒܘܬܐ. ܠܗܘܢ ܠܒܘܬ ܐܒܐ ܕܢܝܢܝܢ ܠܗܠܝܢ ܕܙܕܩ ܗܟܝ :
ܐܠܐ ܒܐܒܐ ܢܝܪܢܝܢ. ܐܝܟ ܒܫܐܝܬ ܘܠܐ ܡܬܒܪܢܝܬ ܐܝܬ
ܠܗܘܢ ܠܗܘܢ ܚܝ̈ܠܐ ܕܝܠܗܘܢ : ܘܡܬܚܝ̈ܒܢܘܬܐ ܕܒܫܪܗܘܢ ܡܬܠܝܢ
ܦܪܝܢ ܐܬܩܝܢ ܕܢܫܬܒܩܘܢ. ܐܘ ܠܒܛܝܠܐ. ܘܐܝܟ ܩܢܘ̈ܢܐ
ܕܐܘܪ̈ܚܬܗܘܢ ܠܐ ܡܫܬܟܚܝܢ ܕܢܐܬܘܢ. ܘܠܐ ܚܕܐ ܡܠܬܐ ܕܫܠܡܘܬܐ

ܐܝܬ ܠܗ ܠܒܪܗ. ܣܠܩ ܓܝܪ ܒܟܠܡܐ ܠܐ ܡܬܬܦܝܣܝܢܐ ܘܡܕܝܢܐ

ܢܟܣܝ ܕܐܡܪ܆ ܦܘܠܘܣ ܦܘܠܘܣ ܢܟܣܝ. ܘܠܐ ܬܟܬܪ ܘܬܬܟܠܣܝ.

ܠܐ ܗܘܝܠܐ ܢܦܫܐ ܕܐܟܦ ܟܠܗ ܗܠܟܝܢ ܀ ܫܠܡ ܡܫܠܡܢܐ ܗܠܝܢ ܀

21. Extracts from letters of Basil.

a. From the letter to Amphilochius of Iconium, f. 231 *b*:

ܡܢ ܐܓܪܬܐ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ ܐܦܝܣܩ̄ ܕܩܣܪܝܐ

ܕܩܦܕܘܩܝܐ. ܠܘܬ ܐܡܦܝܠܟܝܘܣ ܚܠܝܗ ܕܐܝܬܘܗܝ ܐܦܝܣܩ̄

ܕܐܝܩܘܢܝܘܢ. ܡܛܠ ܬܠܝܬܝܐ ܗܘܝܬ: ܠܗ ܓܝܪ ܠܗ ܠܡܘܢܐ

ܬܫܡܫܘ܆ ܗܘ ܕܐܦ ܟܠ ܬܪܝܢ ܗܘܝܬ. ܘܫ̄.

b. From another letter to the same, f. 235 *b*:

ܬܘܒ ܡܢ ܐܓܪܬܐ ܕܠܘܬܗ ܓܝܪ ܠܘܬܗ ܓܝܪ ܠܘܬܗ

ܕܐܡܦܝܠܟܝܘܣ (*sic*) ܡܛܠ ܡܩܢܝܐ. ܩ̄ܝ. ܡܛܠ ܓܒܪܐ ܗܢܘܢ ܕܐܝܬ

ܠܗܘܢ ܢܫ̈ܐ ܘܡܬܦܪܫܝܢ. ܐܢ ܓܒܪܐ ܓܝܪ ܟܕ ܐܢܬܬܐ ܫܒܩ: ܡܫܟܚܐ

ܕܠܐ ܢܣܒ ܠܗ ܗܘܝܬ ܕܐܢܬܬܗ: ܒܐܝܢܬܐ ܢܟܠܐ. ܐܝܟܐ ܕܢܬܚܙܘܢ

ܠܗܘܢ ܕܐܝܟ ܗܠܝܢ܆ ܘܡܬܝܪ ܦܬܝܚܝܢ ܟܠܗܘܢ ܠܡܫܡܫ

ܒܪܝܫܐ. ܘܫ̄.

c. From another letter, f. 236 *b*:

ܕܢܟܗ ܡܢ ܐܓܪܬܐ ܐܚܪܬܐ. ܡܛܠ ܐܢܫ ܕܡܟܫܦܐ ܒܚܪܫܘ.

ܗܘ ܕܒܚܪܫܘ ܐܦܝܣ̇ ܒܐܘܪܚܐ ܘܬܐܣܟܠ. ܐܢ ܦܢܐ ܗܘܝܠ

ܕܝ ܡܫܟܚܐ ܗܘܬ ܠܡܬܦܪܥܘܬܗ ܐܦܝܣ̇: ܐܘ ܕܝ ܦܫܝܩܐ

ܗܘܬ ܠܡܬܚܫܒܘ ܣܛܢܝܘܬܗ ܡܢ ܗܪܟܐ: ܐܘ ܫܡܥ ܒܚܘܫܒܐ ܕܚܛܘܬ

ܗܕܐ ܘܣܝܡܐ ܘܕܝܘܪܝܢ ܠܟܝܢܝܬܐ. ܐܝܟ ܕܟܠ ܡܦܠܐ ܠܬܕܝܢ
ܘܫ̄.

22. *a.* Extract from the letter of Philoxenus of Mabbōgh to the monks of Āmid, f. 237 *b*:

ܕܡܢܝܢܐ ܦܝܠܘܟܣܝܢܘܣ ܕܡܒܘܓ. ܡܢ ܐܓܪܬܐ ܕܠܘܬ
ܐܡܕ ܕܝܪܝܐ. ܕܐܬܒܛܠܬ ܡܟܝܠ ܠܒܪܢܫܐ ܘܐܦܢܝ ܗܟܢܐ. ܐ̄. ܕܝܢܐ
ܟܠܗ ܕܦܠܛ ܡܢ ܛܝܢܐ ܡܛܠ ܡܫܘܚܬܐ. ܦܘܬܚܗ ܗܘ ܕܝܗܘܒܐ
ܦܠܚܘܬܐ. ܕܗܘ ܐܟܝܘ ܒܟܣܝܐ. ܘܗܘ ܡܟܪܙ ܠܗ ܒܡܫܘܚܬܐ
ܕܢܟܪܐ . ܘܦܘܫܐ ܕܠܒܘܫܐ. ܘܗܘ ܐܟܝܘ ܚܕܐ ܐܟܝ. ܗܢܐ ܕܝܢ
ܒܟܠ ܡܦܠܚܝܢ ܡܟܪܙ ܠܗ. ܩ̄: ܕܝܢܐ ܕܢܦܩ ܩܠܐ ܕܐܬܝܐ.
ܠܐܠܗ ܠܐ ܚܙܐ. ܘܫ̄.

See *B.O.* ii. 37, no. 12.

b. Another extract, apparently from the same letter, f. 238 *a*:

ܡܛܠ ܦܠܚܢܐ ܕܐܦܣܩܠܝܘܣ ܡܢ ܐܓܪܬܐ ܕܠܘܬ ܕܝܪܝܐ.
ܕܚܠܬܐ ܡܢ ܡܪܝܐ ܕܕܚܠܬ ܠܠܗܐ ܐܟܝܘܗܝ. ܗܘ ܕܝܢ ܕܐܬܠܘܢ. ܐܠܐ
ܕܐܬܦܩܣ. ܘܫ̄.

To this is appended a very short extract from Gregory Nazianzen,

ܕܐܬܠܘܓܝܣ. ܕܗܘ ܕܡܫܚܠܦܢܐ ܚܝܐ. ܠܟܢ ܡܢ ܕܪܐ ܕܚܠܝ
ܐܟܝܘܗܝ.

23. Council of Neocaesarea, canon 12, f. 238 *a*:

ܕܩܢܘܢܐ ܕܢܝܘܩܣܪܝܐ. ܩܢܘܢܐ ܕܝ̄ܒ. ܡܛܠ ܗܘ ܕܒܥܡܕ

ܕ ܚܒܫ. ܡܫܐ ܕܥܠ ܐܬܪܥ ܐܠܗܐ ܡܫܝܚܐ ܘ ܡܟ
ܥܠ ܟܠ.

24. *a.* Canons of Rabbūlā, bishop of Edessa, to the monks, f. 238 *b*:

ܩܕܡܝܐ ܕܥܒܕܘ ܡܢ ܩܕܡ ܐܒܗ ܩܕܫܐ. ܠܡܢ ܕܒܬܘ.

See Overbeck, *S. Ephraemi Syri etc. opera selecta*, pp. 212—214, line 2.

b. Other canons of Rabbūlā, f. 239 *a*:

ܠܘܬ ܩܕܡܝܐ ܐܒܗ ܕܟܠ ܕܥܒܕܘ ܕܟܢܫܐ. ܫܩܠ ܡܢܝܢ
ܠܟܠ ܚܕ ܒܬ ܡܬܬ ܡܢܗ.

See Overbeck, *op. cit.*, p. 216, line 6.

25. Questions written from the East to the holy Fathers, with their answers, f. 240 *a*:

ܫܐܠܬܐ ܕܐܬܝܗ ܡܢ ܡܕܢܚܐ. ܠܐ̈ܦ̈ܝܣ ܫܠܝ̈ܚ̈ܐ ܕܟܬ̈ܒ̈ܝ
ܟܬ̈ܒ̈ܝ ܐ̈ܬ̈ܪ̈ܥ̈ܐ ܡܢ ܟܠ ܐܢܫ ܫܠ ܡ̈ܐ̈ܐ.

Compare Wright's *Catal.*, p. 950, no. 19. Followed by:—

a. Canons in the form of questions and answers, given in the time of persecution by the holy father Constantine and his companions, f. 243 *a*:

ܡܢ ܩܕܡܝܐ ܕܐܠܦ ܐܬܪܐ ܕܐܬܝܗ ܕܐ̈ܬ̈ܪ̈ܥ̈ܐ
ܡ̈ܐ̈ܐ ܫܠ ܩܕ̈ܫ̈ܝ̈ܢ ܡܫ̈ܬ̈ܬ̈ܘ.

Compare Wright's *Catal.*, p. 950, no. 20.

b. Extract from a letter written by the holy Fathers to the priests and abbots Paul and Paul, f. 243 *b*:

ܡܢ ܐ̈ܓ̈ܪ̈ܬܐ ܕܐܬܝܗ ܡܢ ܡ̈ܐ̈ܐ ܐ̈ܬ̈ܪ̈ܥ̈ܐ ܟܬ̈ܒ̈ܝ ܘܩܕ̈ܫ̈ܝ
ܐ̈ܓ̈ܪ̈ܬܐ ܫܠ ܐ̈ܒ̈ܗ̈ܬ̈ܐ.

See Wright's *Catal.*, p. 950, no. 21.

c. Four canons concerning excommunicated clergy, by the bishop Sergius, f. 243 *b*:

ܠܥܬ ܩܢܘܢܐ ܐܚܪܢܐ ܥܠ̈ܐ ܥܟܝܬܐ ܕܟܣܝܡ̈ܐ ܕܟܗ̈ܢܐ

ܕܟܬܒ ܣܪܓܝܣ ܐܦܣ ܡܛܪܢܐ (*sic*).

See Wright's *Catal.*, p. 993, no. 47.

d. Six other canons on the same subject, f. 244 *a*:

ܠܥܬ ܩܢܘܢܐ ܐܚܪܢܐ ܥܠ ܟܗ̈ܢܐ ܕܟܣܝܡ̈ܐ.

26. *a.* Admonitions and orders to the clergy by John bar Cursus*, bishop of Tellā dhĕ-Mauzĕlath, f. 245 *a*:

ܠܥܬ ܐܓ̈ܪܬܐ ܘܦ̈ܩܕ̈ܢܐ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܟܘܪܣܘ ܥܠ ܟܗ̈ܢܐ

ܕܟܬܒ ܐܦܣ (*sic*) ܥܠ ܟܠ ܡܕܝܢܬ ܬܠ ܡܘܙܠܬ.

They are 22 in number. Then follow:—

b. Extracts from a letter of the same, addressed to deacons, containing directions for the celebration of the holy Eucharist, f. 250 *b*:

ܟܬܒ ܕ ܟܬܒ ܠܟ ܩܥܕ. ܟܡܪ ܒ ܐ ܐܡ ·

ܕܟܬ ܥܡ ܟܠ ܟܗ̈ܢܐ ܕܡܫܡܫ̈ܢܐ ܒܟܠ ܡܕܝܢܬ

ܡܪܕܘܬܢܐ · ܐܝܟ ܕܟܬ̈ܒ ܠܟ ܩܥܕ ܐܦ ܟܠ ܟܗ̈ܢܐ

ܕܡܫܡܫ̈ܢ. ܣ̈ܦ.

27. From a letter of the bishop Severus, the syncellus of Mār John the patriarch, to a friend, containing answers to eight questions, f. 252 *b*:

ܟܠ ܐ ܠܟ ܡܫܡܫ ܐܦ ܒܪ ܐܢܫ ܕܟ̈ܬ̈ܒ

* See *B.O.* ii. 53.

28. Letter of the bishop Jonah to the periodeutes Theodore on the question of monogamy, f. 254 *b*:

29. *a*. Questions put by the priest Addai to Jacob of Edessa, with his replies, f. 259 *a*:

See Lamy, *Dissert. de Syrorum Fide et Disciplina in re Eucharistica*, p. 98 sqq.; Lagarde, *Reliqq. juris eccl. antiquiss.*, p. ٥٤ sqq.; Kayser, *Die Canones Jacobi von Edessa übersetzt*

u. erläutert. The text of the mutilated passage, Lamy, p. 168, is as follows, f. 274 *b* :

ܐܕܝ̄ ܠܝ ܦܫܐ ܡܕܡܐ ܕܗܘ̇ ܕܓܙܝܪ ܒܐܘܪܝܬܐ ܕܡܫܒܚܐ ܠܗ ܒܪܗ
ܡܢ ܡܫܝܚܐ̄. ܠܗܘ̇ ܕܓܙܝܪ ܒܐܘܪܝܬܐ ܐܚܪܬܐ. ܢܫܡܫ̄. ܠܐ ܦܫܐ
ܡܫܡܫ ܒܝܕܥܬܐ ܕܬ̈ܝܒܘܬܗܘܢ. ܐܠܐ ܒܐܘܪܚܐ ܐܝܟ ܕܢܗܘܐ. ܟܠܐ ܕܥܒܕ
ܢܫܡܫܬܐ ܗܝ ܕܫܡܫܘܬܐ. ܐܝܟ ܠܗܘܢ ܡܫܝܚܘܬܐ. ܐܕܝ̄. ܠܝ ܐܝܟ
ܕܢܣܒ ܓܙܪܐ ܐܝܬܝܐ: ܣܬܡ ܕܗܘ̇ ܕܡܫܟܚܐ ܠܗ ܡܢ ܡܫܝܚܐ̄.
ܘܦ̄.

The passage missing at the end in Lamy, p. 170, runs thus, f. 275 *b* :

ܡܛܠ ܕܠܐ ܡܠܝܐ. ܐܦܠܐ ܒܪܬܐ ܗܝ ܠܝ. ܗܝ ܕܝܢ ܕܕܟܪܐ
ܢܦܠ ܢܦܠܬܐ: ܐܘ ܢܦܠܬܐ ܠܒܪܐ. ܐܦ ܡܢ ܐܡܗ̈ܬܐ ܡܟܝܠ.
ܗܝ ܕܝܢ ܕܐܢܫ ܢܣܒܪܐ ܡܠܝܫܐ: ܗܘܝܐ ܡܠܝܫܐ: ܗܘܝܐ ܦܪܝܫܐ
ܠܟܠ ܡܢܝܢܐ ܡܘܡܝܢܘܬܐ. ܡܛܠܬܐ ܕܟܠܐ ܦܫܛܐ ܕܡܪܢܝ
ܡܢܠܬ ܠܐܠܗܐ ܐܝܬܝܗ̇.

b. Other canons of Jacob of Edessa, f. 275 *b* :

ܬܘܒ ܕܝܠܗ ܗܘ ܕܝܠܗ ܕܢܗܝܐ ܕܝܥܩܘܒ ܐܦܝܣܩ̄
ܕܐܘܪܗܝ̄. ܠܐ ܙܕܩ ܠܟܗ̈ܢܐ ܕܢܬܒܘܢ ܡܢ ܒܬܪ ܐܝܟܢܐ
ܕܬܫܡܫܬܗܘܢ. ܒܡܣܬܐ ܢܛܘ̈ܪܐ ܕܗܘܝܢ ܠܟܪܝܬܐ. ܠܟܘ ܕܝܢ ܐܟܪ̈ܐ
ܙܕܩ ܕܢܫܡܫܘܢ ܒܟܘܪܐ ܠܐܠܗܐ.

See Wright's *Catal.*, p. 223, 15 *b*.

c. Other questions put by the priest Addai to Jacob of Edessa, with the replies of the latter, f. 277 *b* :

ܬܘܒ ܫܘ̈ܐܠܐ ܐܚܪ̈ܢܐ ܕܫܐܠ ܗܿܘ ܡܫܝܚܐ ܐܝܟ ܗܿܘ ܕܐܡܪܝܢ ܡܢ

ܠܥܠ. ܘܗܘܘ ܐܦ ܠܗܘܢ ܡܢܝܢ ܦܘ̈ܫܩܐ. ܠ ܐܪܐ ܕܢܚܒܘܢ

ܩ̈ܢܝܐ ܐܪ̈ܬܘܕܘܟܣܘ: ܟ̈ܗܢܐ ܘܩܘܪ̈ܒܢܐ ܠܐܒ̈ܗܝܗܘܢ ܐܪ̈ܛܝܩܘ.

ܘܐܠ ܦܠܐ ܠܗ ܠܟܪܗܘܢ ܠܐ ܐܝܬܘܗܝ ܒܗܢܐ ܘܕܝܢܐ ܘܗܒܘ ܢܗܒܘܢ

ܕܢܗܘܐ ܕܝܢܐ ܠܟܘܢ ܐܪܬܘܕܘܟܣܘ. ܕܢܬܕܟܪ ܐܝܟ ܟܠ ܡܘܕܒܐ

ܘܢܬܠܐ ܠܟܠܗܘܢ ܟܠ ܟܗ̈ܢܐ. ܟܕ ܗܟܢܢ. ܘܐܢ ܐܝܬ ܠܗ

ܢܬܪܐ ܡܢ ܗܟܢܢ ܠܗ ܠܗܿܘ ܕܡܫܬܠܛ ܗܿܘ̈ܢ. ܒܝ ܒܐܪ̈ܣܝܣ

ܓܒܪ ܢܒܐ ܐܒܐ ܕܟܠ.

d. Questions put by the priest Thomas to Jacob of Edessa, with his replies, f. 281 *a*:

ܬܘܒ ܫܘ̈ܐܠܐ ܐܚܪ̈ܢܐ ܕܫܐܠ ܩܫܫ̄ ܬܐܘܡܐ ܠܝܥܩܘܒ

ܘܦܘ̈ܢܝܗܝ ܗܘܘ ܠܗܘܢ ܡܢܝܢ ܦܘ̈ܫܩܐ. ܬܠܬܐ ܡܫܝܚܐ. ܠ ܘܐ

ܕܢܬܟܣܐ ܦܘܪܢܐ ܕܡܬܦܪܥܝܢ ܒܗ ܡܫܝ̈ܚܐ ܕܟܠܡܐ: ܠܦܘܬ

ܡܢ ܐܦܐ ܕܟܪܝܐ ܐܘ ܕܗܘܠܠܐ ܐܝܟܐ ܕܗܘ. ܐܘ ܠܐ ܠܐ ܦܠܐ. ܡܛܠ ܕܗܘܐ

ܠܗܘܢ ܕܗܢܐ ܟܪܝܗ.

e. Questions put by John the stylite to Jacob of Edessa, with his replies, f. 285 *a*:

ܬܘܒ ܫܘ̈ܐܠܐ ܕܫܐܠ ܝܘܚܢܢ ܐܣܛܘܢܪܐ ܠܝܥܩܘܒ ܐܦܣܩ̄

ܘܦܘ̈ܢܝܗܝ. ܝܘܚܢܢ̄. ܦܘܫܩܐ ܩܕܡܝܐ ܗܿܘ ܕܥܠ ܡܥܡܘܕܝܘܬܐ

ܡܥܡܘܕܝܬܐ ܘܡܟܣܝܢܘܬܐ: ܘܠܐ ܡܢܐ ܗܝ ܕܢܬܐܡܪ: ܐܡܬܝ ܕܠܐ

ܡܬܡܠܠ ܠܗ ܬܪܬܐ. ܡܢܐ ܐܪܐ ܕܢܗܘܐ ܡܢܗ ܓܒܪܐ ܐܒܐ ܕܟܠ.

ﻟﻬﻢ ﺍﻟﻤﺴﻴﺤﻴﻮﻥ ﻣﻦ ﺃﻥ ﻳﺒﻴﻊ ﺃﺣﺪ ﺃﺑﻨﺎﺋﻪ ﺃﻭ ﺑﻨﺎﺗﻪ
.ﺃﻭ

30. Orders, canons and ordinations of the Church, f. 291 *a*:

.ﺍﻟﻤﺴﻠﻤﻮﻥ ﻣﻦ ﺃﺑﻨﺎﺀ ﻛﻨﻴﺴﺘﻬﻢ ﺍﻟﻘﺪﻳﻤﺔ ﺍﻟﺘﻲ ﺗﺴﻠﻤﻮﻫﺎ
ﻟﻬﻢ ﺍﻟﺮﺳﻞ ﺍﻟﻘﺪﻳﺴﻮﻥ ﻣﻦ ﺍﻟﻠﻪ ﺍﻟﻌﻠﻲ ﻓﻲ
ﺍﻟﻤﺠﻤﻊ ﺍﻟﺬﻱ ﺟﻤﻌﻬﻢ ﺑﺮﻭﺷﻠﻴﻢ ﺍﻟﻤﺪﻳﻨﺔ. ﺍﻟﻤﻘﺎﻟﺔ
ﺍﻟﺜﺎﻧﻴﺔ: ﻭﻑ.

31. Question put by the brethren to Basil, with his answer, f. 293 *a*:

.ﻭﻑ ﻓﺎﺳﺄﻟﻪ ﺍﻟﺒﺎﺭﺍﻛﻠﻴﻄﻮﻥ: ﺍﻟﻠﻬﻢ ﺍﺭﺣﻢ ﺍﻟﻤﻠﻚ
ﻓﻲ ﺍﻟﺪﻧﻴﺎ ﺍﻟﻬﻢ ﻭﺍﻏﻔﺮ ﺍﻟﺬﻧﻮﺏ ﺍﻟﺘﻲ ﻗﺪﻣﻮﻫﺎ. ﺃﻧﺎ ﺃﻗﻮﻝ ﺍﻧﻪ
ﺇﻥ ﺍﻟﻤﺤﺒﺔ ﻫﻲ ﺍﻧﻪ ﻟﻴﺲ ﻳﻜﻮﻥ ﺃﺣﺪ ﻳﺤﺐ ﺍﻟﻤﻠﻚ ﻓﻲ
.ﺍﻟﺪﻧﻴﺎ

32. Basil and Gregory, question and answer, f. 294 *a*:

ﻭﻑ ﻓﺎﺳﺄﻟﻪ ﺍﻳﻀﺎ ﺍﻟﻘﺪﻳﺲ ﺍﻟﻤﺘﻜﻠﻢ ﺑﺎﻟﻠﻬﻮﺕ
ﺍﻟﻌﺎﻟﻢ ﺃﻥ ﻳﻌﺮﻓﻪ ﺣﺘﻰ ﻳﺤﺒﻪ ﺃﻱ: ﺍﻟﻤﺤﺒﺔ ﺍﻟﺤﻘﻴﻘﻴﺔ
.ﻫﻲ ﻣﻌﺮﻓﺔ

33. Of priests who swear and break their oath, f. 294 *a*:

.ﺍﻟﻠﻬﻢ ﺍﻏﻔﺮ ﻟﻨﺎ ﻭﻟﻜﻞ ﻣﻦ ﺣﻠﻒ ﻓﻲ ﺍﻟﺪﻧﻴﺎ
ﻭﻟﻢ ﻳﻔﻲ ﺑﻤﺎ ﺣﻠﻒ ﻋﻠﻴﻪ: ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﺬﻱ ﻗﺎﻟﻪ
ﺍﻟﻘﺪﻳﺲ ﻣﺘﻰ ﻗﺎﻝ ﺃﺣﺪﻛﻢ ﺃﻧﻲ ﻻ ﺃﺣﻠﻒ ﻭﻫﻮ ﻳﺤﻨﺚ

(blank) ... .

34. Extracts from a letter of Severus to the priest Philip, f. 294 *b*:

35. Copious extracts from the discourse of Philoxenus of Mabbōgh against the passions of the Soul and Body, and on Purity and how to acquire it, etc., in reply to the monk Patricius of Edessa, f. 296 *b*:

Imperfect at the end. See Wright's *Catal.*, p. 533, no. DCLXXXIII. 1.

The name of the scribe, Constantine, appears in the subscription of no. 1 as given above.

On f. 171 *a* is written in *Arabic* a note of the sale of this volume in the year 1902 = A.D. 1591, by the priest Jacob, son of Isaac, son of Mark, of the village of Bā-Khudaidā, to the priest Matthew of Mosul, son of 'Abd al-Aḥad, for the sum of 120 'othmānīs:

ܒܐܬܪܝ ܗܢܘ ܐܝܟ ܡܢ ܗܢܝܢ ܕܐܬܐܠܨܘ ܒܟܠ ܗܕܪܐ
ܠܒܐܬܪܐ ܠܐܬܦܫܦܐܠܟܢܗ ܐܢܐ ܠܐܣܝܪܐ ܗܘ ܢܦܫܗ ܘܠܝ
ܗܘ ܐܦܣܩ ܐܝܟ ܗܘ ܡܦܪܫܫ ܡܢ ܦܪܝܫܘܬ ܕܐܒܝܢܘ
ܒܟܠܗܘܢ ܠܦܫ ܡܠܝ ܠܡܦܪܫܘܬܐ ܐܝܟ ܗܘ ܕܡܢ ܐܠܗܐ ܗܘ
ܢܛܪܬܐ ܘܐܠܝܢ ܗܘ ܐܦܣܩ ܘܐܟܢ ܢܦܫܦ ܘܪܚܠ ܠܟܠܐ
ܘܗܘ ܠܐܟܝܢܐ ܒܡܫܠܡܢܐ ܡܢܗ ܘܒܦܪܝܢ ܠܡܫܝܚܐ ܘܦ̈.

On the margin of f. 316 *a* is the following entry of debts in *Arabic*:

ܒܠܝ ܡܫܡܛܐܫ ܡܠܐܟ ܐܦܪܢܓܝ ܘܒܠܝ ܐܠܐܪ ܠܘܡܛܐ ܐܦܪܢܓܝ
ܘܒܠܝ ܠܐܝܠܐ (*sic*) ܕܪܗܡ ܘܒܠܝ ܐܠܐܪ ܒܢ ܥܠܠܗ ܡܠܐܟ
ܘܒܠܝ ܕܝܢܐ ܡܢ ܒܠܦ ܐܪܒܥܝܢ ܒܠܛܪ̈ ܘܒܠܝ ܥܒܒܐ (?) ܡܢ
ܒܢ ܥܠܠܗ ܢܨܪ ܠܐܟܢ ܠܐܝܢܛܐܪ ܐܪܒܥܝܢ ܒ̈ܠ ܒܠܛܪ

Add. 2810

Vellum, about $9\frac{1}{8}$ in. by $6\frac{1}{2}$; 175 leaves; the quires (number uncertain), of 10 leaves, are signed with letters (ܝܚ, f. 168 *b*). Some of the leaves are much soiled and torn, especially ff. 32 and 130; 2 leaves are wanting at the beginning (one of which was blank), eleven after f. 18, four after f. 26, one after f. 33, two after f. 71, one after f. 90, one after f. 148, two after f. 168, and several quires after f. 174; only one leaf from the last quire has been preserved, f. 175. The number of lines in a page varies from about 28 to 33. The writing is a good, regular, Nestorian Esṭrangĕlā of the xith or xiith century.

This volume once comprised the whole New Testament, fully pointed with vowels and marks of interpunction.

The margins contain many brief notes of the usual kind, referring to the pronunciation of words in the text and similar matters. The larger sections are indicated throughout by a double series of letters, one for the whole volume, and the other for each book.

I. The Gospels, viz.

1. S. Matthew, f. 1 *a*. Missing portions, ch. i. 1—17, xxi. 28 to the end.

2. S. Mark, f. 19 *a*. Missing portions, ch. i. 1—20, vii. 21—x. 13 (first word), xiv. 46—xv. 4.

3. S. Luke, f. 35 *b*.

4. S. John, f. 71 *a*. Missing portions, ch. i. 38 (two words)—iii. 29, xviii. 22 (two words)—xix. 13.

II. The Acts of the Apostles, f. 94 *a*; followed by the epistle of S. James, f. 131 *a*, the first epistle of S. Peter, f. 133 *b*, and the first epistle of S. John, f. 137 *a*.

III. The Pauline Epistles, viz.

Romans, f. 140 *b*. Missing portion, ch. x. 14—xi. 23.

1 Corinthians, f. 153 *a*.

2 Corinthians, f. 166 *b*. Missing portions, ch. iii. 18—vi. 16, xiii. 6 to the end.

The remainder of the volume has perished, with the exception of a single leaf, containing

Hebrews, ch. xi. 6—31 (first word).

With this volume are bound up seven leaves, ff. 176—182, mostly much soiled and torn, which formed parts of two quires belonging to a similar manuscript, but written in a more cursive character and less fully pointed. The contents are—

Romans, ch. viii. 16—xi. 19, xv. 18—xvi. 13, with some small imperfections. Ff. 176—179.

1 Corinthians, ch. i. 19—iv. 10, vi. 4—vii. 14 (two words). Ff. 180—182.

Add. 2811

Paper, about 12½ in. by 8⅛; 112 leaves, of which the first two and the last two are blank; 11 quires, signed with letters, of 10 leaves, except ܗ, which has 9; 28 lines in a page. Written in a good, regular, Nestorian hand, and dated A.D. 1883.

I. Metrical discourses of Mār Isaac of Antioch, of which a list, ܪܫܝܡܐ ܕܡܐܡܪ̈ܐ ܕܝܨܚܩ, is given on the extra leaf. f. 3 *b*.

1. On love of learning, f. 4 *b*,

ܐܡܪ ܝܨܚܩ ܐܦܣܩܘܦܐ. ܐܦܬܚ ܠܝ ܦܘܡܟ ܘܐܡܠܠ ܒܡܠܬܐ ܕܫܪܝܪܬܐ ܕܐܠܗܝܬܐ. ܐܡ.

See Zingerle, *Monum. Syr.* i. p. 13.

2. On humility in the brethren, and admonitory, f. 8 *b*,

ܐܡܪ ܐܒܪܗܡ ܕܢܨܒ ܐܦܣܩܘܦܐ. ܒܫܘܠܡ ܕܐܦܣܩ ܩܕܡ ܟܠ ܚܕ ܘܚܕ ܠܐ. ܐܢ.

3. Admonitory, f. 13 *a*,

ܐܡܪ ܐܦܣܩܘܦܐ. ܐܝܟ ܠܐ ܦܐܟ ܕܢܦܠܟ ܕܐܦܣܩܘܦ ܒܥܕܬܐ ܕܐܠܗܐ. ܐܓ.

See Bickell's edit., vol. ii. p. 142.

4. On covetousness, as disturbing the brethren in general and monks in particular, f. 17 *a*,

ܐܡܪ ܐܒܪܗܡ ܕܒܝܬ ܓܙܒܪ̈ܐ. ܐܠܦܢ ܐܦ ܐܢܐ ܒܟܬܒ ܒܟܬ̈ܒܐ. ܟܠ ܡܢ ܕܐܦܣܩ ܒܥܕܬܐ. ܐܙ.

5. On the dead, f. 20 *a*,

ܕܟܪ ܒܬܒܬ. ܚܡܝܬ ܟܬܒ ܕܒܬܒ : ܐܟܬ ܒܝ ܓܝܟ
ܒܟܬ. ܟܐ.

6. On solitaries and anchorets, f. 21 *b*,

ܕܟܪ ܫܬܒܬ ܐܒܝܟ ܐܦܝܕܬ. ܒܟܬ ܟܐܦ ܕܒܬ :
ܒܝ ܫܟ ܒܟ ܦܕܬܟ. ܟܐ.

7. On the end of the world, f. 29 *b*,

ܕܟܪ ܒܕܒܬ. ܒܝ ܒܟܟ ܟ ܒܐܒܕܒ : ܟܟ ܐ ܟܐ
ܕܐܒܕܐ. ܟܐ.

8. On repentance, f. 31 *a*,

ܕܟܪ ܗܬܒܐ ܐܒܐ ܒܟܬ. ܒܐܟ ܟ ܐܟ ܒܐܒܬ :
ܒܒܐ ܒ ܫܟ ܒܒܟܐ. ܟܐ.

9. On solitaries and monks, f. 33 *a*,

ܕܟܪ ܫܬܒܬ ܟܒܬ ܒܒܬ ܐܦܐܐܐ. ܟܟ ܐܦ
ܒܒܒ : ܐܟܐ ܒܒ ܒܟܟ. ܟܐ.

10. Admonitory, and regarding himself, f. 42 *a*,

ܕܟܪ ܐܒܐ ܐܦܐܐ ܟܟ ܒܟܬ. ܫܒ ܒܟ
ܒ ܟ ܒܐ : ܟܐ ܒ ܟ ܒ ܟ ܟ ܟ. ܟܐ.

11. On the Rich Man and Lazarus, f. 43 *b*,

ܟܟ ܒܒܒ ܟ. ܟ ܒܐ ܐ. ܫ ܟ
ܒܐ ܟ. ܟܐ.

12. On repentance, f. 49 *a*,

ܕܟܟ ܗܢܚܗܐ. ܥܠ ܟܦܗܒܗܐ ܗܢܬܐ. ܟܐ ܐܦܗ ܕܒܕܒܟ
ܡܙܡܐ. ܐܡ.

13. On poverty, which is the true freedom, f. 52 *a*,

ܕܟܟ ܡܦܕܢܒܗܐ ܕܒ ܗܒ ܒܕܒܗܐ ܒܕܒܕܗܐ. ܡܢ ܒܕ ܬ
ܒܒܒܬ : ܒܒܟ ܬܡ ܒ ܒܟܒܒܓܐ. ܐܡ.

14. Admonitory, f. 55 *a*,

ܕܟܟ ܒܕܗܢܒܗܐ. ܒ ܒܟܒܗܐ ܒܙܗܒܕ : ܕܒܓܐ ܒܢܐ
ܒܒܒܢ. ܐܡ.

15. On those who accuse one another at the time of prayer and the Eucharist, f. 58 *a*,

ܟܟ ܢܟ ܕܐܟܟ ܟܟ ܫܢ ܕܒܢ ܕܟܐ ܒܒܢ.
ܟܟ ܢ ܟ ܙܢ ܒܒܟ : ܒܟܐ ܟܟ ܒ ܐ.
ܐܡ.

16. On Lent, f. 59 *b*,

ܕܟܟ ܟܒ ܒܒܒ ܒܕܒ. ܟܢ ܒܒ ܒ :
ܒܒ ܒ ܐ. ܐܡ.

See Bickell, vol. i., p. 250.

17. On Lent, f. 64 *a*,

ܟܟ ܟܒ ܒܒܒ. ܒ ܒ ܒ : ܒ ܒ
ܢ. ܐܡ.

See Bickell, vol. i., p. 274.

18. Admonitory, f. 67 *b*,

ܟܬܒ ܡܕܪܫܢܐ. ܐܟܐ ܕܙܕ ܐܦ ܗܘ ܕܟ ܐܡܪ : ܙܟܝ
ܠܐ ܫܒܩ ܙܕܝܢ. ܟܙ.

19. Admonitory, f. 79 *b*,

ܟܬܒ ܡܕܪܫܢܐ. ܕܡܟܟ ܒܫܐ ܐܦ ܟܐ : ܐܙ-ܙ
ܟܕܙ ܟܬܒܝܢ. ܟܙ.

20. Physiological, f. 88 *b*,

ܟܙ ܡܕܟܟܐ ܟܕ ܙܕ ܕܙܡܪܢܐ ܕܫܡܐ. ܟܐ ܙܕܟܕ ܙܕ ܫܐ
ܟܝܒ. ܐܡܪ ܐܕ ܠܐ ܐܕ ܝܕܙ : ܐܙ ܡܪܙܢ ܕܐ
ܙܐܡܙ. ܟܙ.

21. On repentance, f. 93 *a*,

ܟܬܒ ܬܫܒܚܬܐ. ܒܐ ܟ ܡܕ ܐܙܕ ܙܡܟ : ܟ ܐܙ
ܟܐ ܙܫܢ. ܟܙ.

22. On repentance, f. 95 *b*,

ܟܬܒ ܬܫܒܚܬܐ. ܟܫܟ ܒܕ ܙܫܡܡ : ܡܙ ܙܩܩ
ܟܙܫܒܚ. ܟܙ.

23. Rogationary, f. 99 *b*,

ܟܬܒ ܩܕܩܬܐ. ܡܕ ܙܡܟ ܟ ܙܐ : ܒܡ ܫܡ
ܙܫܩ. ܟܙ.

24. Rogationary, f. 104 *a*,

ܕܬܬܐ. ܗܢܐ ܡܠܐ ܒܫܘܠ ܟ: ܐܟ ܡܢ ܕܡ
ܕܥܠܐ. ܟ.

Subscription, f. 108 *a*,

ܥܠܗ ܠܡܕܒ ܗܘܐ ܫܠ ܕܒܒ ܠܒܟܟ ܗܢ
ܫܐ ܢܗܫ. ܒܣ ܒܟܐ ܢܥܗܐ ܕܗ. ܡܟܠ
ܫܕܚ ܟ.

The statement "bishop of Nineveh" is incorrect.

All the above discourses are enumerated in Bickell's Index, *S. Isaaci Antiocheni, doctoris Syrorum, opera omnia, pars* 1, pp. iv—vi.

To these homilies is appended

II. A short discourse in prose, without name of author, entitled ܟܬܒܐ ܕܡܨܝܬ ܥܠ ܐܓܪܬܐ, *admonitions appended to the letter*, f. 108 *a*,

ܡ ܕܥܬ ܬܫ ܕܟܬܒ. ܒܚܐܕ ܬܫ ܕܘܕ: ܒܡܕ
ܫܐ ܕܒܟ. ܡ ܫܐ ܫܐ ܕܬܒ. ܒܟ ܕܣܐ
ܕܒܕܒ ܥܡ ܫܐ ܕܒ. ܟ.

The colophon, f. 110 *a*, states that this manuscript was finished on the 14th Nīsān, A.D. 1883, at Alḳōsh, by the deacon ʿĪsā, son of Isaiah, son of the deacon Cyriacus, from the village of Eḳrōr in the district of Sindiē.

ܥܠܗ ܠܡܕܒ ܕܐ ܕܒܗܐ ܫܠ ܕܒܗ ܙܟ
ܗܫܐ ܗܫܐ ܗܟ ܟܫܟ ܕܒܐ ܡܒܫ ܫܐ.

ܒܪܢܫܐ ܒܒܪܝܬܐ ܒܝܫܐ . ܡܢ . ܒܗ . ܒܗܘܢ ܐܢܫܐ ܒܫܢܝܐ. ܘܠܡܬܒܪܢܘܬܐ
ܕܘ̈ܒܪܐ ܒܘܣܡܐ ܐܝܟ ܘܐܡܝܢ ❖ ܐܬܒܥܬ ܕܝܢ ܒܡܬܒܝܬܐ ܐܠܡܘܬ
ܒܡܬܒܝܬܗ ܕܐܝܘܒ ܐܝܬܝܗ. ܕܒܥܒܕܘܬܗ ܕܡܬܪܐ ܕܡܪܝܐ ܘܪܒܐ
ܗܘܪܡܙܕ ܩܕܝܫܐ. ܘܓܘ. ܦܬܓܡܗ ܕܝܢ ܡܫܝܚܐ ܘܡܬܝܚܕܐ
ܡܬܡܨܝܢܐ ܒܡܝܠܐ ܒܗ ܐܢܫܐ ܒܗ ܡܬܡܨܝܢܐ ܒܫܘܟܠܠܗ. ܕܡܢ
ܒܡܬܠܐ ܐܢܫܐ ܕܒܬܪܐ ܕܡܬܝܬܐ. ܒܟܠܗ ܐܢܫܐ ܘܓܘ.

Add. 2812

Paper, about $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 133 leaves; 14 quires, signed with letters, of 10 leaves, except the first, which has 8, and the last, which has only 5; 20 lines in a page. Written in a good, current, Nestorian hand, at the beginning of the xixth cent. (see below).

The contents of this volume are all illustrative of the Aristotelian logic, or connected with the study of that branch of science.

I. Extracts from the Book of Scholia of Theodore bar Khūnī or Khōnī (see below, and compare *B.O.* iii. 1. 198), f. 1*b*,

ܬܘܒ ܒܥܕ ܐܠܗܐ ܟܬܒܢܐ ܫܠܝܛ ܒܘܪܟܐ ܡܢ ܒܬܒܐ
ܕܐܝܣܚܘܠܝܘܢ. ܒܠ ܕܐܝܬܘܗܝ ܟܘܢܝܐ ܠܒܝܬܐ ܢܟܦܬܐ
ܡܬܦܠܓ. ܠܬܪܬܝܢ ܚܕܝܢܐ ܡܬܦܠܓ ܒܠ ܕܐܝܬܘܗܝ. ܠܘܩܒܠ.
ܘܠܓܒܐ. ܘܠܝܚܝܕܐ. ܘܐܘܩܝܐ ܕܟܠܗܐ . ܐܝܟ ܒܠܚܘ
ܢܟܣܘܬܐ . ܘܠܓܒܐ ܕܟܠܗܐ : ܐܝܟ ܒܠܚܘ ܫܘܪܝܬܐ. ܘܐܘܩܝܐ

ܡܣܝܒܪܬܐ : ܐܝܟ ܕܐܡܪ ܡܠܦܢܐ. ܘܐܓܪܬܐ ܗܟܢ ܡܣܝܒܪܬܐ : ܐܝܟ
ܡܣܘܪܗܬܐ ܕܒܝܫܬܐ. ܘܟܠܢܘܬܐ ܥܠ ܕܡܣܝܒܪܢܐ ܐܝܬܘܗܝ :
ܐܠܘܬ ܠܐܠܗܘܬܗ. ܘܥܠ ܕܠܝܬ ܐܝܬܘ : ܐܘܣܝܐ ܠܐܠܗܘܬܗ ܀
ܘܫ.

II. Differences in meaning between synonymous words, f. 20 *a*,

ܗܟܢ ܫܘܚܠܦܗܐ ܕܒܝܬ ܫܡܗ̈ܐ. ܠܐ ܓܝܪ ܐܡܪܝܢ ܒܫܘܠܡܐ ܕܠܐ
ܥܠ ܚܕ ܡܢܗܘܢ. ܕܡܫܬܡܥ ܕܒܪ ܦܢܝܐ ܗܘ ܕܐܢܫܐ ܠܐ
ܫܢܐ ܠܗ ܒܫܘܠܡܐ ܀ ܐܝܟ ܦܘܪܫܢܐ ܐܝܬ ܒܝܬ ܫܡܗܐ ܠܫܡܗܐ.
ܠܝܠܦܬܐ. ܠܡܣܟܢܘܬܐ. ܠܐܘܪܝܬܐ. ܫܡܫܘܬܐ : ܫܡ : ܘܡܢܝܢܐ
ܕܫܠܝܛ ܠܐܠܗܐ ܡܢ ܡܠܟܐ. ܐܝ ܕܫܡܝܐ ܘܐܝ ܐܠܗܝܐ.
ܡܫܡܫܢܘܬܐ ܒܫܡܫܐ ܕܡܫܝܚܐ ܠܗܘ ܗܘ ܕܐܢܫܝ̈ܢ ܡܢܗ.
ܕܡܕܒܪܢܘܬܗ. ܡܣܟܢܘܬܐ : ܡܬܠܬܐ ܕܠܐܠܗܐ ܡܬܡܨܝܢܐ ܣܓܝܐܐܝܬ :
ܥܠ ܐܦܝ ܕܝܠܝܕܘܬܐ (*sic*) ܕܡܢ ܒܛܢ. ܒܫܘܬܐ ܕܡܬܒܥܐ ܐܢܫ
ܗܘ ܡܢܝܢ ܕܠܝܬ ܠܗ ܕܢܬܦܪܘܥ ܠܗ : ܝܠܦܬܐ ܕܡܬܥܘܕܐ ܐܢܫ
ܡܢ ܒܢܝ̈ܐ ܕܒܝܬ ܡܠܦܢܐ. ܐܘܪܝܬܐ : ܫܘܒܚܐ ܡܫܡܫܢܘܬܐ
ܕܡܬܚܡ ܐܠܗܐ : ܥܠ ܐܦܝ ܒܠܚܘܕ ܡܢܬܐ ܕܫܡܫܐ ܘܫܡܫܐ
ܝܐܝܬ ܀ ܘܫ.

III. The Grammar of Īshō‘ bar Nōn the catholicus, evidently only some short excerpts, f. 25 *a*,

ܗܟܢ ܒܝܬ ܐܠܗܐ ܫܡܥܝܢ ܠܡܬܒܥܢܘܬܐ ܕܡܢܐ ܝܫܘܥ ܒܪ ܢܘܢ

ܩܽܘܠܳܣܶܐ. ܡܢ ܕܩܳܪܶܐ ܐܢܳܐ ܢܶܦܪ̈ܩܘܢ: ܡܥܰܘܪܢܳܐ ܐܢܳܐ ܕܡܶܢ
ܣܶܕ ܡܶܢܝܢ ܡܦܰܪܫܳܐ ܠܗ ܘܩܳܪܶܐ: ܗ̄: ܣܕ ܪܘܚܐ ܘܠܣܕ ܗܘܢܳܐ.
ܕܦܰܪ̈ܩܝܢ ܕܝܢ: ܗ̄: ܡܶܢ ܗܘܢܳܐ ܫܳܠܝ̈ܐ ܡܥܰܘܪܢܳܐ ܕܩܳܪܶܐ ܠܗ
(f. 25 b) ܘܡܶܬܢܰܨܒܳܐ ܫܰܠܝܘܬܳܐ. ܘܫ.

IV. Distinctions between words that are similarly spelled, f. 26 *a*,

ܗܘܝ ܫܠܝܐ ܦܘܪܫܐ ܡܠ̈ܐ. ܚܳܫܶܒ: ܗ̄: ܠܐܚܪܢܐ.
ܡܚܫܒ: ܒܡܠܗ ܆ ܐܬܚܫܒܗ: ܗ̄: ܚܫܒ ܘܠܝ. ܕܐܬܚܫܒܗ: ܗ̄:
ܕܫܠܝܐ ܫܠܝܐ ܆ ܕܐܬܦܝܣ: ܗ̄: ܦܝܣܗ. ܕܐܬܦܝܣ: ܗ̄:
ܕܦܝܣܐ ܐܘ ܐܬܚܝܠ ܆ ܘܫ.

V. Similar distinctions by Elias of Nisībis, f. 27 *b*,

ܕܡܠܝ ܐܠܗܐ ܕܝܬܝܪܝܢ (*sic*). ܐܬܡܠܟܐ: ܗ̄: ܡܠܟܐ ܕܡܠܟܘܬܐ.
ܐܬܡܠܟ: ܗ̄: ܐܬܡܠܟ ܆ ܡܬܡܠܟܐ: ܗ̄: ܡܢ ܡܬܡܠܟܢܘܬܐ
ܒܡܠܟܐ. ܕܐܬܡܠܟ ܒܡܠܟܘܬܐ ܘܡܠܟܘܬܐ. ܡܠܟܐ: ܗ̄: ܡܢ
ܡܠܟܘܬܐ ܘܡܠܟܘܬܐ ܆ ܘܫ.

VI. Discourse explanatory of philosophical and theological terms and definitions, by Mār Michael (see Hoffmann, *Opusc. Nestor.*, pref., p. xxi), f. 29 *a*,

ܬܘܠܚܡ ܡܐܡܪܐ ܕܒܠ ܦܘܫܩܐ ܕܫܡܗ̈ܐ ܕܟܠ ܘܬܚܘܡ ܘܚܘܕܐ
ܕܡܪ ܦܝܠܣܘܦܘܣ ܘܦܘܠܝܛܐ ܕܒܠܗܘܢ ܕܝܚܘܕܐ. ܕܡܬܚܡ ܠܡܠܝ
ܡܬܒܐ ܬܘܕܝܬܐ ܘܡܠܦܢܘܬܐ ܡܚܝܕܐ. ܡܛܠ ܗܢ ܝܕܥܬܐ ܐܘ

ܡܪܝ. ܕܒܠܥܕܝܗܘܢ ܝܬܝܪ̈ܘܬܐ ܐܝܠܝܢ ܕܡܬܐܡܪܢ ܕܢܚܐ ܗܕ̈ܡܐ ܐܝܟ ܠܗܘܢ
ܒܡܕܗܘܢ. ܐܟܘܬܐ ܕܗܕ̈ܘܡܐ ܘܡܘܒܠܢ ܘܫܘܦܪ ܘܢܕܝܢ ܐܦܝ
ܚܝܦܐ ܐܝܟ ܐܢܫ ܒܡ̈ܐܬܐ ܦܪ̈ܝܫܬܐ : ܘܡܓܫܡܐ ܐܝܟ ܒܝܬܘܬܐ
ܦܓܪ̈ܢܝܬܐ. (f. 29 *b*) ܐܠܐ ܡܢ ܟܠ ܡܫܟܚܬܐ ܕܒܠܥܕܝܗܘܢ ܐܢܫܝܢ
ܩܢܝܢ ܠܟܠ ܐܒ̈ܗܝܢ. ܘܡܬܬܪܓܡܢ ܠܟܠ ܡܢ ܕܒܥܐ ܠܗܘܢ.
ܒܡܘܗܒܬܐ ܡܫܘܚܠܦܬܐ ܠܝ ܕܐܝܬܝܗܘܢ ܐܦ ܢܦܩ̈ܬܐ ܕܡܘܒܠܬܐ ܒܗܘܢ
ܢܫܡܬܐ ܗܘܠܦܢܐ ܕܢܝܫܐ ܐܠܗܐ. ܕܐܦܝ ܢܗܘܘܢ ܢܫܒܩܝܢ ܠܗܘܢ
ܗܘܕܥܬܐ ܘܡܬܠ̈ܠܬܐ ܐܝܠܝܢ ܕܡܫܘܚܠ̈ܦܢ ܕܒܠܫܘܒܠܐ ܐܝܬܝܗܘܢ.
ܘܠܐ ܚܕܐ ܡܢܗܘܢ ܡܬܒܥܝܐ ܠܡܬܚܫܠܘ ܗܘܝܗܘܢ ܕܒܝܬ ܡܫܡܬܐ
ܘܢܝܫܬܗܘܢ (*sic*) ܕܠܗܘܠܦܢܐ ܕܢܝܫܐ ܐܚܘܬܗ ܐܠܗܐ. ܘܫ.

VII. On the Ten Categories by Mār Ishō'-bōkht, metropolitan of Rēv-Ardashīr (see *B.O.* iii. 1. 194), f. 69 *b*,

ܟܬܒܝܢܢ ܥܣܪܐ ܩܛܝ̈ܓܘܪܝܣ ܕܡܟܬܒܢ ܠܡܪܝ ܝܫܘܥܒܘܟܬ
ܡܝܛܪܦܘܠܝܛܐ ܕܪܝܘܐܪܕܫܝܪ (*sic*) ❖ ܘܠܡܪܢ ܗܘܠܦܢܐ ܥܠܡ.
ܐܝܟ ܡܢ ܕܐܡܪ ܡܬܒܥܐ ܡܛܠ ܒܗܕܐ ܙܒܢܝܢ. ܟܠ ܡܕܡ
ܡܕܡ ܡܢ ܒܗܠܝܢ ܕܩܛܝܓܘܪܝܣ. ܡܬܡܠܝܐ ܕܝܢ ܟܠ ܗܠܝܢ
ܒܥܣܪܐ ܓܢ̈ܣܐ ܕܩܛܝܓܘܪ̈ܝܣ. ܡܛܠ ܗܕܐ ܒܗܠܝܢ ܟܠܗܝܢ
ܠܗܘܢ ܕܡܬܐܡܪܐ ܟܠܗܘܢ ܕܡܠܐ. ܘܐܦ ܕܠܡܫܡܥܬܐ ܕܦܪ̈ܫܬܐ
ܘܕܝܢ. ܡܕܡ ܡܢ ܟܠܗܘܢ ܒܫܡܐ ܗܢܐ ܕܩܛܝܓܘܪܝܐ.
ܘܫ.

The following extracts may be from this same work, viz.

a. F. 72 *a*,

ܬܫܥܝܬܐ ܐܝܬ ܚܡܫܐ ܕܐܪܣܛܘܛܠܝܣ ܀ ܕܡܫܘܬ ܫܡܐ. ܬܘܡܘܬ ܫܡܐ. ܡܢ ܫܡܐ. ܣܓܝܐܘܬ ܫܡܐ. ܦܪܝܫܘܬ ܫܡ̈ܐ. ܘܫ.

b. On the word ܦܬܓܡܐ, f. 73 *a*,

ܘܐܦ ܦܬܓܡܐ. ܒܝܘܢܝܐ ܟܐܦܐ ܡܬܐܡܪ. ܦܬܓܡܐ ܒܣܘܪܝܐ. ܘܦܬܓܡܐ ܡܢ ܒܝܢܐ. ܘܦܬܓܡܬܐ ܡܢ ܒܝܢܐ. ܒܡܠܬܐ. ܒܠܚܘܕ ܀ ܘܫ.

c. On the word ܦܪܘܣܦܐ, f. 73 *b*,

ܡܢܘ ܦܪܘܣܦܐ. ܦܪܘܣܦܐ ܐܝܬܘ: ܡܫܘܕܥܢܐ ܕܩܢܘܡܐ. ܐܘ ܡܦܠܓܘܬ ܕܡ̈ܠܐ. ܐܘ ܫܘܘܕܥܐ ܚܝܕܝܐ ܕܩܢܘܡܐ ܕܒܩܢܝܢܘܬ ܙܒܢ ܡܬܝܕܥ. ܐܘ ܕܚܝܠܘܬܐ ܚܕܢܝܬܐ ܕܩܢܘܡܗܘܢ. ܙܪܒܝܬ ܕܡ̈ܠܐ. ܘܫ.

d. The Greek numerals, f. 73 *b*,

ܫܘܪܝ ܡܢܝܢܐ. ܗܝܢܘ. ܐܢ ܀ ܕܝܘ : ܒ ܀ ܛܪܝܐ : ܓ ܀ ܛܛܪܐ. ܐܪܒܥܐ ܀ ܦܝܢܛܐ. ܚܡܫܐ ܀ ܗܟܣ. ܫܬܐ. ܘܫ.

VIII. The work of Gregory Barhebraeus entitled *Sĕwādh Sophia*, f. 74 *a*,

ܡܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ ܕܣܘܕ ܣܘܦܝܐ ܕܡܬܡܢܝ ܠܡܪܝ ܓܪܝܓܘܪܝܘܣ ܡܦܪܝܢܐ ܕܡܕܢܚܐ.

At the end are the following verses, f. 106 *a*,

ܐܘ ܠܟ ܪܚܡܐ ܐܢܐ ܠܡܟܬܒܐ ܢܣܒ ܩܠܝܠ ܥܡܠܐ ܕܪܓܬ. ܐܦ

ܠܦܘܠܝܣ ܕܐܦܘܕܝܩܛܝܩܐ ܕܡܬܩܪܝܐ ܕܢܟܠܐ. ܕܒܗ̇ ܢܬܚܟܡܘܢ ܒܟܠܗܘܢ

ܠܡܢܝܢܐ ܐܦ ܡܫܘܕܥܢܐ. ܘܗܘܝܘ ܕܐܠܟܣܢܕܪܘ ܕܦܘܠܝܛܝܩܐ̈

ܘܠܦܘܠܝܛܝܩܐ ܘܦܢܩܝܬܐ. ܗ: ܐܦܘܕܝܩܛܝܩܐ ܚܡܫܐ ܕܠܘܓܝܩܐ. ܠܐ

ܟܬܒܢ. ܕܝܢܐ. ܘܕܟܝܠܘܬܐ. ܘܕܐܠܝܛܘܪܝܩܐ ܘܕܝܢܬܐ ܀

IX. *a.* On the Categories, Syriac and Arabic, f. 106 *a*,

ܒܫܡ ܩܛܝܓܘܪܝܣ ܟܢܫܝܐ (sic) ܐܠܡܩܘܠܐܬ ܐܠܥܫܪܗ.

ܐܘܣܝܐ ܗܝ ܐܠܓܘܗܪ. ܟܡܝܘܬܐ ܗܝ ܐܠܟܡܝܗ. ܐܝܟܢܝܘܬܐ ܗܝ

ܐܠܟܝܦܝܗ. ܠܘܬ ܡܕܡ ܗܝ ܡܢܐܦ (sic). ܐܝܟܐ ܗܝ ܐܝܢ. ܐܝܡܬܝ

(sic) ܗܝ ܡܬܝ. ܣܝܡܐ ܗܝ ܠܗܘ (sic). ܩܢܝܐ ܗܝ ܡܠܟܝܬܐ.

ܥܒܕ ܗܝ ܝܦܥܠ ܗܘ. ܚܫܐ ܗܝ ܝܢܦܥܠ ܡܢ ܐܟܪ ܀ ܘܟ.

b. On the ὕλαι, Syriac and Arabic, f. 106 *b*,

ܗܠܝܢ ܕܒܬܪܟܢ ܐܝܟ ܟܡܐ ܕܗܘܠܐ ܐܝܬܝܗܝܢ ܕܐܝܬܝܗܝܢ ܠܡܢܐ ܗܝ

ܐܠܐܠܗ. ܓܒܝܠܘܬܐ ܗܝ ܐܠܐܠܛܠܝܦܗ (sic). ܡܫܟܚܢܘܬܐ ܗܝ

ܐܠܐܡܟܐܢܗ. ܡܬܝܕܥܢܘܬܐ ܗܝ ܐܠܡܥܠܘܡ. ܡܠܝܠܘܬܐ ܗܝ ܐܠܢܛܩܗ.

ܠܡܝܬܘܬܐ ܗܝ ܐܠܡܘܬܝܗ. ܚܝܘܬܐ ܗܝ ܐܠܚܝܘܗ. ܘܟ.

c. On the first scientific discoveries and discoverers, f. 107 *a*,

ܫܪܒܐ ܕܡܫܘܕܥ ܥܠ ܐܝܠܝܢ ܕܐܫܟܚܘ ܝܘܠܦܢܐ ܕܗܘܘ

ܒܥܠܡܐ ܗܢܐ. ܝܘܠܦܢܐ ܕܟܬܒܐ ܒܟܠܗܘܢ ܠܫܢܐ ܐܝܟ ܕܐܝܬܝܗܘܢ.

ܫܬܝܢ. ܗܢܘܢ ܕܝܢ ܫܬܝܢ: ܐܫܟܚܘ ܠܝܘܢܝܐ ܡܘܠܟܐ

ܕܫܡܐ ܕܡܫܚܐ ܕܒܗ ܐܬܐ ܕܥܒܕܝܢ ܘܥܠܗܕܐ ܕܡ.
ܡܟܬܒ ܐܒܐ ܕܟܬܒ ܒܫܡ ܐܠܝܦܐ ∴ ܟܐ.

d. On the bird called ܡܟܒܪ ܒܟܐ or ܟܣܦܐ ܒܟܐ, i.e. the parrot, f. 107 *a*,

ܡܟܒܪ ܒܟܐ ∴ ܐܒ ܩܨܝܐ ܕܥܒܘܕܐ ܟܣܦܐ ܒܟܐ
ܕܥܡ ܐܗܠܡܘ (*sic*). ܟܐ.

e. A universal canon, embracing all, with illustrations, f. 107 *b*,

ܗܥ ܩܢܘܐ ܟܘܬܐ ܗܢ ܕܫܒܥ ܟܠ. ܡܥܝܩ ܐܢ ܟ.
ܟܢܐ ܕܒܐ ܟܡܕܟܐ. ܒܥ ܣܒܐ ܗܒܫܡܒ ܘܘܐܕܘܒ
ܡܢ (*sic*) ܟܠ ܟܘܗܒ ܐܡܒܐ ܒܟܗܘܒ. ܒܥ ܣܒܟ
ܗܕܘܕܘܐ ܘܒܘܐ : ܘܩܢܐ ܕܒܟܣ ܗܕܘܬ ܘܙܘܟܐ. ܒܥ
ܣܒܟ ܕܕܣ ܗܘܘܒܗ : ܒܟܐ ܘܒܐ ܐܒܐ. ܐܕܐ ܘܗܒܟ
ܢܨܒܩܘܐ ∴ ܩܢܘܐ ܗܢ ܣ ܐܒܐ ܘܗܒܟ : ܒܟܗ :
ܐܟܐ : ܐܟܐ : ܐܟܐ : ܟܠ ܒܟܟܐ. ܘܐ.

X. The letter of Severus Sēbōkht to the periodeutes Jonah, afterwards bishop of Tellā, on certain terms in the *De Interpretatione* and *Analytica Priora*, f. 109 *a*,

ܟܗܐ ܐܟܐ ܕܐܐ ܕܐܘܐ ܐܐܐ. ܟܩ ܙܒܟ ܩܢܘ
ܘܐ ܕܣܒ ܐܟܘܩܐ ܕܗܟ ܒܗܟ ܩܟܐ ܩܢܟ ܐܕܟ
ܕܐܗܢܙܒܟ ܕܙܩܗܟܟܒ ܒܟܗܩ ܐܙܢܟܩܗܒܩ
ܩܕܩܢ.

XI. The first book of the Analytics of Aristotle, translated into Syriac, f. 116 *a*,

ܟܬܒܝܢܢ ܐܢܠܘܛܝܩܐ ܒܟܬܒܐ ܩܕܡܝܐ ܕܐܪܝܣܛܘܛܠܝܣ

ܦܝܠܣܘܦܐ. ܩܕܡܝܬ ܙܕܩ ܕܢܐܡܪ : ܕܥܠ ܡܢܐ ܘܕܡܢܘ ܐܝܬܝܗ̇

ܡܬܒܥܝܢܘܬܐ ܕܥܠ ܐܦܘܕܝܩܣܝܣ : ܘܕܝܠܗ ܐܦܘܕܝܩܛܝܩܝܬܐ ܀

ܘܟ.

This version comprises only the first seven chapters of the Greek; see Zotenberg's *Catal.*, no. 248, 7.

XII. Exposition of the second section of the *De Interpretatione* by Probus, f. 130 *a*,

ܬܘܒ ܦܘܫܩܐ ܐܘ ܟܝܬ ܒܘܪܪܐ ܕܦܣܘܩܐ ܕܬܪܝܢ ܡܢ ܟܬܒܐ

ܕܦܪܝܪܡܢܝܐܣ ܕܐܪܝܣܛܘܛܠܝܣ. ܕܥܒܝܕ ܠܦܪܘܒܐ ܡܛܠ

ܦܪܘܛܓܘܣܝܣ ܕܡܢ ܗܘ ܕܟܝܬ ܘܡܢ ܗܘ ܕܡܬܬܦܫܩ ܠ

ܢܟܣܘܪ.

See Hoffmann, *De Hermeneuticis apud Syros Aristoteleis*, pp. 88, 89.

The volume concludes with a short section on the distinction between ܡܠܬܐ, ܫܘܡܗܐ and ܦܬܓܡܐ, f. 132 *b*,

ܟܡܐ ܦܪܝܫ ܡܠܬܐ [ܡܢ] ܫܘܡܗܐ ܘܡܢ ܦܬܓܡܐ.

On f. 1 *a* is the following title and list of contents:

ܒܟܬܒܐ ܡܟܢܫܐ ܕܠܘܓܝܩܝ : ܗܢܘ ܀ ܕܦܘܪܦܘܪܝܘܣ ܒܪ

ܒܘܟܝܢ ܀ ܘܐܝܬ ܒܗ ܒܟܬܒܐ ܕܗܢܐ ܣܘܦܝܐ ܣܘܡܟܐ (*sic*)

ܕܐܪܝܣܛܘܛܠܝܣ ܒܪ ܢܝܩܘܡܐ (*sic*) ܡܩܕܘܢܝܐ. ܘܐܦ ܐܝܬ ܒܗ

ܒܫܢܬ ܕܬܘܪܓܡܐ ܕܡܪܢ ܡܫܝܚܐ ܥܒܘܕܢܐ. ܘܥܒܕܐ ܕܡܪܝܡ
ܡܪܝܡ.

The colophon, f. 132 *a*, states that this book was finished on the 26th of the first Teshrī, in the year 2118 = A.D. 1806, when Mār John was metropolitan, at Alkōsh, by the deacon Hōrmizd, son of Ḥannā, from the village of Pīyōz.

ܐܫܬܠܡ ܗܘܐ ܘܐܫܬܡܠܝ ܒܫܢܬ ܗܢܐ ܟܬܒܐ ܩܕܝܫܐ ܦܫܝܛܐ
ܡܠܝܐ. ܒܗ: ܒܝܘ. ܒܝܘܡ ܬܪܝܢ ܒܫܒܐ ܕܐܪܒܥܣܪ ܡܕܝܢܬܐ
ܕܡܪܢ ܡܫܝܚܐ. ܒܬܫܪܝܢ: ܒܕܡܘܬ ܐܠܗܐ ܕܚܕܐ: ܒܫܢܬ ܬܪܝܢ
ܐܠܦܝܢ ܘܡܐܐ [read ܘܡܐܐ] ܘܬܡܢܬܥܣܪ ܠܝܘܢܝܐ ܒܪܝܟܐ.
ܐܬܟܬܒ ܠܗܢ ܒܗܕܐ ܗܢܐ ܒܝܘܡܝ ܐܒܐ ܕܒܐܬܪܐ ܘܪܝܫܐ ܕܪܝܫܢܘܬܐ
ܡܪܝ ܝܘܚܢܢ ܡܝܛܪܘܦܘܠܝܛܐ ܐܬܪܐ ܒܥܠܩܘܫ ܕܡܕܝܢܬܐ ܐܬܘܪ.
ܐܬܟܬܒ ܠܗܢ ܒܗܕܐ ܗܢܐ ܒܥܠܩܘܫ ܩܪܝܬܐ ܘܡܒܪܟܬܐ ܐܠܩܘܫ
ܩܪܝܬܐ ܕܢܚܘܡ ܢܒܝܐ ܒܝܕ. ܚܛܝܐ ܐܘ ܗܘ ܚܝܠܐ ܘܚܛܝܬܐ
ܘܐܦܝܠܘ ܫܡܫܐ ܗܘܪܡܝܙܕ ܒܪ ܚܢܐ ܕܡܢ ܩܪܝܬܐ ܦܝܘܙ ܐܢܫ ܡܫܝܚܐ
ܘܡܚܝܠܐ ܗܘ ܕܐܬܩܪܝ ܒܫܡܐ ܡܚܝܠܐ ܣܘܪܝܝܐ. ܘܡܟܬܒܢܐ
ܕܝܢ ܗܦܟܐ ܘܩܪܝܢܐ. ܒܪ ܡܫܝܚܝܐ ܚܢܐ. ܡܢ ܩܪܝܬܐ ܟܪܝܬܐ
ܦܝܘܙ ܡܬܩܪܝܐ ܠܗ ܡܪܝ ܐܡܝܢ. ܘܗ.

Add. 2813

Paper, about $9\frac{1}{8}$ in. by $6\frac{3}{8}$; 103 leaves, of which the first and last are blank; quires unsigned, of 8 leaves, except the last, which has now only 5, three leaves having been torn out

after f. 101; 19 lines in a full page. Written in a good regular, Nestorian hand of the xixth cent.

Hymns for the Fast of the Ninevites, by Khāmīs bar Ḳardāḥē, Wardā, and other writers, f. 3 *b*,

ܥܘܢܝ̈ܬܐ ܕܡܬܐܡܪ̈ܢ܁ ܒܨܘܡܐ ܕܢܝܢܘܝ̈ܐ ܘܐܚܪ̈ܢܝܬܐ ܕܩܕܡ ܚܡܝܣ ܒܪ ܩܪ̈ܕܚܐ ܘܡܢܗܝܢ ܐܚܪ̈ܢܝܬܐ ܕܘܪܕܐ ܐܦ ܗ̈ܠܝܢ ܠܨܘܡܐ ܘܥܘܢܝ̈ܬܐ ܐܚܪ̈ܢܝܬܐ ܡܫܢ̈ܝܬܐ.

I. Nineteen hymns by Khāmīs, viz.

1. Beginning, f. 3 *b*,

ܡܫܝܚܢ /// ܫܠܝܚ ܐܝܬܘܬܐ ///. ܘܡܫܝܚܢ ܠܐܒܘܗܝ ܡܝܬܘܬܐ ///. ܘܡܫܝܚܢ ܒܝܬܐ ܕܐܒܘܗܝ (sic) ܒܝܬܝܘܬܐ. /// ܒܐܝܕܐ ܕܐܒܘܗܝ ܠܝܬܝܘܬܐ ❖

Alphabetical.

2. Beginning, f. 12 *a*,

ܡܫܒܚܝܢ /// ܠܐܒܐ ܕܫܠܚܗ. ܕܐܝܬܘܬܗ /// ܡܢ ܡܢܘܬܗ. ܕܡܫܝܚܘܬܗ /// ܒܟܪܣܗ ܕܡܫܝܚܘܬܗ ///. ܟܕ ܒܥܐ ܠܟ ܠܐܠܗܘܬܗ ❖

Alphabetical.

3. Beginning, f. 18 *a*,

ܡܫܒܚܝܢ /// ܠܐܒܐ ܡܠܟܐ. ܘܫܒܚܝܢ ܠܒܪܗ ܝܚܝܕܝܐ. ܘܠܪܘܚܐ ܩܘܕܫܐ ܢܗܘܪܐ ܫܒܝܚܐ ///. ܢܫܒܚܝܘܗܝ /// ܒܬܫܒܘܚܬܐ ܕܢܘܪ̈ܐ ❖

4. Beginning, f. 23 *b*,

ܡܫܒܚܝܢ /// ܠܐܒܐ ܡܠܟܐ. ܘܫܒܚܝܢ /// ܠܒܪܗ ܝܚܝܕܝܐ.

ܘܠܒܘܣܡܘܕܐ‴ ܥܢܘܡܐ ܡܫܒܚܐ ܘܡܠܝܟܐ. ܬܘܕܝ ܥܒܕ ܥܡܐ
ܡܚܝܢܐ ܀

5. Beginning, f. 25 *b*,

ܡܘܕܝܢ‴ ܥܠܝܐ ܘܠܝܠܐ. ܘܥܡܘܕܐ‴ ܕܡܫܝܚܐ ܦܘܪܩܢܐ.
ܠܝܘܡ ܚܕܐ‴ ܕܗܘܢܕܒܐ ܗܘ ܠܗ ܝܚܢܐ. ܘܚܝܕ ܐܝܬܘ‴
ܘܩܪܐ ܀

6. Beginning, f. 28 *b*,

ܒܢܘ̈ܗܪܐ ܡܫܒ̈ܚܐ ܢܠܝܟܐ. ܘܢܗܪܐ ܡܕܢܚܐ. ܚܝܐ ܘܢܘܗܪܐ.
ܕܢܓܗܐ ܘܦܘܨܐ. ܘܗܘܐ ܘܡܕܢܚܐ. ܠܡܫܝܚܐ ܕܠܗ ܢܬܕܢܚ ܀

Alphabetical.

7. Beginning, f. 31 *a*,

ܥܠܝܐ ܒܫܡܐ ܡܠܟܐ ܚܕܐ‴. ܗܦܟܬ ܡܢ ܡܘܡܐ ܘܠܝܠܝܐ
ܘܢܘܠܕܐ‴. ܬܘܕܝ ܢܕܢܚ‴ ܠܒܘܣܡܘܕܐ. ܘܚܘܠܠܝܗ (*sic*)
ܒܦܠܚܐ ܘܢܫܒܐ ܀

Alphabetical.

8. Beginning, f. 33 *b*,

ܚܝܐ ܘܢܘܗܪܐ ܕܢܘܗܪܐ. ܘܒܬܫܒܘܚܬܐ‴ ܕܡܢ ܒܪܝܬܐ. ܡܕܢܚܐ
ܠܟܢ ܗܘ ܢܠܗܘܬܐ‴. ܕܢܥܡܕ ܒܕܡܫܘܗܝ ܒܪܘܚ ܀

9. Beginning, f. 36 *b*,

ܗܘܡܐ ܡܢ ܢܝܚܐ ܫܒܝܚܬܐ. ܘܢܬܬܚܒܐ ܕܡܠܟ ܐܘ
ܕܟܝܢܬܐ. ܒܕܝܡܐ ܠܢܦܫܗ ܡܘܢܠܠܗ. ܘܡܬܘܠܗ ܘܡܬܒܪܟܗ.
ܘܟܘ.

Alphabetical.

10. Beginning, f. 38 *a*,

ܒܪ ܐܒܗ ܕ ܒܪܟܐ. ܕܟ ܫܕܪ (*sic*) ܡ ܐܒܪܗܡ.
ܕܡܥ ܕܒܐܒܗ ܐܡܪܟ. ܒܪ ܟܬܒ ܐܒܪܟ ✧

Alphabetical.

11. Beginning, f. 39 *b*,

ܫܡܥܐ ܕܪܚܡ ܠܐ. ܐܢܐ ܗܘ ܕ ܐܠܗܟ ܕܫ ܐܒܪܗ.
ܐܬ ܒܪ ܐܒܐ ܐܡܪ ܐܢܐ. ܕܡ ܒܟܐ ܐܡ ܕܪܚܡ ܒܪ

Alphabetical. ܟܐ.

12. Beginning, f. 41 *a*,

ܐ ܒܟܐ ܕܒܐܒܗ ܐܡܪ. ܫܪܚ (*sic*) ܐ ܡ ܒܪ ܐ

Alphabetical. ܟܐ.

13. Beginning, f. 42 *b*,

ܓܒ ܓܠܬ ܐܒܪܫ. ܒܠܫܪܫ ܐ ܟܐ ܐܪܫ. ܒܟܬܐ
ܒܟܓ. ܓܒ ܒܐܒܓ ܪܫܐ. ܐܐ ܫܠ ܒܟܐ. ܐ
ܒ ܐܠܒܫ. ܠ ܫ ܫܐ ܫ ܒ ܓ. ܒܐ ܓܪ ✧

Alphabetical.

14. Beginning, f. 44 *a*,

ܒ ܒܠ ܦ ܒ ܐܒܒܓ. ܠ ܓ ܫܓ ܠ ܫ.
ܫܦܠܟ ܒܐܫ ܓ. ܐ ܐ

Alphabetical.

15. Beginning, f. 46 *a*,

ܗܘ ܝܫܘܥ ܚܕ ܡܢܬܗ. ܘܝܗܒܐ ܘܝܠܐ ܚܕ ܚܒܪܗ.
ܘܡܫܡܠܝܐ ܠܡܫܡܫܢܘܬܗ. ܘܟ̄ܘ.

Alphabetical.

16. Beginning, f. 47 *b*,

ܣܒܪܬܐ ܕܫܠܝܚܐ ܡܕܒܪܢܘܬܝ. ܘܠܒܘܣܡܐ ܗܘܐ ܡܟܪܙܘܬܝ. ܘܫܘܒܚܐ
ܕܫܒܩ ܠܝ ܦܪܕܘܬܝ. ܘܟ̄ܘ.

Alphabetical.

17. Beginning, f. 49 *a*,

ܫܒܚܐ ܕܡܫܡܫܢܘܬܐ ܕܝܠܗ. ܦܪܘ ܝܠܕܐ ܫܦܝܪ ܦܪܘܩܐ.
ܠܡܠܠܘܬܗ ܠܟܢ ܐܫܬܪܪܬ. ܘܟ̄ܘ.

Alphabetical.

18. Beginning, f. 50 *b*,

ܐܘ ܐܚܝܢܐ ܡܢ ܗܘܢܐ ܦܫܝ. ܘܠܒܪܝܬܐ ܐܫܬܠܝ ܘܫܢܝ.
ܘܕܘܟܪܢܐ ܕܡܫܡܫܢܘܬܐ ܦܠܝ. ܘܟ̄ܘ.

Alphabetical.

19. Beginning, f. 52 *a*,

ܐܘ ܐܘܣܝܐ ܕܫܒܝܘܬܐ. ܘܪܘܣܝܐ ܕܪܘܚܢܝܘܬܐ. ܦܪܘ ܠܐ
ܫܒܩܬ ܠܢ ܡܢ ܦܪܘܩܘܬܐ. ܦܢܝ ܡܫܝܚܐ ܠܡܫܝܚܘܬܐ ܀

Alphabetical.

II. By the priest Ṣĕlībhā, ܡܫܡܫܢܐ ܩܫܝܫܐ ܨܠܝܒܐ, beginning, f. 54 *a*,

ܐܠܐ ܙܟܝܐ ܫܒܥܐ. ܐܡܟܬܒ ܫܡܥܘܢܐ. ܩܕܡܝܐ ܕܡܫܬܥܐ ܘܡܬܩܒܠ. ܐܢܐ ܕܡܟ ܫܡܥ ❊

Alphabetical, ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ etc.

III. By the priest Askō (Isḥāḳ) Shĕbhadhnāyā, ܫܒܥܐ ܐܣܟܘ ܒܪ ܫܒܥܐ, beginning, f. 58 *b*,

ܐ̈ ܫܒܝܩ ܒܡܢܗ. ܐܚܐ ܕܟܠܗ ܡܦܫܢܗ. ܟܬܡ ܕܟܪܟܐ ܫܒܥܐ. ܡܢܥܒܕ ܟܠܗܢܗ ❊

Alphabetical, ܐ ܓ ܕ ܙ ܛ ܟ etc.

IV. By the priest Israel, beginning, f. 61 *b*,

ܐܢܐ ܟܬܒ ܡܥܩܒ. ܕܟܠܗ ܕܐܒܐ ܟܡ ܡܩܒܠ. ܡܕܝܢ″ ܕܐܘܡܐ ܟܬܡ ܡܕܝܢ. ܡܫܟܚ ܒܟ ܒܝܬ ܡܕܝܢ ❊

Alphabetical, ܐ ܒ ܐ ܒ ܓ ܕ ܟ ܙ ܛ ܝ ܠ ܡ etc.; two alphabets.

V. By the priest George, grandson of the above-mentioned Israel Alḳōshāyā, beginning, f. 67 *a*,

ܗ ܕܙܚܛ ܒܛܟܝܟ. ܡܫܡ ܕܐܒ ܡܛܒܥ. ܐܡܐܡܪ″ ܡܡܠ ܡܢܗܟ ܢܚܡܕ. ܡܓ.

It ends with the acrostich ܟܒܘܟܒ, f. 71 *a*.

VI. By George Wardā or Ḥakkīm of Bēth Ḳāshā, ܟܒܟܒ ܕܒܐ ܩܛ, beginning, f. 71 *b*,

ܠܐ ܒܒܗܬܬܐ ܢܒܥܬܐ. ܐܘܠܐ ܒܡܘܬܐ ܢܒܝܥܝܐ. ܢܩܕܫܘܢ''' ܐܘ
ܣܦܝܢܬ ܐܘ ܚܘܝܢ ܕܦܩܕܘ ܠܢܘܚ. ܒܒܥܘܬܐ ܕܩܕܝܫܐ ܡܫܝܚܝܘܟ ܀

VII. Seven hymns by George Wardā, viz.

1. Beginning, f. 78 *a*,

ܡܫܒܚܬܐ ܕܒܬܘܠܘܬܐ. ܘܡܒܪܟܬܐ ܕܩܕܝܫܘܬܐ. ܕܠܗ ܢܒܪܟ² ܗ
ܒܩܠܬܐ. ܚܘܝ ܒܩܠܐ ܪܒܘܬܐ. ܐܢܐ ܚܘܐ ܐܢܐ ܠܟ ܘܒܥܝܐ ܠܟ.
ܘܟ̄.

2. Beginning, f. 81 *b*,

ܟܕ ܒܒܪܝܬܐ ܕܒܢܝܢܫܐ ܣܓܝܐ. ܘܐܬܒܛܠܬ ܕܒܝܫܬܐ ܚܝܠܗ.
ܟܣܝܐ ܒܚܝܘܬܐ ܐܠܗܝܬܐ ܘܒܒܪܝܬܐ ܕܒܪܗ ܝܗܒ ܐܬܓܠܝܬ. ܘܟ̄.

3. Beginning, f. 83 *b*,

ܟܕ ܒܦܓܪ ܐܘܪܝ ܡܢ ܒܬܘܠܬܐ. ܘܐܬܠ ܠܚܝܘܬܐ ܐܝܟ ܦܘܪܩܢܐ.
ܘܡܢ ܕܡܫܟܚ ܠܚܝܘܬܐ ܡܕܝܢܬܐ. ܒܕܢܚ ܡܘܕܥ ܒܟܠܗܘܢ.
ܕܝܡܐ ܘܡܫܟܚܐ ܠܗܘܢ ܕܝܠܗ. ܘܡܫܬܒܚ ܘܐܝܬ ܐܝܟܢܐ ܀

4. Beginning, f. 86 *a*,

ܐܘ ܢܗܝܪܐ ܕܢܚܬ ܡܢ ܟܠ. ܡܢܘ ܢܚܙܝܟ ܗܘܝܬ ܡܢ ܟܠ.
ܟܕ ܒܟܠ ܡܠܝܐ ܕܢܚܬ ܒܦܓܪܢ. ܘܟ̄.

5. Beginning, f. 89 *a*,

ܐܘ ܕܒܝܬܐ ܫܒܝܚܬܐ. ܘܐܦ ܕܒܫܡܝܐ ܕܝܠܗ ܒܡܒܥܬܐ. ܘܡܢ
ܢܚܙܐ ܠܗ ܠܐ ܢܚܙܐ. ܘܟ̄.

Alphabetical.

6. Beginning, f. 90 *b*,

ܬܘܕܝ̈ ܡܪܢ ܐܠܗܐ ܠܟ. ܘܫܘܒܚܐ ܕܡܫܒܚܢܘܬܐ ܡܫܒܚܢܐ ܐܝܬ
ܠܟ. ܘܣܓܕܬܐ ܕܟܠ ܐܢܫ ܠܟ. ܘܓܘ̄.

7. Beginning, f. 92 *a*,

ܐܣܝܐ ܕܡܘܕܝܢܐ ܕܝܠܗ ܟܕ ܕܝܠܗ. ܘܡܦܩܐ ܟܕ ܚܘܫܐ ܕܝܠܗ.
ܚܙܝ ܒܗ ܒܠܚܘܕܝܗ ܕܥܒܕܗ. ܘܐܝܬܘܗܝ ܟܠ ܡܕܡ ܕܡܠܟ ܒܗ.
ܘܟܠ ܬܕܒܝܪܬܐ ܐܝܬ ܒܗ ܒܫܒܝܠ ܐܘܪܚܬ̈. ܡܛܠ ܕܝܢ. ܡܢ ܐܠܗܘܬܐ
ܕܐܝܬܘܗܝ ܒܡܪܕܘܬܗ ܕܡܫܝܚܘܬܐ. ܗܘ ܐܝܬܘܗܝ ܐܦ ܒܐܢܫܘܬܗ.
ܘܒܬܪܢܐ ܕܟܠܗܘܢ ܗܘܢܐ. ܕܝܢ܀ ܠ̄ ܠܡܫܪܐ ܒܟܠܗܘܢ
ܕܝܠܝܕܘܬܗ. ܢ̄ ܢܬܩܪܐ ܕܢܨܚ ܒܢܝ ܡܫܝܚܘܬܗ. ܘܓܘ̄.

Acrostich, ܠܝܘܪܠܝܣ; alphabetical, very artificially constructed.

VIII. By the archdeacon Mārī bar Mĕshīḥāyā, beginning, f. 94 *a*,

ܐܣܝܐ ܕܗ ܒܝܢܬܐ. ܗܢܘ ܕܝܢ: ܟܠ ܬܕܒܝܪܬܐ ܕܒܗ ܕܡܫܝܚܐ
ܐܠܗܘܬܐ. ܡܠܟܘܬ ܕܝܢ ܟܠ ܐܠܗܘܬܐ ܕܐܝܬܘܗܝ ܒܡܪܕܘܬܗ
ܕܡܫܝܚܘܬܐ. ܗܘ ܗܘ ܐܠܗܘܬܐ ܐܝܬܘܗܝ ܒܐܢܫܘܬܗ. ܕܒܬܪܢܐ
ܠܒܪܢܫܐ ܚܕܢܝܐ ܘܐܢܫܐ ܘܒܪܢܫܘܬܗ ܚܣܝܢܐ. ܕܝܢ ܡܪܢ
ܕܡܫܝܚܐ ܒܟܠ ܡܫܝܚܘܬܐ. ܡܪܝ ܒܚܝܠ ܒܫܡܗ ܐܠܗܐ܀ ܫܘܒܚܐ
ܠܦܪܘܩܢ ܡܪܢ. ܕܢܗܘܐ ܠܥܠܡ ܐܡܝܢܐ. ܕܠܝܠܘܬܗ
ܘܕܠܐ ܩܢܘܡ. ܘܓܘ̄.

Alphabetical, very artificially constructed.

IX. Two hymns by George Wardā, viz.

1. Beginning, f. 96 *a*,

ܘܐܢܬ ܒܗ ܡܢ ܟܠ ܡܕܒܪܢܘܬܐ ܕܦܘܡܢ ܦܬܓܡܐ. ܘܦܬܓܡܐ
ܐܣܛܪܐ ܕܝܠܗ. ܘܐܣܛܪܐ ܕܡܠܟܘܬܗ ܓܘܢܝܐ ܡܢܗ ܢܗܝܪܐܝܬ ܢܟܝܡ ✣
ܡܕܪܐ ܕܢܒܝܘܬܐ. ܕܠܗ ܘܡܢ ܕܦܘܡܢ ܢܒܝܘܬܐ. ܢܒܝܠ ܒܢܘܗܪܝܢ
ܠܝܠܘܬܐ. ܕܡܬܒܪܝܐ ܠܝ ܢܦܫܝ ܦܘܡܝܐ. ܘܟ̄.

2. Beginning, f. 99 *b*,

ܡܬܐܡܪܐ ܒܗܘܢ ܐܪܒܥܒܥܐ ܕܟܠܘܬܐ ܒܫܘܒܚܐ ܐܣܕܐ.
ܒܗ ܒܫܠܐ. ܝܠܦ ܡܕܪܐ ✣ ܐܘ ܐܡܘܢܐ ܕܝܬܠܘܬܐ. ܘܡܫܒܚܢܐ
ܕܬܘܬܐ. ܘܡܦܢܣܐ ܕܝܬܠܘܬܐ. ܒܡܢܐ ܝܬܠܘܗܝ ܘܬܘܬܘܗܝ.
ܘܟ̄.

Colophon, f. 101 *b*,

ܫܠܡ ܒܥܘܕܪܗ ܕܐܠܗܘܬܐ ܣܓܝܕܬܐ ܡܪܢܐ ܝܫܘܥ. ܒܐܝܕܐ
ܚܛܝܐ. ܕܡܣܟܢܐ ܘܡܬܚܝܒܐ ܘܡܠܝܚܐ

to which a recent hand has added the words ܡܢ ܒܡܣܡܣ ܡܕܝܢܬܐ.

After f. 101 three leaves are wanting, which probably contained, in addition to the remainder of the colophon, some historical notes, for on f. 102 *a* we read :

ܒܫܢܬܐ ܐܠܦܐ. ܘܬܪܬܝܢ ܕܝܢ ܡܕܝܢܬܐ ܚܠܒܝܬܐ ܠܐܘܪܗܝ
ܕܬܫܥܡܘܗܝ (*sic*) ܘܢܦܩ ܠܐܪܥܬܐ ܗܘܐ ܕܝܘܠܗ ܘܐܬܐ ܒܥܘܕܪܢܐ
ܒܥܕܢܐ ܕܟܠ ܠܝܫ ܘܐܬܐ ܦܪܐ ܚܫܘܟܐ ܘܫܠܝ ܒܚܘܪܐ ܢܗܝ
ܫܠܐ ܕܟܠ ܫܟܢܝ ܢܫܐ ܘܐܝܟܢܐ ܡܫܟܢܐ ܘܫܟܢܘ ܒܪܡ ܠܟܠܗ

ܕܒܟܝ ܟܟܐ ܚܒܗܘ ܕܗܘ ܕܒܟ ܒܗܒܕ ܗܒ ܟܘ ܒܗܒܐ
ܐܟܡ ܒܗܒܐ ܚܒܕܐ ܗܟܐ ܒܚܩܒ ܟܡܟ ܒܗܒܐ ܚܒܟܐ
ܗܟܡ ܩܩܒ ܚܩܗܒ ܟܩܗܐ ܒܒܐ ܡܟܐ ܒܟ ܒܗܒ
ܕܗܘܐ ܒܚ ܒܐ ❖

The scribe was Joseph 'Azariah, as appears from ff. 28 *b* and 54 *a*, ܝܘܣܦ ܥܙܪܝܗ.

Add. 2814

Paper, about 9¼ in. by 6¾; 99 leaves, of which ff. 1, 2, and 97—99, are blank; 12 quires, unsigned, of 8 leaves (ff. 2—96), except the last but one, which has only 7, owing to the first leaf having been cut out; 20 or 21 lines in a page. Written in a good, regular, Nestorian hand, and dated A.D. 1879.

I. The *Mēmrā Zaugānāyā*, or *Mēmrā dhĕ-Zaugē* of Barhebraeus (so called because it is written in rimed couplets of twelve syllables), on the study of divine things (theology) and the perfection attainable thereby. It was composed at Baghdād, A. Gr. 1588 = A.D. 1277; see Payne Smith's *Catal.*, col. 371, no. 4; and Assemani, *B.O.*, iii. 1. 604. To this are joined supplementary stanzas by four later writers, viz.

1. Khāmīs bar Ḳardāḥē, a junior contemporary of the author.

2. Īshō'-yabh bar Mĕḳaddem, metropolitan of Arbēl, A. Gr. 1763 = A.D. 1452.

3. Joseph II., patriarch of the Chaldeans, from the village of Tel-Kēphē, near Mosul, A. Gr. 2009 = A.D. 1698.

4. The priest Ṣaumō or Ṣōmō (Ṣūmō, Bar-ṣaumā), from the village of Piyōz*, near Mosul.

* See Badger, *The Nestorians*, i. 174.

The stanzas are arranged in the inverse order of the age of the writers, viz. Ṣōmō, Joseph, Īshōʿ-yabh, Khāmīs, and Bar-hebraeus. This order is indicated on ff. 5 *b* and 6 *a*, first by writing the names in full, ܨܘܡܐ, ܝܘܣܦ, ܝܫܘܥ, ܚܡܝܣ, ܒܪܗܕܪܝܐ, and then by using the initials or other letters of the names, viz. ܨ, ܝ, ܒ, ܚ, and ܟ, accompanied by an Arabic transcription, صيموا, يوسف, يشوع, خميس, and غريغوريوس. Four lines are wanting on ff. 60 *a* and *b*.

Title, f. 3 *b*,

ܐܠܗ ܫܠܡ ܒܟܠܗ : ܒܢܗܘ ܕܒܝܗ ܟܣܦܢ : ܒܟܝܟ ܕ
ܒܡܛܠ ܡܒܘܢ : ܡܕ ܕܐ ܐܝܬܘ ܠܘܬܢ. ܡܒܟ ܒܟ
ܫܟܢ : ܟܒܟܒ ܒܟܒ ܘܡܟܢ : ܒܡܟ ܒܟܟܕ ܟܟܢ :
ܒܟܟ ܐܠ ܫܟ ܒܗ ܒܟܢ : ܟܡܡܟܣܡ ܠܟ ܛܢ.
ܡܡܡܕܡ ܒܟܒܡܟ : ܡܟ ܐܠ ܐ ܐ ܐ ܒܟ ܒܟ
ܕܟܡܟ ✧

Then follows an introduction, written by Mār Joseph II., f. 3 *b*,

ܒܒܟܢ ܒܡܟ ✧ ܐܡܟ ܡܟܟ ܕܡܡ ܒܟܟ ܟܒ
ܐܟ ܕܐ ܡܐ ܟܟܕ ܒܟܟܕ ܒܟܟ ܟܟ
ܟܡܕ ܕ ܡ ܒܕ ܐܟ ✧ ܟ ܡܟ ܐܟ
ܟܡ ܡܟ ܒܟ ܟܡ. ܡ
ܡܡ.

Next comes a brief account of the poem and the gradual accretions to it, f. 4 *b*,

ܒܟܠ ܚܝܠܗ ܕܡܪܝ. ܢܐܡܪ ܡܫܝܚܐ ܡܥܕܪܢܢ ܠܡܫܡܫܢ ܡܢ ܡܪܐ
ܘܪܥܝܐ ܡܢ ܫܡܝܐ ܕܐܬܓܠܝܬܘܢ ܡܫܒܚܢܐ ܕܡܫܝܚܐ ܕܒܟܠ
ܪܓܘܫܝܐ ܘܠܡܫܪܘܬܐ ܕܝܢ ܕܒܗܘܢ ܢܬܘܒܥܘܢ ܒܡܫܠܐ ܕܢܬܒܥܘܢ
ܡܢܬܪ ܕܩܝܡ ܡܠܟܘܬܐ ܒܪ ܦܪܘܩܐ ܒܬܫܒܚܬܐ ܕܠܘܘܬܝܗ
ܐܪܥܝܬܐ ܠܪܒܝܢܘܬܐ ܢܦܫ. ܟܕ ܣܓܕ ܟܠ ܐܪܥܐ ܫܡ
ܐܪܥܐ ܐܣܝܐ ܒܢܝܐ ܘܒܢܘܗܪ ܫܘܒܚܐ ✤ ܘܐܘܒ ܢܬܒܥܘܢ ܢܐܡܪ
ܢܘܪ ܡܬܕܒܪܢܘܬܐ ܕܢܪܓܠ ܕܡܬܩܢܐ ܒܪ ܡܩܕܫ. ܒܬܫܒܚܬܐ
ܐܣܝܬܐ ܒܟܝܢ ܐܒܘܟ ܕܢܘܪܐ ܗܘܐ ܕܝܢ ܕܠܪܒܝܢܘܬܐ ܐܪܥܝܬܐ
ܠܟܐܢܘܬܐ ܢܦܫ: ܟܕ ܣܓܕ ܟܠ ܐܢܫ ܐܪܥܝܬ ܫܡ ܐܪܥܐ
ܐܣܝܐ ܒܗ ܒܢܝܐ ܘܒܢܘܗܪ ܫܘܒܚܐ ✤ (f. 5 *a*) ܐܘܒ ܕܝܢ
ܢܬܒܥܘܢ ܚܝܠܐ ܢܦܫ. ܡܪܝ ܢܘܩܦ ܐܪܝܐ ܦܪܘܩܢܐ ܕܦܠܓܘܬܐ
ܕܡܢ ܐܠܦܐ. ܒܬܫܒܚܬܐ ܐܣܝܬܐ ܒܟܝܢ ܐܒܘܟ ܕܢܘܪܐ. ܗ
ܕܠܟܐܢܘܬܐ ܐܪܥܝܬܐ ܠܐܡܝܢܘܬܐ ܢܦܫ. ܟܕ ܣܓܕ ܟܠ
ܐܠܗܐ ܐܪܥܝܢ ܫܡ ܐܪܥܐ ܐܣܝܐ ܒܗ ܒܢܝܐ ܘܒܢܘܗܪ ܫܘܒܚܐ ✤
ܐܘܒ ܕܝܢ ܢܬܒܥܘܢ ܩܕܝܫܐ ܬܘܡܐ ܕܡܢ ܦܘܡ. ܒܬܫܒܚܬܐ
ܐܣܝܬܐ ܕܠܐܡܝܢܘܬܐ ܕܐܪܥܝܬܐ ܠܟܐܢܘܬܐ ܢܦܫ. ܟܕ
ܣܓܕ ܟܠ ܐܪܟܢܐ ܐܪܥܝܢ ܫܡ ܐܪܥܐ ܐܣܝܐ ܒܗ ܒܢܝܐ
ܘܒܢܘܗܪ ܫܘܒܚܐ ✤ ܘܫܡܐ ܡܢ ܐܢܫ ܦܬܓܡܐ ܩܕܡܝܐ ܕܒܠܗܘܢ
ܐܪܥܐ ܕܩܕܝܫܐ ܬܘܡܐ ܐܢܘܢ. ܘܐܢܫ ܐܣܝܐ ܕܒܐܪܥܗܘܢ ܕܡܪܝ
ܢܘܩܦ ܐܢܘܢ ܡܢܟܠܝܐ ✤ ܘܐܢܫ ܕܒܐܪܥܗܘܢ ܕܢܐܡܪ ܢܘܪ

ܐܡܝܢ. ܘܐܬܬܣܝܡ ܦܘܫܩܐ ܕܡܐܡܪ ܘܠܝ ܕܡܠܟܘܬܐ ܕܡܫܝܚܐ ܐܡܝܢ ✥

ܘܐܬܬܣܝܡ ܦܘܫܩܐ ܐܚܪܢܐ ܕܢܫܬܡܥ ܕܡܠܟܘܬܐ ܕܝܢ ܕܡܠܟܘܬܐ (*sic*)

ܠܥܠܡܝܢ ܐܡܝܢ. ܡܪܝ ܥܒܕܝܫܘܥ ܘܟ.

The poem itself begins as follows, f. 5 *b*.

ܡܪܝ ܒܫܘܒܚܐ ܕܥܒܕܐ: ܗ̄: ܕܐܦܪܝܡ ✥ ܠܐ ܠܝ ܡܪܝܐ ܠܐ

ܠܝ ܓܠܐ ܠܥܡܝ ܐܦ ܐܢܫܝܢ ܠܟܠܗܘܢ ܐܢܫܝܢ.

ܕܒܝܬܗ ܒܠܥܠ ܠܥܠܡܝܢ ܕܟܠܗܘܢ ܕܝܠܗ ܒܟܠ ܡܫܡܫܝܢ:

ܘܒܡܠܟܘܬܗ ܩܢܝܢ ܥܡܘܕܐ ܒܟܠ ܡܐ ܕܡܫܡܫ: ܡܝܬܪܐ

ܟܕ ܢܟܠܗ ܓܝܪ ܒܟܠ ܒܟܠܗ ܠܐ ܡܫܡܫܝܢ:

ܘܠܡܫܡܫܢܘ ܒܫܡܐ ܕܠܐܝܬ ܘܥܡܗ ܕܝܬܝܪ ܡܫܡܫ

ܕܝܠܗ ܓܝܪ ܟܕ ܠܡܫܡܫܢܘܬܐ ܝܕܥܝܢ ܕܠܒܝܫ:

ܘܠܐ ܕܝܢ ܢܦܫܐ ܕܡܫܡܫܢܐ ܗܘ ܠܡܫܡܫܢܘܬܐ ܕܘܟܝܬ: ܡܫܡܫ

ܓܝܪ ܡܢ ܦܓܪܐ ܡܬܡܫܡܫܢܐ ܠܐ ܢܬܕܟܝܢ:

ܘܢܝܚ ܐܠܝܐ ܠܡܫܡܫܢܘ ܢܦܫܐ ܕܡܕܝܢ: ܡܫܡܫ

ܒܪܢܐ ܕܡܫܡܫܐ ܠܓܪܐ ܐܝܟ ܦܐܝܐ ܕܝܕܝܢ:

ܘܠܒܪܐ ܫܡܫܐ ܠܐ ܕܠܐ ܓܪܐ ܐܘܕܝ ܒܕܝܢ ✥ ܠܥܠܡܝܢ ܐܡܝܢ

At the end, f. 81 *a*, are verses by Mar Joseph II. and the priest Ṣaumō, the former on the margin thus:

ܗܐ ܐܡܝܢܐ ܓܝܪ ܐܦ ܐܘܡܢ ܒܪܝܟܐ ܒܫܝܢܐ: ܐܢܐ ܗܘ ܡܫܝܚܐ

ܫܠܡܐ ܡܠܟܐ ܘܡܫܝܚܐ ܠܥܠܡܐ: ܕܒܗ ܐܡܝܢ ܒܗ ܢܬܡܫܡܫ

ܠܝ ܕܒܪܝܫܐ ܝܗܒܬ܆ ܝܗܒܬܝܢ ܐܢܬܬܘܗܝ ܐܝܟ ܐܬܬܩܢ ܕܠܐ
ܚܘܣܪܢܐ ܀

The latter are as follows:

ܕܫܠܡܗ ܕܩܘܫܡܐ ܫܒܝܒܐ ܝܘܣܦ ܙܟܝ܆ ܗܘ ܐܬܡܨܪܝܢܐ ܐܘ
ܦܪܘܣܐ ܠܟܘܬ ܡܫܝܚܘܬܐ܆ ܐܢܐ ܗܕܝܛܘܬܐ (sic) ܣܘܦܢܝܬ
ܕܠܐ ܟܘܬܐ܆ ܕܟܕ ܐܫܬܠܡ ܒܗ ܝܘܡܐ ܕܥܣܪܝܢ ܘܚܡܫܐ ܠܬܡܘܙ܆
ܣܘܦܝ ܠܝ ܟܬܒܗ ܐܝܟ ܕܫܟܚܬ ܕܠܐ ܡܬܩܢܘܬܐ ܀

The colophon, f. 81 *b*, states that this manuscript was finished on the 25th of Tammūz, A.D. 1879, in Tel-Kēphē, near Mosul, by the scribe Joseph Azariah. The missing leaf (after f. 81) contained an account of disturbances at Tel-Kēphē in 1879, of which we have the beginning on f. 81 *b*.

ܫܠܡ ܒܥܘܕܪܢܗ ܕܡܪܢ ܘܐܠܗܢ ܡܟܬܒܢܐ ܕܟܠ ܬܫܥܝܬܐ
ܘܠܡܕܝܢܬܐ ܕܡܬܩܪܝܐ ܡܢ ܩܕܡܝܐ ܡܬܠܦܢܐ ܡܬܟܬܒܝܢ ܡܟܬܒܢܐ
ܕܬܠܬ ܘܠܠܗܐ ܥܘܒܕܐ ܘܥ̄. ܝܘܣܦ ܠܐܡܝܢܬܐ ܡܟܬܒܢܐ ܡܪܝ
ܢܘܦܟ ܦܛܪܝܪܟܐ ܕܓܠܝܬܐ ܐܬܘܪܝܐ܆ ܘܝܘܚܢܢ ܫܒܝܒܐ ܝܘܣܦ܆
ܡܪܝ ܝܘܣܦ ܒܗܝܕܐ ܥܠܡ ܐܠܗܐ ܝܠܦܢ ܘܐܬܐ ܠܩܪܝܬܐ ܝܘܣܦ
ܠܐܡܝܢܘܬܐ ܀ ܥܒܕ ܕܝܢ ܗܢܐ ܕܥܘܡܠܢܐ ܕܒܬܪ ܗܢܐ ܡܟܬܒܢܐ
ܕܘܟܬܐ. ܒܬܪܝܢ ܒܫܒܬܐ ܐܝܟܘ. ܒܗ ܒܗ. ܡܫܬܒܚܐ. ܒܬܫܥܐ
ܕܬܫܥܝܬܐ ܕܢܝܕܥܘܢ ܕܐܝܟ ܕܫܡܥܢ. ܕܥܘܡܠܢܗ ܗܢܐ ܠܐ ܡܢ
ܡܢܝܢ. ܥܒܕ ܐܢܫܐ ܠܡܪܢ ܘܡܫܝܚܢ. ܘܥ̄. ܐܬܟܬܒ ܒܐܬܪܐ
ܗܢܐ ܒܫܢܬܐ ܐܠܦܐ ܫܢܝܢ ܕܡܪܢ ܫܘܪܫܘܫ* ܚܕܬܐ

* See Sachau, *Reise in Syrien u. Mesopotamien*, p. 359.

ܘܒܬܪܐ ܡܪܝ ܡܢܟܪ ܠܟܬܒܐ ܕܒܬܘܠܬܐ ܐܠܗܝ ܕܡܬܩܪܝܢܐ
ܐܢܬܘܢ ܠܒܘܪܟܐ ܥܠܝܡܐ ❖ ܟܕ ܐܘ ܩܪܘܝܐ ܕܗܕܐ ܟܬܒܬܐ
ܕܟܬܒܗ ܐܦܝܫ ܥܠܘܡܐ ܦܫܝܛܐ ܥܒܕܐ ܗܘܐ ܘܡܠܦܢܐ ܒܐܘܪܚܐ
ܢܦܠܝ ܗܘܝ ܘܠܒܪܡܐ ܢܛܘܦܐ ܢܟܦܝ ܗܘܐ..........
(f. 82 *a*) ܐܘ ܡܪܝ ܩܪܘܝܐ ܕܟܬܒܐ ܕܝܢ ܢܟܪ. ܠܐ ܡܪܝ ܢܬܟܬܒ
ܢܟܬܒ ܕܢܘܚܝܢ ܐܬܩܛܠܬ. ܘܫ̄. ܫܪܝ ܫܪܝ ܩܪܘܝܐ ܚܟܝܡܐ.
ܕܡܬܒܗ ܒܚܘܒܐ ܘܫܪܝܐ. ܘܝܠܐ ܟܠ ܓܘܕܐ ܫܪܘܝܐ. ܕܢܟܬܒ (*sic*)
ܠܟܬܒܐ ܕܠܐ ܢܫܝܐ .. ܘܫ̄.

On the margin of ff. 81 *b* and 82 *a* are some verses, of which the following may serve as a specimen:

ܡܢ ܕܠܐ ܐܢܬܘܢ ܒܝ ܡܘܠܟܢܗ ܦܐܘܠܘܣ : ܘܠܐܢܬܘܢ
ܟܕ ܚܢܢܐ ܘܠܐ ܠܐܦܝܣܘܣ : ܗܘܐ ܕܢܬܕܘܠ ܐܘ ܕܢܘܦܩ
ܠܐ ܩܡ ܢܬܡܠܘܣ : ܕܢܬܕܟܪ ܫܡܥܐ ܗܘ ܫܦܝܪ ܢܟܦܐ ܠܓܡ
ܢܬܠܘܣ.

II. A poem by Mār Joseph II., in twelve-syllable metre with rime, on a solitary life and against living among friends (see Assemani, *B.O.* iii. 1. 604), composed A.D. 1698.

Title, f. 82 *b*,

ܡܐܡܪܐ ܕܥܠ ܫܘܠܡ ܢܟܦܘܬܐ ܘܠܘܝ ܒܗܢܐ ܕܥܡ
ܫܪܒܐ. ܕܥܒܕܗ ܠܗ ܡܪ ܠܗ ܠܝܘܣܦ ܡܪܝ ܝܘܣܦ ܦܛܪܝܪܟܐ
ܩܬܘܠܝܩܐ ܕܟܠܕܝܐ. ܘܗܘܐ ܗܘܐ ܒܫܢܬ ܐܠܦ ܡܫܝܚܝܬܐ. ܟܬܒ

ܗܘܢܝܬܐ. ܐܝܬܘܗܝ ܒܡܫܘܚܬܐ ܕܐܪܥܢܝܬܐ ܠܘܩܒܠ. ܕܐܝܟ
ܒܡܕܝܢܬܐ ܢܦܩܬܐ. ܡܪܝ ܢܛܪܝܢ ܐܢܫ. ܘܫ.

Beginning, f. 83 *a*:

ܣܦܪܐ ܕܢܒܝܐ ܕܘܫܡܢܐ ܢܠܬܝܢ ܕܢܗܪܐ : ܡܠܐ ܕܡܠܠܢ ܡܕܥܢܝܘܬܐ
ܘܢܗܝܪܐ ܡܢܗܪܐ : ܥܠ ܢܦܫܢ ܕܒܗ ܬܢܝܢ ܕܡܠܟܐ ܘܒܪܘܚ
ܡܢܗܝܪܢܐ : ܘܐܦ ܕܡܫܘܕܥܐ ܕܠܐ ܡܬܚܙܝܐ ܕܝܠܗ ܢܗܪܐ ❖

The colophon, f. 96 *a*, states that this copy was ended on the 9th of Ab, A.D. 1879, at Tel-Kēphē, near Mosul and the convent of S. George* of Ba'bhĕrē, by the scribe (Joseph) Azariah.

ܫܠܡ ܠܡܟܬܒ ܡܢܗܪܐ ܢܗܝܪܐ. ܕܡܢܝ ܗܘܐ ܥܠ ܢܦܫܬܐ.
ܒܝܘܡ ܬܫܥܐ ܕܐܒ. ܫܢܬ ܐܦܨܛ ܠܡܫܝܚܐ ܦܪܘܩܢ ❖ ܫܠܡ
ܒܬܠܟܐܦܐ ܐܦ ܡܬܟܪܝܐ. ܠܗ. ܩܘܪ ܡܘܨܠ ܒܪܥܝܬܐ ܕܝܘܡܢܐ ܕܡܪܝ ܓܘܪܓܝܣ.
ܕܒܥܒܪܐ. ܠܝܕ ܗܘܝܬ ܦܘܪܫܐ ܕܟܬܒܐ. ܥܠܡ ܐܦܩܢ
ܠܡܪܝ. ܒܝܕܥܬܐ. ܕܝܠܗ ܒܟܬܒܘܬ ܩܘܠ ܡܕܡܝܬܐ.
ܘܝܘܣܦ ܕܡܪܝ ܕܟܘܪܐ ܕܡܫܒܚܐ. ܗܘ ܓܒܪ ܐܘ ܩܪܝܒܐ
ܘܟܠ ܗܟܢ ܐܡܝܢ ❖

Add. 2815

Paper, about 9 in. by $6\frac{3}{4}$; 91 leaves, of which the first and the last two are blank; 9 quires, signed with letters, of 10 leaves, except the first of 12 and the last of 8; 19 lines in a page. Written in a good Nestorian hand and dated A.D. 1887.

The Book of Collectanea called 'the Bee,' compiled by Shĕlēmōn, or Solomon, metropolitan of Pĕrath-Maishān, or

* See Badger, *The Nestorians*, i. 103.

al-Baṣrah, f. 2 b, ܟܬܒܐ ܕܠܘܩܛܐ ܕܡܬܩܪܐ ܕܒܘܪܝܬܐ. ܕܥܒܝܕ ܠܐܦܣܩܘܦܐ ܡܪܝ ܫܠܝܡܘܢ ܡܝܛܪ̄ ܕܦܪܬ ܡܝܫܢ. ܕܗܝ ܗܝ ܒܨܪܐ.
It has been edited, with an English translation and notes, by Mr E. A. Wallis Budge, of Christ's College, Cambridge, in the *Anecdota Oxoniensia*, Semitic Series, Vol. i., Part ii.

In this copy ch. 59 ends with the words ܒܫܠܡܐ ܕܝܢ ܕܡܫܝܚܐ ܕܥܠܡܐ ܘܡܬܩܝܡܢܘܬܗ. ܠܗ ܫܘܒܚܐ ܥܡ ܐܒܘܗܝ ܠܥܠܡܝܢ (see Budge's ed., p. ܫܟܛ, last line); after which follow some sentences from ch. 60 (compare Budge's ed., p. ܫܠ, lines 7—11):

ܒܫܢܬܐ ܕܬܪܬܝܢ ܗܘ ܡܫܝܚܘܬܐ ܗܘܬ. ܗܘ ܕܝܢ ܕܐܬܐ ܡܫܬܠܡܢ. ܡܢ ܗܘ ܕܐܬܐ ܐܝܟ ܠܝܘܡܐ. ܘܗܟ ܐܡܪ ܕܒܫܠܡܐ ܢܬܐܬܐ ܕܝܢܐ ܕܡܫܝܚܘܬܐ ܢܗܘܐ ܘܠܐ ܕܒܝܘܡܐ. ܘܗܟܢ ܐܬܐܘܪܘܗ ܡܫܝܚܐ ܐܡܪ. ܒܫܠܡܐ ܕܡܫܝܚ ܐܝܟ ܕܒܬܗ ܦܘܠܘܣ ܘܫܠܝܚܐ. ܡܫܒܚܝܢ ܒܬܫܡܫܬܐ ܥܡ ܐܝܩܪܐ ܐܡܝܢ.

The colophon, f. 89 b, states that this copy was finished on the 10th of Tammūz, 1887, by the deacon Francis, son of George, of the family called* ܒܝܬ ܡܩܕܫܐ, from the village of Tel-Kēphē near Mosul.

ܫܠܡ ܟܬܒܐ ܗܢܐ ܕܕܒܘܪܝܬܐ ܒܫܠܡܗ ܕܡܫܝܚܐ ܒܝܘܡ ܥܣܪܐ. ܒܬܡܘܙ ܡܒܪܟܐ. ܐ. ܬܦܙ. ܫܢܝܢ ܠܡܫܝܚܐ. ܒܗ: ܠܡܫܒܚܬܐ ܕܬܠܝܬܝܘܬܐ ܡܫܒܚܬܐ ܐܡܝܢ ܀ ܒܐܝܕܝ ܡܣܟܢܐ ܘܚܛܝܐ ܡܫܡܫܢܐ ܦܪܢܣܝܣ ܒܪ ܓܝܘܪܓܝܣ ܕܡܢ ܒܝܬ ܡܩܕܫܐ. ܕܡܢ ܩܪܝܬܐ ܬܠ ܟܐܦܐ ܕܒܓܘܢܒܐ ܕܡܘܨܠ ܡܕܝܢܬܐ. ܘܣ.

* ["Of the family called": elsewhere (p. 662) rendered "from." A. A. B.]

Add. 2816

Paper, about $9\frac{7}{8}$ in. by $7\frac{7}{8}$; 139 leaves; 14 quires, unsigned, of 10 leaves, except the last, which has 9; 20 or 21 lines in a full page. Written in a rather inelegant Nestorian hand of the xixth cent.

A treatise on Astronomy, entitled *Sullāḳā Haunānāyā* or 'the Intellectual Ascent,' by Gregory Barhebraeus.

Title, f. 3 *b*,

ܣܒܪܐ ܟܠܝܠܐ ܕܫܡܝܐ ܕܡܫܟܚ ܫܘܬܦܐ ܒܟ ܕܡܗܝ
ܕܕܡܒܪ ܘܙܕܐ ܒܝ ܗܢܗܝ ܕܡܟܟܢܐ ܫܕ ܟܬܒܟܘܗ
ܟܠܫܠ ܒܟܒ ܒܟܗ ܒܟܟܝܟ ܒܕ ܒܗܘܐ ܒܗ ܕܒܟܒ
ܡܝܗܒܕ ܒܕ ܒܒܢܐ. (*sic*)

Ff. 27, 28, 55 *b*, 56 *a*, 132 and 133 *a*, are blank, marking lacunae in the manuscript from which this transcript was made.

The contents of this work have been described in detail by Payne Smith, *Catal.*, no. 177 (Bodl. Hunt. 540), and Zotenberg, *Catal.*, no. 244 (Bibl. nation., ancien fonds 162). There appear to be no other MSS. of this work in Europe.

Add. 2817

Paper, about 8 in. by $5\frac{7}{8}$; 194 leaves, the first of which is an unnumbered flyleaf (ff. 1, 192 and 193 are blank); 21 quires, signed with letters, mostly of 10 leaves (ܐ has 12, ܒ 8, ܓ 6, ܕ 8, and ܗ 7); 16 lines in a full page. Written in a good, clear, Nestorian hand, and dated A.D. 1883.

The History of Joseph in ten metrical discourses, ascribed by the Nestorians to Mār Ephraim, but in reality by Balai or

Balaeus (see Assemani, *B.O.*, i. 166), as appears from Brit. Mus. Add. 12,166, a manuscript of the vith or viith cent., in which homm. i. and viii. are given under his name (see Wright's *Catal.*, p. 675, and Overbeck, *S. Ephraemi Syri* etc. *Opera Selecta*, p. 270 sqq.). The whole work has been recently published at Paris (Maisonneuve, 1887), printed with the types of Drugulin of Leipzig.

Title, f. 2 *b*,

ܟܬܒܐ ܕܡܪܝ ܐܦܪܝܡ ܕܒܪ ܥܕܬܐ. ܡܐܡܪܐ ܚܕ̈ܬ̈ܐ (*sic*)

ܕܡܢ ܡܐܡܪ̈ܐ ܕܫܒ̈ܚܐ ✤ : (*sic*) ܕܡܐܡܪܐ ܩܕ̈ܡ̈ܝܐ

1st discourse, f. 2 *b*,

ܡܐܡܪܐ ܩܕ̈ܡ̈ܝܐ.

Subscription, f. 25 *a*,

ܫܠܡ ܡܐܡܪܐ ܩܕ̈ܡ̈ܝܐ : ܕܟܬ ܒܝܕ ܣܥܪ̈ܐ ܕܟܠ ܡܕ̈ܡ̈ܝ

ܕܟ̈ܝܢ ܕܒܕ̈ܬ̈ܐ.

2nd discourse, f. 25 *a*,

ܡܐܡܪܐ ܕ̈ܝ̈ܢ : ܕܒ ܒ̈ܝܫܐ ܚ̈ܛ̈ܗ̈ܐ ܟ̈ܝ̈ܒ ܥܕܬܐ.

3rd discourse, f. 39 *b*,

ܗ̈ܘ ܡܐܡܪܐ ܕ̈ܝ̈ܠ̈ܕ̈ܐ : ܕܟܬ ܒ̈ܣܥܪ̈ܐ ܒ̈ܕ̈ܬ̈ܐ ܠ̈ܥ̈ܝ̈ܢ

ܣ̈ܥ̈ܪ̈ܐ ܟ̈ܚ̈ܛ̈ܗ̈ܐ ✤

4th discourse, f. 47 *a*,

ܗ̈ܘ ܡܐܡܪܐ ܕ̈ܒ̈ܕ̈ܬ̈ : ܕ̈ܒ̈ܟ ܪ̈ܥ̈ܣ̈ܐ ܕ̈ܡ̈ܝ ܒ̈ܝ

ܒ̈ܢ̈ܐ ✤ ܚ̈ܛ̈ܗ̈ܐ

5th discourse, f. 55 *b*,

ܗ̈ܘ ܡܐܡܪܐ ܕ̈ܡ̈ܪ̈ܥ̈ܬ̈ܐ.

6th discourse, f. 77 *a*,

ܡܡܪ ܡܠܦܢ ܥܠܝܗ.

7th discourse, f. 91 *a*,

ܡܡܪ ܡܠܦܢ ܒܬܒܢ.

8th discourse, f. 121 *a*,

ܡܡܪ ܡܠܦܢ ܐܡܝܢ.

9th discourse, f. 161 *b*,

ܡܡܪ ܡܠܦܢ ܒܥܕܢ.

Subscription, f. 174 *b*,

ܟܠܡ ܡܠܦܢ ܒܚܕ : (*sic*)

10th discourse, f. 174 *b*,

ܡܡܪ ܡܠܦܢ ܒܣܒܪܐ (*sic*)

The last leaf was evidently wanting in the manuscript from which this copy was made, for the text ends abruptly at p. 261, line 6, of the printed edition.

The colophon, f. 191 *a*, states that the manuscript was copied at Tel-Kēphē (near Mosul), by a deacon named Francis, from* Bēth Mērē, in 1883.

ܒܗܢܐ ܕܟܬܒ ܩܛܝܪܐ ܩܕܝܫܐ : ܕܒܬܟ ܡܫܟܚ ܡܢܡܢ
ܩܕܡܗ ܒܡܐ ܕܗ ܡܕܝ : ܒܥܢܐ ܒܩܠܐ ܡܥܒܪ ܟܘ.

Add. 2818

Paper, about 9 in. by 6½; 140 leaves; 15 quires, signed with letters, the first of which has 8 leaves, the last only 2, the rest 10; leaves are wanting after f. 138; 20 lines in a page. Written in a regular, Nestorian hand of the xviiith cent. The contents are—

* ["From": elsewhere (p. 659) rendered "of the family called." A. A. B.]

I. Turgāmē, or hymns to be chanted before the Gospel on Festivals*, by Mār ʿAbhd-īshōʿ metropolitan of Nisībis, f. 1 *b*:

ܡܫܪܝܢ ܠܡܟܬܒ ܬܘܪܓܡܐ ܕܡܬܡܪܝܢ ܩܕܡ ܐܘܢܓܠܝܘܢ

ܕܥܒܝܕܝܢ ܠܡܪܝ ܥܒܕܝܫܘܥ ܡܝܛܪܦܘܠܝܛܐ ܕܨܘܒܐ. . . . .

ܕܐܬܬܣܝܡܘ ܒܥܕܬܐ ܕܡܕܢܚܐ.

At the end are a few turgāmē ܕܟܠܝܘܡ for daily use, and a ܬܘܪܓܡܐ ܕܫܠܝܚܐ, to be chanted before the Epistle. All these hymns are alphabetical, except one on f. 38.

II. An exposition of the Office of the holy Eucharist according to the Nestorian use, f. 41 *b*:

ܡܐܡܪܐ ܬܘܒܢܐ ܕܥܠ ܥܘܬܕܘܗܝ ܕܐܪܙܐ ܩܕܝܫܐ ܕܩܘܪܒܢܐ

ܕܥܕܬܐ ܩܕܝܫܬܐ ܕܡܕܢܚܝܬܐ ܐܢܬܘܟܝܐ ܡܫܝܚܝܬܐ ܩܕܝܫܬܐ ܗܝ

ܕܐܬܬܣܝܡܬ ܡܢ ܐܒܗܬܐ ܩܕܝܫܐ ܘܡܠܦܢܐ ܬܪܝܨܐ ✧ . . . .

ܠܘܩܕܡ ܕܝܢ ܨܒܝܢ ܚܢܢ ܠܡܐܡܪ ܕܡܛܠ ܡܢܐ ܕܡܬܩܪܝܐ ܩܘܪܒܢܐ

ܕܝܠܗ ܕܡܬܚܒܪܢܘܬܗ ܘܕܡܢܐ ܡܛܠ ܘܡܬܩܪܐ ܒܗ ܚܕ

ܡܢܗܘܢ. ܕܡܬܩܪܐ ܗܟܢ ܐܝܟ ܕܐܡܪ ܕܝܠܗ ܕܩܘܪܒܢܐ ܩܕܡ

ܐܠܗܘܬܗ ܐܦ ܬܘܕܝܬܐ ܕܡܬܩܪܒܐ ܡܬܩܒܠܐ ܕܚܠܬܐ

ܐܠܗܝܐ. ܕܥܕܬܐ ܕܢܚܘ ܕܗܘܢ ܐܪܙܐ. ܕܥܒܝܕܐ ܠܢ ܡܢ

ܡܠܟܐ ܩܕܝܫܐ ܟܕ ܗܘܐ ܗܘܐ ܒܥܠܬܐ ܕܥܕܬܐ ܩܕܝܫܐ ܕܦܘܪܩܢܗ

ܕܡܪܢ. ܘܡܫܠܡܝܢ ܠܗ ܐܘܪܚܐ ܒܟܠ ܥܘܬܕܘܗܝ ܕܪܙܐ (f. 42 *a*)

* See Badger, *The Nestorians*, ii. p. 19.

ܩܕܝܫܐ. ܡܛܠ ܕܐܢܫ ܘܡܕܒܪܢܘܬܐ ܕܝܘܒܠܗ ܟܬܒܗ ܘܗܘ ܡܬܐܡܪܐ
ܗܢܐ ܕܝܘܡܢܐ ܠܡܬܕܟܪܢܘܬܐ ܕܩܕܝܫܘܬܗ. ܘܠܟܠܗܘܢ ܐܝܠܝܢ ܕܦܓܥܝܢ
ܒܗܢܐ ܡܐܡܪܐ ܬܫܒܘܚܬܐ. ܕܟܕ ܢܩܪܘܢ ܒܗ ܗܢܐ ܢܗܘܘܢ
ܘܗܝܕܝܢ ܒܬܘܕܝܬܐ ܢܐܡܪܘܢ ܬܫܒܘܚܬܗ ܕܐܠܗܐ ܩܕܝܫܐ.
ܘܢܦܫܐ ܬܘܒ ܒܚܘܒܐ ܢܦܫܬܗܘܢ ܒܗܘܢܟܠ ܒܥܝܕܐ ܕܡܬܚܫܒܝܢ
ܐܢܘܢ ܕܫܠܡܘ ܟܠ ܡܕܡ ܕܠܐ ܫܒܝܩܐ. ܘܢܫܬܡܥܘܢ ܒܗ ܚܝܘܬܐ
ܦܬܓܡܐ ܘܡܫܡܫܝܢ ܠܗ ܡܕܒܪܢܘܬܗ ܠܬܘܕܝܬ ܕܡܫܡܫܢܘܬܐ ܕܟܠܗ
ܕܠܐ ܫܠܝܢ ܠܗ ܕܪܓܫܐ ܟܠܗܝܢ ܀

Then follows a short address to the reader, f. 42 *a*,

ܡܬܚܙܐ ܕܝܠܗ ܕܡܐܡܪܐ ܗܢܐ. ܐܠܗܐ ܢܥܒܕ ܕܢܫܬܡܥܘܢ
ܠܡܫܘܕܥܘܬܢ. ܐܘ ܫܡܘܥܐ ܕܪܚܡܐ ܕܝܫܘܥ ܒܡܐܡܪܐ ܗܢܐ.
ܒܘܝܕܥܘܬܐ ܕܪܘܚܐ ܗܘܝܬ ܫܡܥ ܘܠܗ ܡܕܪܫܬܐ ܐܝܟ ܫܒܠܐ.
ܘܫ.

The discourse itself is in twelve-syllable metre, and begins, f. 43 *a*,

ܗܫܐ ܕܝܢ ܡܫܬܪܝܢ ܒܡܐܡܪܐ ܗܢܐ ܒܬܘܕܝܬܗ ܕܡܪܢ.
ܘܐܝܬܘܗܝ ܒܫܘܒܚܐ ܕܐܒܘܗܝ ܕܡܪܢ ܢܦܫ ܡܠܟܐ ܕܐܬܬܘܕܝܬܐ
ܣܘܟܠܐ ܀ ܒܠܚܘܕ ܝܕܥܬܐ ܗܝܕܝܢ ܫܡܥܢ ܐܬܦܩܕܬ : ܦܫܛܬ
ܕܠܠܐ ܗܘܠܐ ܕܠܝܬ ܕܚܝܠܬܐ ܕܦܘܩܕܐ. ܕܚܝܠܬܐ ܕܦܘܩܕܐ ܦܫܛܬ
ܕܢܬܬܕܝܢ ܟܠ ܕܒܚܘܒܗ. ܘܒܫܬܐܣܬܐ ܢܛܘܪ ܫܠܡܐ
ܕܡܫܝܚܘܬܗ ܀

III. Two tracts of John bar Zū'bī*.

1. Exposition of the holy Eucharist, in twelve-syllable metre, f. 76 *b*,

ܡܵܪܝܵܐ ܐܲܣܒܲܪܢܝ ܕܦܘܼܪܫܵܢ ܐܵܪ̈ܙܘܗܝ ܕܥܸܕܬܵܐ ܠܒ̈ܢܝܗ̇ ܩܕܝܫܝܢ ܒܪ
ܘܡܥܡܕܝ ܀ ܡܪܢ ܢܟܣܘܗܝ ܐܡܪ. ܗܘܐ ܠܥܘܡܪܐ ܢܫܐ ܕܒܪܐ
ܕܒܫܝܡܘܬܐ. ܕܫܡܥܠ ܚܘܒܗ ܒܗܘ ܠܒܪܢܫܐ ܡܢ ܠܐ ܫܡܥܢ.
ܒܗܘ ܫܪܝܪܘ ܕܡܫܟܢܐ ܒܫܠܡܐ ܕܚܝܠܗ. ܘܒܝܬܐ ܒܐܝܬܐ (*sic*)
ܒܗܘ ܒܠ ܡܫܡܫ ܡܕܡ ܒܫܝܢܘ ܀

2. On Baptism, and on the mystery of the holy Leaven, in seven-syllable metre, f. 113 *b*,

ܡܪܝܐ ܐܣܒܪܢܝ ܕܡܠܬܗ ܕܒܗ ܕܡܠܬܗ ܕܫܒܝܚܬܐ ܕܐܝܬܘܗܝ ܥܠ
ܡܥܡܘܕܝܬܐ. ܘܥܠ ܐܪܙܐ ܕܚܡܝܪܐ ܩܕܝܫܐ. ܗܪܟܐ ܕܪܒܪܒܐ.
ܡܥܡܘܕܝܬܐ ܕܡܠܝܢ ܐܪ̈ܙܐ. ܕܩܝܡܝܢ ܒܥܕܬܐ ܩܕܝܫܬܐ. ܚܕ ܐܪ̈ܙܐ
ܕܡܥܡܘܕܝܬܐ. ܘܐܣܒܪܢܝ ܕܦܠܚܐ ܦܪܘܫܐ. ܒܐܬܪܘܬܐ ܕܗܠܝܢ
ܐܪ̈ܙܐ ܀

IV. A discourse on the life of the Catholicus Īshō'-yabh bar Besṭōhmagh by the Catholicus Ḥĕnān-īshō' (I.), one of his disciples, in twelve-syllable metre, beginning, f. 119 *a*,

ܗܘܒ ܡܪܝܐ ܕܡܠܠ ܫܒܝܚܬܐ ܡܪܢ ܝܫܘܥܝܗܒ ܩܬܘܠܝܩܐ
ܒܪ ܒܣܛܘܡܓ ܣܦܪܐ. ܐܝܟ ܡܢ ܠܡܠܦܢܐ ܕܒܗ ܡܪܢ ܐܒܐ
ܘܗܘ ܕܐܬ ܘܣܘܡܪܐ ܕܡܠܦܢܘܬܐ ܕܬܘܠܡܝܕܘܬܐ ܕܪ̈ܒܢܐ ܀ ܘܫܡܥܐ

* See Assemani, *B.O.* iii. 1. 309, note 1.

ܗܘ ܕܫܒܝܚܐ ܡܪܝ ܣܒܪܝܫܘܥ ܫܗܘܠܝܬܐ ܐܠܡܝܕܗ ܗܘ ܕܫܒܝܚܐ
ܡܪܝ ܝܗܒ (sic) ܠܝܬܘܗܝ ܐܦܪܝܣ ܠܟܘܡܪܐ ܐܚܝ. ܟܘܢܐ.
ܟܘܟܒܐ ܠܓܢܘܢܐ ܢܝܫܝ ܐܒܕܗ ܘܐܠܝܐ ܕܗܘܟܢܗ ܟܝܢܐ
ܕܟܘܟܒܗ.. ܟܘܟܒܐ ܕܡܠܟܐ ܢܗܝܪ (sic) ܕܢܚܝ ܠܡܬܠܡܝܕ.
ܘܕܝܫܘܥ ܐܚܝܕ ܟܠܗ ܡܠܐ ܠܐ ܫܡܝܐ ❖

It is used, *mutatis mutandis*, for the commemoration of any saint, according to the marginal note ܡܬܐܡܪܐ ܕܣܗܕܐ ܠܟܝܢ ܦܪܨܘܦܐ. The ܬܘܕܝܬܐ at the end is imperfect in this copy, f. 138 *b*,

ܬܘܕܝܬܐ ܟܘܟܒܐ ܠܓܢܘܢܐ ܕܗܘܟܢܗ ܕܢܗܝܪܗ ...

V. Two *turgāmē* by Mār ʻAbhd-īshōʻ.

1. Beginning, f. 139 *a*,

ܐܘܒ ܐܘܪܫܠܡ ܕܝܠܗ ܕܡܫܝܚܐ ܠܘܩܒܠ ܐܪܥܬܐ. ܐܡܬܝ
ܕܡܬܐܣܬܟܠܝܢ ܠܡܪܢܝܬܐ. ܒܕܘܟܬܐ ܡܘܬܐ ܗܘ ܒܪ ܐܢܫܘܗܝ
ܕܡܘܬܐ. (sic) ܩܡ ܢܟܠ ܒܘܪܣܐ ܡܥܘܢܝܐ ܐܪܝܪ ܐܝܪܝܐ ❖
ܐܪܝܡܘ ܐܒܝܝܢ ܢܒܐ ܫܘܒܚܐ ܕܝܠܗܘܢ ܕܟܐ. ܕܝܗܘܠ ܪܒܐ ܕܡܢܐ
ܘܪܕܝܦ ܐܒܐ ܕܫܘܒܚܐ ❖

2. For Lent, alphabetical, f. 139 *b*, ܕܝܘܡܐ ܕܪܒܐ. See above, f. 13 *a*.

Add. 2819

Paper, about $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 331 leaves, some of which are a little soiled and torn; three leaves are wanting at the beginning, two after f. 118, two after f. 326, and two after f. 329; the quires, signed with letters and in part with Arabic words, were originally 34 in number, of 10 leaves, except the last which had only 4; the folios are numbered on the verso at the top with Syriac letters, but incorrectly, ס and נ having been repeated; ff. 1 and 331 are blank. Written in a good, clear, Nestorian hand of the earlier part of the xviiith cent. The supplies, ff. 2, 327, 328 and 330, are quite recent, being dated A.D. 1884.

A collection of Grammatical Treatises. See Assemani, *Catal. Bibl. Vatic.* iii. p. 410, no. cxciv. I—IV.; Wright's *Catal.*, p. 1175; and the preface to Gottheil's book hereafter cited.

1. The Syriac Grammar of Elias of Nisībis, entitled ܟܬܵܒ ܕܗܹܓܵܝ ܟܠܵܐ ܕܠܫܵܢܵ ܣܘܼܪܝܵܝܵܐ or 'Orthoepy of the Syriac Language,' f. 2 *b*. It has been edited, with an English translation and notes, by Dr R. J. H. Gottheil, *A Treatise on Syriac Grammar by Mâr(i) Eliâ of Ṣôbʰâ*, 1887. See Wright's *Catal.*, p. 1175, no. 1.

2. The Syriac Grammar of John bar Zū'bī, f. 42 *b*, dedicated to his friend George, f. 186 *b*. See Wright's *Catal.*, *loc. cit.*, no. 2.

a. Of the Parts of Speech, f. 42 *b*.

b. Of the Noun, f. 42 *b*. Here are cited Elias of Nisībis, f. 64 *b*; Severus Sēbōkht, letter to the periodeutes Jonah, f. 68 *a*; a commentary on the Analytics of Aristotle by Denḥā, the disciple of the Catholicus Īshō' bar Nōn, f. 68 *b*; and John the Stylite, f. 75 *b*.

c. Of the Verb, f. 98 *a*. Here is cited Mār Aḥūh-d'emmēh, f. 118 *b*. This chapter is imperfect.

d. Of the Pronoun, f. 120 *b*.

e. Of the Verbal Noun (Participle and Agent or Verbal Adjective), f. 138 *a*.

f. Of the Adverb, f. 147 *a*.

g. Of the Preposition, f. 150 *b*.

h. Of the Conjunction, f. 154 *b*.

i. Of the Parts of Speech according to the Arab grammarians, f. 168 *b*.

j. Of the various "motions," ܡܗܦܟܢܐ, f. 169 *a*.

α. Of the marks of Interpunction, ܣܝܡܢܐ ܕܦܘܣܩܐ ܘܫܘܝܐ ܕܡܫܚܬܐ ܘܫܡܫܐ, f. 169 *a*. (1) Of *zaugā*, *taḥtāyā*, *'ellāyā* and *pāsōḳā*, f. 169 *a*. (2) Of the other marks of Interpunction, such as *mĕḳīmānā*, *mĕnīḥānā*, *naphṣā*, etc., f. 178 *a*. (3) Of *nāgōdhā* and *mĕṭappĕyānā*, f. 181 *b*. (4) The marks of Interpunction according to the catholicus Elias I., f. 184 *b*.

β. Of the smaller points, ܣܝܡܢܐ ܕܦܘܣܩܐ ܘܫܘܝܐ ܕܡܫܚܬܐ ܘܫܡܫܐ, f. 186 *b*. (1) Of *rukkākh* and *ḳushshāi*, f. 186 *b*. (2) Of the vowel-points, f. 198 *b*, as applied to the verb, f. 251 *b*, and the noun, f. 263 *a*.

3. The metrical Grammar of John bar Zū'bī, f. 278 *b*. See Wright's *Catal., loc. cit.*, no. 3.

4. A metrical tract of John bar Zū'bī on the four principal marks of Interpunction, f. 293 *a*. See Wright's *Catal., loc. cit.*, no. 4.

5. A metrical enumeration of the Conjunctions, f. 294. See Wright's *Catal., loc. cit.*, no. 5.

6. A metrical tract on the distinction between ܕܢ and

ܡܫܡܪܬܐ, and between ܦܘܠܝܛܝܩܘܢ and ܩܘܪܝܢܬܝܣ, f. 294 *a*. See Wright's *Catal., loc. cit.*, no. 6.

7. A metrical tract on the noun and verb, under the form of an enigma, ܐܘܣܝܪܐ, with its exposition, f. 296 *b*. See Wright's *Catal., loc. cit.*, no. 7.

8. A metrical treatise on the marks of interpunction by Joseph bishop of Merdā (Māridīn), f. 302 *b*. See Wright's *Catal., loc. cit.*, no. 8. In the subscription, f. 317 *b*, he is called Joseph bar Malkōn, and said to have been afterwards metropolitan of Ṣūbhā (Nisībis).

ܟܬܒ ܡܠܦܢܐ ܕܒܟ ܡܬܩܪ ܒܪܒܝ ܟܘܪܝ ܐܒܪ
ܩܘܣܛܐ ܕܡܕܝܢ. ܕܡܢ ܡܕܝܢܬܐ ܕܒ ܡܠܟܐ.. ܗܘ ܕܐܬܩܪ
ܡܪܕܘܟܝ ܒܝܬ.

The colophon, f. 317 *b*, states that the above treatises were put together by John bar Zū'bī.

ܟܬܒ ܕܡܬܐ ܕܟܢܫܐ ܫܒܝܚܐ ܘܡܫܒܚܐ ܩܕܡ
ܡܬܩܒ. ܕܐܡܪ ܐܢ ܕܒܪ ܙܘܥܒܝ ܐܘ ܡܢ ܡܬܐ ܡܫܠܚ
ܕܟܬܒ ܡܬܢܝ ܕܡܚܝܢ ܡܟܝܪ ܟܣܝܐ ܕܢ ܡܫܡ ܕܡܒܪܟ
ܕܡܪܒܢ ܐܡܝܢ'

9. A ܡܬܢܝ or paradigm of the verb ܦܥ, f. 317 *b*.

10. The metrical discourse on the Soul, by the patriarch John bar Ma'dānī, entitled *Pāraḥĕthā* or 'the Bird,' beginning, f. 324 *b*,

ܡܘܒ ܕܐܬܒܪ ܡܢܬܐ ܕܒܟ ܒܟܐ ܕܡܐܙܠ ܕܩܕܫ
ܕܝܚܒ ܟܬܒ ܡܫܡ ܩܗܕܢܐ ܕܢ ܡܕܒܪ ܒܥܩܫܐ ܕܐܬܢܗܓ

ܒܩܕܫ .. ܘܗ ܒܫܒ ܟܒ ܡܕܐ ܒܟܐ ܒܙܒܝܟ ܕܡܥܐ : ܟܐ
ܩܒܫ ܕܒܡܒܡܐ ܕܒܟܟ ܒܩܟ. ܡܟܐ ܒܫܒ ܒܟ ܫܡܒ
ܕܒܥܟ ܡܟ : ܟܡܟ ܒܙܒܐ ܕܐܡܒ (*sic*) ܡܒܟ ܡ ܫ
ܕܙܕ ❖

See Assemani, *B.O.* ii. 243; Payne Smith's *Catal.*, col. 641, no. 4. An Arabic note on f. 330 *b*, written by the person who supplied the missing leaves, gives the date 1884, at Mosul.

قد تممتُ هذا كان ناقصًا لاجل ربما ما يلتقى نسخة مثل
هذه فى غير وقت ومكان والحمد لله اولاً واخرا سنة فى الموصل
١٨٨٤

Add. 2820

Paper, about 8 in. by 5½; 158 leaves, of which the first and last are blank; 20 quires, signed with letters, of 8 leaves, except ﻫ, which has only 6; 15 lines in a full page. Written in a small Nestorian hand, and dated A.D. 1882.

Hymns and other poems by several authors.

I. Hymns for the Dominical Festivals of the whole year and other occasions, ܟܒܥܐ ܕܐܩܒܟܐ ܕܡܙܕܕܒܐ, f. 2 *b*.

1. The first Sunday of the Annunciation, ܕܐܩܕܕ, f. 2 *b*,

ܒܐܥܫ ܟܐ ܙܒܙܕ ܫܒܙܫ. ܐܟܥܐ ܙܐܫܒܐ ܫ ܟ ܫ.
ܐܒܟ ܥܟܐ ܕܥܐܒ ܫ. ܐܒܟ ܙܟ ܫܐܩܕ ❖

2. The second Sunday, f. 3 *b*,

ܥܥܙܐ ܫܒܙ. ܟܒ ܥܐܟܟ ܒܒܟ ܫ.

ܐܝܬ ܠܗ ܕܡܫܟܚ ܒܟܠ ܒܝ. ܕܝܢܐ ܠܟ ܕܡܫܟܚ ܡܫܒܚܢ ❖
ܐܢ ܒܟܠܗ ܕܝܢܐ. ܟܓ.

Alphabetical.

3. The third Sunday, f. 6 *a*,

ܗܘ ܟܝܢ ܟܠܡ ܗܒܠܐ ܐܢܫܐ ܟܡ. ܗܒܠܐ ܐܢܫܐ ܟܡ.
ܟܒܒܗ ܟܠܡ. ܕܝܢܐ ܫܒܚ ܡ ܡܒܪܟ ܕܒܟ. ܫܒܚ
ܟܫܡ ❖

Alphabetical. The *r* stanza has been omitted by the scribe, f. 7 *b*, and the end of the hymn thrown into confusion thereby.

Another, f. 7 *b*,

ܡܒܪܟ ܡܒܪܟ ܒܐ ܕܐܒ. ܚܙܝ ܡ ܡܫܟܚ ܕܗܒܐ.
ܟܟܗܡ ܕܐܐ ܒܐܡ ܒܟ. ܕܐܡ ܗܒܪ ܡܫܒܚ ❖

4. The fourth Sunday, f. 9 *a*,

ܡ ܕܐܒܕ ܠ ܟܟܡܐ. ܕܡ ܐܡ ܕܗܐ ܡܒܪܟ. ܩܐ
ܟܡ ܡܒܗܒܗ. ܕܡ ܐܡ ܗܒ ܒܟ.

5. The Nativity, by Wardā, f. 10 *a*,

ܕܒܐ ܕܟܐ. ܕܒܗܐ ܟܡ ܕܟ ܗܒ ܡܫܒ ܕܒ :
ܗܒ ܟܒ ܒܒ ܒܐ ܘܒܡ. ܕܡ ܒܗ ܗܒ ܡܒܡ.
ܒܒ ܟܟ ܕܒܕܒܡ. ܡ ܩܡ ܡ ܒ ܡܕܒ.
ܒܒ ܟ ܕܒܕܒ. ܫܒܚ ܠ ܟ ܕܐ ❖

ܘܟܠ ܕܡܟܝܟܐ ܗܘ ܘܡܘܕܐ ܡܢܗ. ܫܘܒܚܐ ܠܗ ܕܒܠܚܘܕ ܐܝܬܘܗܝ.
ܫܘܒܚܐ ܠܗ ܕܟܠܗ ܕܝܠ ܡܢܗ ❖

Another, f. 13 *a*,

ܐ̄. ܐܝܬܝܐ ܦܫܝܛܐ ܕܐܬܚܘܝ ܒܟܝܢܬܐ. ܕܐܬܚܘܝ ܒܟܝܢܬܐ ܒܦܓܪܐ
ܐܠܗܝܐ. ܕܝܗܒ ܠܐܢܫܐ ܒܐܢܫܐ ܕܡܢܗܘܢ. ܕܟܠܗ ܡܪܝ ܘܡܚܝܢ
ܚܝܠܗ. ܘܟܠܗ ܕܫܡܥܐ ܠܗ. ܫܘܒܚܐ ܠܫܡܗ.

Alphabetical.

Another, by Wardā, f. 14 *b*,

ܕܝܠܗ ܕܘܕܐ. ܐܘ ܦܓܕܐ ܠܡܘܬܐ. ܗܐ ܫܘܝ ܠܝ ܒܢܐ.
ܘܟܠ ܢܟܠܗ ܬܘܝܢܐ. ܕܢܝܚܝ ܗܘܬ ܕܡܘܬܗ ❖

Another, by Wardā, f. 15 *b*,

ܕܝܠܗ ܕܘܕܐ. ܢܘܡܐ ܘܡܠܠܗ ܕܝܢ. ܘܝܬܝܪ ܡܢܝܢ. ܠܢܘܚܐ
ܐܘܠܐ ܐܝܐ. ܢܠܕܐ ܐܝܐ ܠܗ ܠܡܪܐ ܕܝܡܗ. ܕܝܢ ܡܪܝ ܢܓܪܝܗܝ
ܕܝܢ ܡܪܝ ܦܪܘܩܝ ❖

Another, f. 16 *a*,

ܐܢ ܕܝܘܡܐ ܬܢܝܢ ܚܕ ܒܫܒܐ. ܬܬܐܡܪ ܗܘܐ ܫܘܒܚܐ ܒܚܕ
ܒܫܒܐ. ܒ. ܕܒܠܕܐ. ܘܐܢ ܒܝܘܡܐ ܚܕܒܫܒܐ ܬܬܐܡܪ ܒܕܘܟܪܢܗ
ܕܡܪܢܝ ܡܪܢܝܬ ❖ ܡܪܢܐ ܡܫܝܚܐ ܫܡܥ ܠܝ. ܕܡܪܢܝܬ
ܘܕܐܡܪܝܢܗܝ ܕܟܐܐ ܠܝ. ܘܡܪܢܐ ܡܫܝܚܐ ܗܘܝ ܠܝ. ܕܝܘܡܐ
ܠܝܘܡ ܡܦܠܚܢܐ ❖

6. The Commemoration of the Virgin Mary, f. 16 *b*,

ܕܒܝܘܡܐ ܕܡܪܝܡ ܐܡ ܡܪܢ ܥܠ ܟܠ ܒܢܝ ܐܢܫܐ ✣ ܐܝܟ ܗܘ ܫܪܝܪ ܕܒܪ ܐܠܗܐ ܘܡܠܟܐ ܕܟܠ ܡܠܟܐ.
ܘܡܫܝܚܐ ܕܒܪ ܐܠܗܐ ܘܡܠܟܐ ܕܟܠ ܡܠܟܐ. ܘܡܫܝܚܐ ܕܒܪ ܐܠܗܐ ܘܡܠܟܐ ܕܟܠ ܡܠܟܐ.
ܘܡܫܝܚܐ ✣

7. The second Sunday after the Nativity, f. 18 *a*,

✣ ܐܠܗܐ ܕܐܒܗܝܢ ܩܕܝܫ ܒܪܝܟ ܗܘ. ܐܬܩܒܠ ܟܠ ܩܕܡܝܗ ܕܒܢܝ ܐܢܫܐ.
✣ ܐ. ܒܫܘܒܚܐ ܒܫܡܝ ܕܐܠܗܐ ܚܝܐ ܕܐܒܐ ܡܠܟܐ ܕܟܠ ܐܠܗܐ ✣

Alphabetical.

8. The Epiphany, f. 19 *b*,

ܕܒܪܗ ܕܝܫܘܥ ܕܡܫܝܚܐ. ܕܐܬܓܠܝ ܒܝܘܡ ܥܡܕܗ ܕܡܪܢ.
ܕܒܫܡܐ ܐܬܐ (*sic*) ܘܐܡܪ ܕܐܬܐ. ܐ. ܐܬܐ ܟܐܦܐ ܐܬܐ ܕܐܬܐ.
ܕܒܝܫ ܗܘ ܐܠ ܐܦܣܝ ✣ ܐ. ܐܡܪ ܠܗܘ ܫܡܥܘܢ.
ܕܐܡܪ ܠܗ ܐܦܣܝ ܐܠ ܐܦܣܝ ܐܬܐ ܕܐܬܐ. ܐܦܣ ܐܢ ܐܦܣ ܐܬܐ ܐܬܐ.
ܕܐܦܣܩ ܐܢ ܐܡܪ ܠܗ ✣

Alphabetical.

Another, f. 21 *b*,

ܐܠܗܐ ܕܐܒܗܝܢ ܩܕܝܫ ܒܪܝܟ ܗܘ. ܐܬܩܒܠ ܩܕܡܝܗ ܕܒܢܝ ܐܢܫܐ.
ܕܐܬܐ ܟܠ ܕܐܡܪ. ܐܢ ܐܠ ܐܡܪ ✣

Another, by the priest ʿAṭṭāyē bar ʾĀtēlī, f. 22 *a*,

ܐܬܩܒܠ ܟܠ ܩܕܡܝܗ ܕܒܢܝ. ܕܐܬܐ ܕܐܒܗܝܢ ܩܕܝܫ ܒܪܝܟ ܗܘ
ܕ ܐܡܪ. ܕܐܢ ܐܠ ✣

ܗܘܢ ܕܒܟ ܐ. ܐܢܫ ܡܫܬܐ. ܐܘܡܗܘܢ ܕܝܟ. ܒܟ ܐ ܗܘ ܕ
ܟܘܢ. ܕܐܬܟ ܐ ܗܘ ܟ. ܕܢܕܘ ܒܟ ܝܟ. ܕܘ ܐ ܕ
ܝ ܐ. ܕܢܒ ܕܐ ܐ. ܐܝ ܐ ܐ ܐ. ܕܘ ܕ
ܗ ܒܟ ✧

Another, f. 24 *a*,

ܕܘ ܗ ܐ ܟ ܐ. ܐ ܐ ܟ ܐ ܐ ܐ. ܐ ܐ ܐ ܐ ܐ ܐ. ܐ
(*sic*) ܕ ܐ ܐ. ܐ ܐ ܐ ܐ. ܐ ܐ ܐ ܐ. ܐ ✧

Another, f. 25 *a*,

ܐ ܐ ܐ ܐ ܐ ܐ. ܐ ܐ ܐ ܐ ܐ ܐ ܐ (*sic*).
ܐ ܐ ܐ ✧

9. The Commemoration of S. John the Baptist, f. 26 *a*,

ܐ ܐ ܐ. ܐ ܐ ܐ. ܐ ܐ ܐ ܐ. ܐ ✧ ✧
ܐ ✧

10. The Commemoration of S. Peter and S. Paul, f. 27 *a*,

ܐ ܐ ܐ. ܐ ✧ ✧ ✧

11. The Commemoration of the Evangelists, f. 29 *a*.

ܗ ܒܟܒܝ ܒܙܒܘܣ ... ܐܚܐ ܐܚܝܫ ܡܒܙܒܘܣ ... ܐܣܝܐ
ܚܐܣܕܘܣ ... ܒܐܠܝܫ ܕܡܐܘܒ ܘܣܐ ... ✣

12. Palm Sunday, f. 30 *a*,

ܐܝܐ ܐܘܒܝܐ ܒܝܒܐ ܒܙܘܒܙܐ ܒܝܒܐ ܒܟ ܟ ܙܘܒܐ.
ܠܟܐ ܙܟܐ ܙܐܐ. ܒܘܟ ܫܟܐ ܙܐܐ. ܐܐ ܒܠܘܐ ܒܙ
ܙܘܒܟܐ. ܒܐܒܟܫ ܐܐ ܙܘܒܐ. ܙܐܐ. ܙܐܐ ܠ
ܐܐܘ✣

Another, f. 32 *a*,

ܒܟܐ ܒܐܐ''' ܫܙܟܐ. ܫܙܟܐ ܐܐܫܘ. ܒܙܐ
ܕܒܟ''' ܫܙܐ''. ܫ ܟ ܫܐ ܒܐ ܙ ܟ ܒܒ'''. ܐ ܟ
ܐܟܒܫ. ܙܘܒܐ ܠ ✣

Another, f. 33 *b*,

ܐ ܒ ܟ ''' . ...
''' . ...
''' . ...
''' . ...
ܙܘܒܐ ✣

Another, by Khāmīs, f. 34 *b*,

... ...
... ...
ܒ ✣

Another, f. 35 *a*,

ܒܠܒܘܢ ܢܡܫܚܢܐ ܫܒܚܘ ܦܨܝܚܐ. ܒܚܕܐ ܕܐܘܫܥܢܐ. ܘܙܡܪܘ
ܐܕܘܗ ܠܒܪ ܕܘܝܕ″. ܕܒܠܒܘܢ ܢܪܢܝܬܐ. ܘܐܡܪܘ ܘܐܘܘ ܡܢ ܦܘܡܐ‴.
ܕܡܢܬܐ ܕܘܫܢܐ. ܘܐܬܟܬܒܘ ܒܠܒܘܢ.. ܕܢܠܘܒܐ ܗܢܘܢ.. ܕܠܡܐܢ
ܒܢܝܢ ܫܒܚܐ. ܢܬܟܬܒܘܢ ܡܘܫܢܬܐ ܀

Another, f. 36 *a*, alphabetical,

ܐ. ܐܘܚܕܢ ܒܥܕܬܐ ܒܐܘܪܚܬܐ. ܫܒܚ ܡܪܢܐ ܕܢܣܝܢܬܐ. ܒܡ
ܚܠܡܬܐ ܘܪܚܡܘܬܐ. ܐܘܪܚܬܐ ܠܟ ܒܫܘܒܚܐ ܀

Another, f. 38 *a*,

ܡܠܟܐ ܕܡܠܟܐ ܕܡܫܒܚܬܗ ܥܘܠܐ ܒܫܘܪܐ. ܘܡܬܠܘܒܢܐ ܒܒ
ܚܝܠܐ ܥܒܕܐ ܕܒܝܬ ܗܘܐ. ܬܘ ܠܫܡܗ ܀ ܐ ܐܝܬ ܠܗ ܒܪܘܡܐ
ܥܡܡܐ ܕܠܐ ܡܢܝܢ. ܘܩܕܝܫܝܢ ܒܠܗܘܢ ܩܕܝܫ ܩܕܝܫ ܩܕܝܫܬ.
ܬܘܕܝܬܐ ܠܫܡܗ ܀

The Passover, f. 40 *a*, alphabetical,

ܕܦܨܚܐ ܩܕܝܫܐ. ܐ ܐܬܘ ܠܟ ܐܬܘܐ ܗܘ ܠܟ. ܘܦܠܚܐ
ܗܘ ܠܟ ܘܢܟܣ ܕܟܬܐ ܠܟ. ܕܗܘ ܦܨܚܐ ܢܦܫܠ ܒܥܡܡܐ.. ܫܒܚ
ܕܢܦܩ ܐܡܪ ܡܪܢ.. ܫܒܚ ܡܪܢܐ ܦܘܪܩܢܗ. ܗܠܠܘܝܐ ܗܠܠܘܝܐ ܀

13. Easter Sunday, f. 43 *a*, alphabetical,

ܕܒܥܕܐ ܕܩܝܡܬܐ ܩܕܝܫܬܐ. ܐ. ܐܬܒܪܟ ܡܫܝܚܐ ܘܡܪܝܡܢ..
ܘܢܦܩܘ ܡܢܢ ܕܩܝܡܬܗ.. ܘܩܒܠܘ ܒܟܠ ܥܕܬܐ ܕܩܝܡܬܗ.. ܕܫܡ
ܠܗ ܡܪܢ. ܬܘܕܝܬܐ ܠܗ ܀

Another, f. 45 *a*, alphabetical,

ܐܒ ܣܒܘܡ ܙܥܐ. ܣܒܪ̈ܝ ܒܫܒܥ̈ܝ ܙܕ ܟ̈ܠ ܙܕ ܡܘܬ ܐܒ ܣܒܘܡ ܙܥܐ. ܟ̈ܠ ܝ ܙ̈ܟ̈ܐ. ܐ̄ ܝ ܙ̈ܟ̈ܐ ܡܢ ܙ̈ܟ̈ܐ ܟ̈ܠ ܡܕܒ̈ܪ ✧ ܟ̈ܠ ܡܢ ܙ̈ܟ̈ܐ. ܐ̄ ܝ ܙ̈ܟ̈ܐ ܡܢ ܙ̈ܟ̈ܐ ✧

Another, f. 49 *a*,

ܕܡ ܟ̈ܠ ܒ̈ܐ. ܐ ܙ̈ܟ̈ܐ ܒ̈ܐ. ܟ̈ܠ ܒ̈ܐ ✧

Another, f. 50 *a*,

ܒ̈ܐ ܐ ܙ̈ܟ̈ܐ ✧

Another, f. 51 *a*, alphabetical,

ܐ ܟ̈ܠ ✧

Another, f. 52 *b*, alphabetical,

ܒ̈ܐ ✧

ܗܘܐ ܕܡܢ ܡܢܘܐ ܠܝ. ܠܓܒܪܐ ܘܠܡܪܝܐ ܕܟܠܗ ܒܪܝܬܐ ܐܢܐ ❖ ܐ̄.
ܐܝܟ ܓܢܒܐ ܐܬܚܫܒ ܠܝ. ܡܪܝ ܘܥܒܕܐ ܘܐܡܪ ܠܗ ❖

Another, f. 53 *b*,

ܒܦܢܝܬܐ ܕܨܦܪܐ ܚܙܝܬ. ܒܗ ܓܢܒܐ ܠܡܪܝ ܘܐܡܪ.
ܐܬܕܟܪܢܝ ܡܪܝ ܒܝܘܡ ܡܠܟܘܬܟ. ܒܗ ܡܠܟܘܬܐ ܕܠܐ ܫܘܠܡܐ ❖
ܣܓܕ ܠܡܠܟܘܬܟ ܘܐܬܦܨܝ. ܘܝܪܬ. ܘܗ̄.

Dialogue between the Angel and the Thief, f. 54 *b*, alphabetical,

ܐܡܪ ܟܪܘܒܐ. ܐܡܪ ܠܝ ܓܒܪܐ ܡܢ ܐܝܟܢ. ܘܡܢ ܐܝܢܐ ܐܢܬ
ܘܠܡܢ ܐܬܝܬ. ܘܐܝܟܢ ܐܬܝܬ ܠܦܪܕܝܣܐ ܠܗܪܐ. ܠܗܠܝܢ ܘܦܬܚܬ ܠܝ
ܡܢ ܐܝܟܢ ❖

14. New Sunday, ܚܕ ܒܫܒܐ ܚܕܬܐ, f. 58 *b*,

ܚܕ ܒܫܒܐ ܕܝܠܗ ܩܝܡܬܐ. ܚܕܘܬܐ ܘܡܫܒܚܘܬܐ. ܬܫܒܘܚܬܐ
ܘܡܘܕܝܢܘܬܐ. ܬܘܕܝܬܐ ܘܬܡܝܗܘܬܐ ❖

15. The Commemoration of S. George, by ʽAṭṭāyē bar Ātēlī, f. 59 *b*,

ܕܡܪܝ ܓܝܘܪܓܝܣ ܣܗܕܐ ܒܩܠ ܒܦܢܝܬܐ. ܕܝܠܗ ܕܒܪ
ܐܛܐܠܝ. ܒܥܘܬܐ ܠܗ ܠܡܫܒܚܐ ܕܡܝܬܐ. ܐܝܟ ܕܫܠܡ ܘܫܠܡܗ ܚܕܬܐ.
ܘܡܢܗ ܒܦܠܓܐ ܘܠܟܠ ܚܕܬܐ. ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ❖

Alphabetical, ܐ, ܐ, ܒ, ܒ, ܓ, ܓ, etc.

16. The Ascension, f. 61 *b*,

ܕܒܪܟ ܡܪܝ ܕܥܠ ܛܘܪܐ ܕܙܝܬܐ. ܕܐܬܐ ܠܗ ܡܪܝ ܕܒܥܢܢܐ ܘܒܪܟ ܠܗ ܠܫܡܝܐ ܘܐܬܠܗ ܒܥܢܢܐ ܘܐܬܠܗ ܒܥܢܢܐ ܘܐܬܠܗ ܒܥܢܢܐ ❊ ܘܐ ܕܒܪܟ ܠܗ ܡܪܝ ܕܥܠ ܛܘܪܐ ܕܙܝܬܐ ❊

17. Pentecost, f. 62 *b*,

ܕܐܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܘܐ ܕܢܚܬ ܠܬܠܡܝܕܝܗ. ܘܐܬܠܗ ܒܥܢܢܐ ܘܐܬܠܗ ܒܥܢܢܐ. ܘܐܬܠܗ ܒܥܢܢܐ ❊ ܕܐܬ ܠܗ ܕܪܘܚܐ ❊

Another, by ʿAṭṭāyē bar Ātēlī, alphabetical, f. 64 *b*,

ܕܒܪ ܐܠܗܐ. ܒܪܟ ܠܢ ܐܘ ܕܐ ܡܪ ܐܠ. ܕܐܬ ܐܝܟ ܕܐ ܠܢ ܒܪܟ ܠܢ ܐܠ. ܕܐ ܡܪ ܐܠ. ܕܐ ܡܪ ܐܠ. ❊ ܐ. ܐܬ ܠܢ ܒܪ ܐܠ ܐ. ❊

Another, f. 66 *b*,

ܕܒ ܐܟܐ ܒܪܟ. ܒܪܟ ܩܕܘܫ. ܒܐܠܡ ܒܪ ܐܠ ܐ. ܠܐ ܕܐ ❊

18. The second Sunday of the Apostles, f. 68 *b*, alphabetical,

ܐܬ ܐܬܐ ܠܫܠܝܚܐ. ܕܫܕܪ ܡܪ ܒܪܟܘܗ. ܘܐ ܐ ܐ ❊

19. Nūsardēl, f. 70 *b*,

ܕܒܪܒܚܐ ܕܡܗܘܕܝܟ. ܡܢ ܒܪܟܐ ܒܪܟ ܐܒܐ ܕܒܪܝܫ ܫܒ
ܕܒܝܕܐ ܕܒܘܟܠܗܐ.

20. The Sunday of ܐܡܬ ܚܝ ܠܐ, f. 71 *a*,

ܠ ܗܘܐ ܡܫܬܐ ܐܢ ܕܒܘܫ. ܒܒܟ ܘܘܐ ܕܐܡܬ
ܕܒܐ. ܒܠ ܒܕܘܟܐ ܠܐ ܫܒ. ܐܡܬ ܕܐܡܬ ✧

21. The Sunday of ܒܥܠ ܕܒܪ, f. 72 *a*,

ܕܫ ܕܐܬ ܕܒܟܬ ܕܡܐ. ܒܗܢ ܚܫܢ. ܫܒܬ ܕܒܟ ✧

22. The Commemoration of S. Thomas the Apostle, f. 72 *a*,

ܒܐܡܗ ܕܐ. ܕܒܐ ܕܫܟ ܕܒܕܘ. ܗܒܕܚ ܟ
ܫܕ ܗܘܐ ܐܡܬ ✧

23. The Invention of the holy Cross, by ʿAṭṭāyē bar Ātēlī, f. 73 *a*,

ܕܟ ܕܐ ܒ ܒܐ. ܕܡܐ ܕܐܚܫ. ܕܒܟ ܐ ܫ ܫ.
ܫܒܐ ܗܒ. ܟܟܐ ܒܐܒ. ܗܘ ܫ ܫ. ܗܐ
ܟ ܒ ܕ ܒ ܐ ܒ ܐ ܒ ܐ ܒ ܐ ܒ ✧

24. The Sundays of Moses, f. 75 *a*.

a. On the Temptation of Joseph, f. 75 *a*,

ܕܒܕܬ ܕܫ ܐܡܬ. ܫ ܫ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܕܒܬܐ ܫܡܝܐ ܕܐܒܗ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܕܒܬ ܐ ܕܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܕܒ ✤
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܕܒ ܐ ܕܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܕܒ (*sic*).

b. Another, alphabetical, f. 75 *b*,

ܐ ✤ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ✤ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ✤

c. Joseph and his Brethren, alphabetical, f. 77 *b*,

ܐ ✤ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ✤ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ✤

d. Another, f. 79 *a*,

ܐ ✤ ܐ ܐ ✤ ✤

e. Another, f. 81 *a*,

ܐ ✤

f. Another, f. 81 *b*,

ܕܒ ܫܡܗ ܕܡܪܝܐ ܕܥܠܡ ܥܠ ܟܠ ܒܪ ܐܢܫ (*sic*). ܕܒܪ ܡܢ ܕܐܬܐ ܘܕܝܢ

ܒܗ ܢܬܒܪܟ ܘܢܫܬܒܚ ܘܢܬܪܘܡܡ ❊

g. Another, f. 82 *a*,

ܫܡܐ ܕܡܪܝ ܕܥܠܡ ܒܟܠ ܡܕܡ ܕܐܝܬ ܠܗ. ܕܡܢ ܩܕܡ ܐܠܗܐ

ܕܐܒܐ ܕܫܡܝܐ ܘܐܪܥܐ ❊

25. The Sundays of the Consecration of the Church, f. 82 *b*.

a. Alphabetical, f. 82 *b*,

ܐ ܐܢܐ ܫܟܝܢ ܒܝܬ ܩܕܫ ܕܐܠܗܐ. ܕܒܝܬ ܐܠܗܐ ܐܬ ܕܐܡܪ

ܒܫܒܥ ܫܢܝ ܘܫܠܝܫ ܐܝܟ ܒܝܬ ܐܠܗܐ. ܫܡܐ ܕܐܠܗܐ ܕܐܒܪܗܡ.

ܒܗ ܐܫܬܡܥ ❊

b. Another, f. 85 *a*,

ܒܪܟ ܢܦܫܝ ܠܡܒܪܟ ܐܬ ܐܠܗܐ ܩܕܝܫܐ. ܕܡܢ ܕܐܬ ܒܝܬ

ܒܗ ܐܠܗܐ ܕܐ ܐܬ ܒܗ ܕܒܪ ❊

c. Another, alphabetical, f. 85 *b*,

ܐܒܝ ܕܒܪܐ ܐܠ ܐܒܝܗ. ܐܢܐ ܕܟ ܐܡܪ ܐܢܐ ܐܒܪ ܐܒܐ.

ܢܦܫܝ ܫܒܚܝ ܘܡܫܒܚ ܐܠ ܐܠ ܒܗ ܐܠ ❊ ܕܒ ܐܡܪ ܐܒܐ ܠܒܪܗ.

ܐ. ܐܡܪ ܐܒܐ ܠܒܪܗ. ܐܡ.

Double stanzas from ܐ to ܟ, and a single stanza with ܒ.

d. Another, f. 86 *b*,

ܐܒܐ ܡܫܝܚܐ. ܐܡ. ܕܒܝ ܡܫܟ ܟܠ ܒܝܬ ܐܠܗܐ ܕܐܠܗ

ܥܘܕܪܢܐ ܘܫܘܠܡܗ ܝܘܗܒܠܐ ܕܫܒܬܐ ܡܢ ܡܫܝܚܗ. ܐܡܝܢ. ܘܡܫܪܐ
ܥܘܕܪܢܐ ܠܢܦܫܬܐ ܕܡܥܕܪܢܘܬܗ ܒܡܪܝܐ ܘܪܘܚܐ. ܘܟܘ.

e. Another, f. 87 *a*,

ܫܠܡ ܠܟܝ ܫܠܡ ܠܟܝ ܫܠܡ ܠܟܝ. ܫܠܡ ܠܟܝ ܫܠܡ ܠܟܝ ܒܪܬܐ
ܘܒܪܝܟ (*sic*) ܠܟܝ. ܠܡܪܬܐ ܕܫܡܝܐ ܐܘ ܠܡܠܟܐ. ܕܫܡܝܐ ܐܢܐ ܠܗ
ܠܡܪܬܐ. ܕܫܠܚ ܒܝܕ ܡܠܐܟܗ ܐܠܗܐ. ܫܠܚ ܐܢܐ ܠܗ ܠܡܠܐܟܐ.
ܕܢܒܐ ܩܕܡ ܕܝܠܗ ܡܟܝܟܝܢ ܀

f. Another, alphabetical, f. 88 *a*,

ܒܪܘܟ ܠܗ ܒܪܘܟ ܠܗ ܕܝܠܕܬܐ. ܒܪܘܟ ܠܗ ܠܡܠܐܟ ܓܒܪܝܐܝܠ. ܕܐܡܪ
ܘܫܠܡ ܫܠܡܗ. ܘܢܛܪܐ ܠܗ ܒܗܝܢ ܕܫܘܒܚܐ ܀ ܐ ܐܡܝܢ ܒܒܘܝܢܗ
ܡܫܝܚܗ. ܘܝܗܒ ܐܘܠܦܢܐ ܒܟܪܘܙܘܬܗ. ܕܝܬܬܠ ܠܐܘܦܐ ܒܫܡܐ. ܒܝܬ ܥܡܐ
ܕܒܘܝܐܐ ܕܫܘܒܚܐ ܀

g. Stanzas for each of the above Sundays, f. 90 *a*,

ܐܢܬܬܐ ܕܫܘܒܚܐ ܕܢܩܒܐ. ܘܐܬܡܠܝ ܒܟܠ ܚܕ ܒܫܒܬܐ ܚܕ ܦܘܪܫܐ ܀

ܕܚܕܒܫܒܐ ܩܕܡܝܬܐ ܕܒܬܘܠܬܐ. ܢܦܩܬ ܠܟܝ ܒܬܘܠܬܐ. ܡܠܐܟܐ ܓܒܪܐ
ܢܛܪܐ. ܢܚܝܬܘ. ܐܟܚܕܐ. ܐܟܚܕܐ ܒܟܠ ܥܡܡܐ. ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ
ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ. ܕܐܡܝܢ ܕܐܡܝܢ ܕܐܡܝܢ ܕܐܡܝܢ
ܕܐܡܝܢ ܘܐܡܝܢ ܒܫܡܝܐ. ܕܢܡܠܟ ܥܠܡܝܢ ܘܠܥܠܡܝܢ ܀

II. Poems by Khāmīs and others, f. 90 *b*,

ܕܝܠܗ ܕܩܫܐ ܚܡܝܣ ܦܘܪܫܐ ܕܡܫܝܚܘܬܐ.

1. On the maiden Māmōi (the college of Nisībis), f. 91 *a*,

ܒܪܝܫ ܡܠܐ ܕܒܬܘܠܬܐ ܡܐܡܘܝ ܕܒܝܬ ܢܨܝܒܝܢ ✤ ܐ. ܡܢ ܫܡܗ ܕܐܝܬ ܠܗ ܠܒܬܘܠܬܐ. ܡܐ ܕܥܒܕ ܠܗ ܐܦ ܗܟܝ ܒܪܝܫ ܡܠܐ ✤ ܒ. ܕܥܒܕ ܕܩܛܝ (*sic*) ܒܪ ܫܕ ܠܗ ܒܬܘܠܬܐ. ܕܟܠܗ ܡܠܐ ✤ ܓ. ܐܒܓܕ ܗܘܙܚ ܛܝܟܠ ܟܠܡܢ ܣܥܦ ✤

Alphabetical.

2. On the death of his son, f. 92 *b*,

ܒܟܐ ܒܪܐ ܕܡܪܗ ܕܫܡܥܐ ܒܪܗ. ܠܡܪܗ ܒܪܐ ܕܐܝܬ ܠܗ ܒܪ ܐܚܪܢ. ܠܐ ܬܟܠ ܠܡ ܡܫܬܒܚ. ܒܪܝܫ ܡܠܐ ✤ ܓ. ܐܒܓܕ ܗܘܙܚ ✤

3. By Shihāb of Mosul, f. 93 *b*,

ܫܐܠ ܒܪܒܝ ܠܝܫܘܥ ܡܪܝ ܐܡܝܢ. ܐܢ ܠܐ ܫܡܥ ܕܝ. ܠܝ ܒܝܫ ܡܐ ܕܥܒܕ ܠܝ. ܒܪ. ܠܝ ܒܝܫ ܡܐ ܕܥܒܕ ܠܝ. ܒܪ. ܠܝ ܒܝܫ ܡܐ ✤ ܓ. ܐܒܓܕ ✤

4. A tale, f. 94 *b*,

ܒܟܐ ܒܪܐ ܕܫܡܥ ܐܚܝܟܪ ܒܪܗ ✤ ܡܢ ܒܪ ܐܢ ܠܐ ܐܝܬ ܠܗ ܐܚ ܐܦ ܐܚܝܟܪ. ܒܪܒ ܐܚ ܡܢ ܐܚܝܟܪ ܐܚ ܡܢ ܐܚܝܟܪ. ܡܢ ܐܚ ܡܢ ܐܚܝܟܪ ✤

5. The Contest between Gold and Wheat, f. 96 *b*,

ܐܣܛܐ ܕܕܗܒܐ ܘܚܛܬܐ. ܗܪܟܢ ܬܘܕܝܬܐ ܠܡܫܒܚܐ. ܢܫܒܚܗ
ܗܘܘ ܕܚܣܘܗܝ ܠܫܬܐ. ܕܕܗܒܐ ܘܚܛܬܐ ܒܣܘܦܗ. ܕܐܡܪ ܚܕ
ܡܢܗܘܢ ܘܐܡܪ ܀

6. The Year and its months, f. 98 *a*,

ܐܣܛܐ ܕܫܢܬܐ ܘܝܪܚܐ. ܒܫܡ ܫܢܬܐ ܡܬܒܪܟܬܐ. ܠܡܥܡܪܐ
ܝܘܡܬܐ ܕܝܪܚܝܗܘܢ. ܘܬܠܬܐ ܫܢܬܐ ܐܝܟ ܡܕܡ. ܕܡܥܡܪܐ
ܕܝܬܐ ܝܘܡܬܗܘܢ ܀

7. Verses by Khāmīs, f. 99 *b*,

ܕܚܒܬ ܐܚܕܝܢܐ. ܒܚܘܒܐ ܐܚܘܝܬܐ. ܠܟܠ ܡܢ ܚܘܒܗ ܟܕ
ܡܫܬܒܠܝܢ ܢܘܪܐ ܡܕܝܢ. ܢܦܫܗ ܠܟܠܗ ܠܡܣܒ ܠܝܡܐ
ܡܠܦܝܢ ܡܕܝܢ. ܘܟ.

Eight verses.

III. Poems by Khāmīs, of wine and pleasure, f. 100 *a*,

ܗܘܒ ܒܚܝܠܐ ܕܐܠܗܘܬܐ. ܡܫܪܝܢܐ ܫܪܘܪܐ ܡܠܟܐ ܕܪܘܚܘܬܐ.
ܠܡܕܒܪ ܫܠܝܛ ܫܘܓܢܐ. ܕܟܡܝܢ ܒܗ ܫܪܝܪܘܬܐ. ܕܢܡܠܐ
ܘܦܘܪܢܘܬܐ. ܘܝܗܒ ܚܝܠ ܐܢܫ ܕܐܡܝܢܘܬܐ. ܡܢܐ ܕܢܗܘܐ
ܕܐܚܫܘܬܐ. ܠܐ ܬܬܟܢܫ ܡܢ ܣܘܦ ܐܢܫܘܬܐ.

A few poems by other writers are interspersed.

1. Beginning, f. 100 *a*,

ܐܟܢܐ ܫܘܢܐ ܘܪܓܝܓܐ. ܡܢ ܕܡܕܪܐ ܠܐ ܦܠܝܓܐ. ܠܟܘܬܐ

ܕܒܣܘܡܐ ܡܘܠܕܐ. ܡܢ ܚܕ ܒܘܫܠܐ ܣܓܝܐܐ. ܕܠܐ ܙܘܘܓܐ ܥܒܪܐ
ܒܪܡܙܐ ܀

2. Beginning, f. 101 *b*,

ܐܣܝܐ ܕܝܠܗ ܒܢܝܢ ܣܘܟܐ. ܒܟܒ ܟܠܟ ܝܡܡܐ. ܡܢ
ܡܢܝܢܐ ܒܠܡܕܐ. ܥܕܐ ܠܦܪܘܕܝܬܐ. ܗܦܟܡ ܡܢ ܒܢܝܗܘܢ ܚܘܒܐ.
ܠܡܪܘܕܘܬ ܐܘܩܝܢ. ܘܟ.

To this are added verses by Rabban Cyriacus, f. 102 *a*,

ܐܚܘܦ ܓܘܢܐ ܕܕܝܢ ܡܘܢܡܘܣ ܒܗ ܒܡܠܐ. ܠܒܝܬܐ ܕܝܢܝܢ
ܠܡܛܠܬܐ. ܘܡܣܟܢܐ ܠܠܘܬܢܬܐ. ܘܟܕܡܘܗܝ ܘܠܝܬ ܝܡܡܐ.
ܒܘܗܪܐ ܕܟܒܘܬܐ (*sic*). ܘܟ.

3. Beginning, f. 102 *b*,

ܐܣܝܐ ܕܝܠܗ ܕܟܡܝܢ. ܣܓܘܠܝ ܡܢܬܘܬܐ ܕܟܘܡܐ ܘܡܢܝܢܐ
ܠܗܘ ܡܢܬܘܬܐ ܒܘܫܡܐ. ܡܪܘܒܘ ܫܒܘ ܕܗܒܘܬܐ ܕܝܢܝܐ.
ܒܪܘܙܐ ܕܕܝܢܐ ܡܢܝܫܢܐ ܀

The last stanza runs thus:

ܟܡܝܢ ܕܘܡܝܐ ܒܠܐܘܢܝܢ. ܝܟܒܕ ܫܘܠܚܢܐ ܕܢܠܘܫܝܢ. ܒܟ
ܗܘ ܕܢܬܐ ܡܬܩܠܠܢܐ. ܘܒܣܘܪܗܘ ܡܬܦܪܠܢܐ.

4. Beginning, f. 103 *a*,

ܐܣܝܐ ܕܝܠܗ ܒܟ ܕܝܠܗ. ܠܠܝܢܐ ܐܘܦܝ ܐܘ ܫܒܥ ܠܟܘܪܝܐ.
ܕܟܘܣ ܕܠܐ ܠܝܢܐ ܕܘܡܝܐ ܠܡܣܢܐ. ܕܒܟ ܝܩܝܢ ܠܡܥܒܕ ܠܝ
ܚܣܝܐ ܟܠ. ܘܫܠܝ ܡܘܠܬܟ ܘܐܕܪܢ ܠܘܚܝܐ ܀

The last stanza runs, f. 104 *a*,

ܐܵܦ ܗܘ ܕܒܗܘ ܐܡܪ ܠܗ ܡܪܝ. ܕܐܝܟ ܐܢܬ ܐܡܪ ܠܝ ܗܟ
ܕܒܪ. ܐܢܐ ܐܙܠ ܐܒܝ ܘܐܡܝ ܘܐܚܝ ܘܐܚܬܝ. ܠܡܢܐ ܐܡܪ
ܠܝ ܗܟ ✧ ܐܡܝܢ ܩܠܗܐ

5. Alphabetical, beginning, f. 104 *a*,

ܫܡܥ ܕܒܪ ܐܢܫ ܒܪ ܐܢܫ. ܐܙܠ ܒܪ ܐܢܫ. ܐܢܐ ܐܡܪ
ܠܟ ܒܪ. ܐܠܐ (*sic*) ܐܝܟ ܐܡܪ ܒܪ. ܐܦ ܐܢ ܟܠ ܫܥܐ
ܒܪ. ܐܠܐ ܒܪ ܐܢܫ ✧ ܒ. ܒܪ ܐܢܫ ܠܐ ܢܫܬܘܕܥ.
ܐܦ ܐܢ ܐܦ ܐܢ ܐܡܪ ܠܟ ܐܢܐ ܐܠܐ ܐܢ ܐܡܪ ܠܟ.
ܐܦ ܐܢ ܐܦ ܐܢ ܐܡܪ ܠܟ ✧

6. Alphabetical, beginning, f. 106 *a*,

ܫܡܥ ܐܡܪ ܐܢܐ ܠܟ ܒܪ. ܐܝ ܐܡܪ ܐܢܐ ܠܟ ܒܪ.
ܐܦ ܐܢ ܐܦ ܐܢ ܐܡܪ ܠܟ ܐܠܐ ܐܢ ܐܡܪ ܠܟ ✧ ܒ ܐܢܐ
ܠܟ ܒܪ. ܐܦ ܐܢ ܐܦ ܐܢ ܐܡܪ ✧ ܒ

7. Beginning, f. 107 *b*,

ܫܡܥ ܐܡܪ ܐܢܐ ܠܟ. ܐܠܐ ܐܡܪ ܐܢܐ ܠܟ. ܐܢ ܐܢ
ܐܡܪ ✧ ܒ

8. Beginning, f. 108 *a*,

ܫܡܥ ܐܡܪ ܐܢܐ. ܐܦ ܐܢ ܐܢ ܐܡܪ ܐܢܐ. ܐܢ

ﻣﺤﻤﺪ ﺑﻦ ﺍﺑﻲ ﺑﻜﺮ ﺑﻦ ﺍﺑﻲ ﺍﻟﻘﺎﺳﻢ. ﻣﺴﻌﺪ ﺑﻦ ﺍﺑﻲ ﺍﻟﻌﺎﺹ. ﻋﺒﺪ ﺍﻟﺮﺣﻤﻦ ﺑﻦ ﺍﺑﻲ ﺑﻜﺮ. ﻣﺤﻤﺪ ﺑﻦ ﺍﺑﻲ ﻋﺎﻣﺮ ﺍﻟﻤﻌﺎﻓﺮﻱ ❊

9. Beginning, f. 109 *a*,

ﺍﻟﺤﻤﺪ ﻟﻠﻪ ﺍﻟﺬﻱ ﺍﻟﻌﻠﻢ ﻣﻦ ﺍﻟﺼﻔﺎﺕ ﺍﻟﻘﺪﻳﻤﺔ. ﻭﺍﻟﻘﺪﺭﺓ ﻣﻦ ﺍﻟﺼﻔﺎﺕ ﺍﻟﻘﺪﻳﻤﺔ. ﻭﻫﻮ ﺍﻟﺬﻱ ﻟﻢ ﻳﺰﻝ ﻭﻻ ﻳﺰﺍﻝ ❊

10. Stanzas on love, the rose, and other subjects, of which the first is as follows, f. 110 *a*,

ﻭﻫﻞ ﻟﻲ ﺍﻟﻴﻮﻡ ﻭﺻﻞ ﺑﻌﺪ ﺻﺪ. ﻓﺄﺷﻔﻲ ﻏﻠﻴﻞ ﺍﻟﻘﻠﺐ ﻣﻨﻪ ﻭﺃﺑﺮﺩ ❊ ﻭﻛﻢ ﻟﻴﻠﺔ ﻣﻨﻪ ﻗﻀﻴﺖ ﻟﺬﺓ. ﻭﻛﺄﺱ ﺍﻟﺼﺒﻮﺡ ﻓﻴﻬﺎ ﺍﺳﻜﺮ. ﻭﻛﻢ ﻗﺪ ﺳﻘﻴﺖ ﺍﻟﺮﺍﺡ ﻣﻦ ﻓﻴﻪ ﻭﻗﺪ. ﻭﻛﻢ ﻗﺪ ﺭﺷﻔﺖ ﺍﻟﻐﺼﻦ ﻣﻦ ﻓﻴﻪ ﻭﻣﻴﺲ ❊

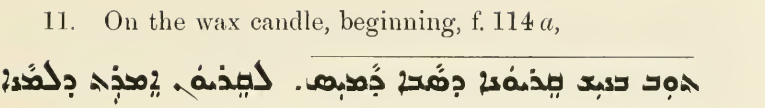
Other specimens, f. 111 *b*,

ﻭﻗﺎﻝ ﺍﻟﻤﻌﺘﺰ ﻳﺼﻒ ﺍﻟﻐﻴﺚ ﻭﻗﺪ ﺍﻧﻬﻤﺮ. ﻭﺍﻟﺒﺮﻕ ﻳﻠﻤﻊ. ﻛﺄﻥ ﺍﻟﺴﻤﺎﺀ ﻓﺘﺤﺖ ﻓﻴﻬﺎ ﺃﺑﻮﺍﺑﺎ. ﻓﻔﺘﺤﺖ ﻟﻨﺎ ﺃﺑﻮﺍﺏ ﺍﻟﺴﻤﺎﺀ ﻟﻤﺎﺀ ﻣﻨﻬﻤﺮ ❊

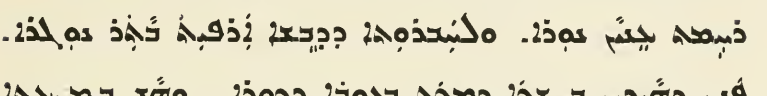
And again, f. 112 *b*,

ﻭﻗﺎﻝ ﺍﻟﺼﻨﻮﺑﺮﻱ ﻓﻲ ﻭﺻﻒ ﻗﻨﺎﺓ ﻟﻪ. ﻭﻗﺪ ﺍﻧﺤﺪﺭ ﺍﻟﻤﺎﺀ ﻣﻨﻬﺎ ﻛﺎﻧﺤﺪﺍﺭ ﺍﻟﺪﻣﻮﻉ ﻣﻦ ﺍﻟﻌﻴﻮﻥ. ﻭﻗﺪ ﺍﺳﺘﺪﺍﺭ ﺍﻟﻤﺎﺀ ﻓﻴﻬﺎ ﻛﺎﺳﺘﺪﺍﺭﺓ ﺍﻟﻔﻠﻚ ﻋﻠﻰ ﺍﻟﻘﻄﺐ ❊

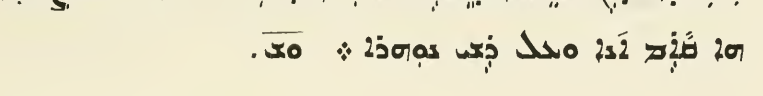
11. On the wax candle, beginning, f. 114 *a*,



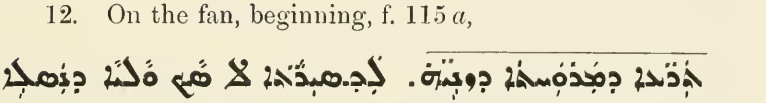
12. On the fan, beginning, f. 115 *a*,



13. On the winecup, beginning, f. 115 *b*,



14. Invitation to a friend, beginning, f. 116 *a*,



15. At a feast, on the drinking of water, beginning, f. 116 *b*,

ܒܫܡܗ ܕܡܪܝ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܐ ܐܟܠ ܠܚܡ ܐܠܐ ܒܫܡܗ ܕܡܪܝ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܐ ܐܫܬܐ ܚܡܪܐ ܐܠܐ ܒܫܡܗ ܕܡܪܝ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܐ ܐܫܬܐ ܡܝ ܐܠܐ ܒܫܡܗ ܕܡܪܝ ܡܪܝ ܐܝܟ ܕܐܡܪ ܠܐ ܐܫܬܐ ܡܝ ܐܠܐ ܒܫܡܗ ܕܡܪܝ ✧

16. In praise of silence, beginning, f. 117 *a*,

ܐܝܟ ܡܠܟܐ ✧ ܐ ܒܪ ܐܢܫ ܒܡܐ ܕܐܡܪ ܠܐ ܐܫܬܟܚ ܒܫܬܝܩܐ ܐܠܐ ܒܡܠܠܐ ܕܛܒܐ ܒܫܬܝܩܐ ܕܐܢܫ. ܡܠܠܐ ܕܛܒܐ ܡܢ ܫܬܝܩܐ ܕܐܢܫ ✧

17. On the Cross, f. 118 *b*,

ܫܒܚ ܠܟܒܕ ✧ ܠܐ ܕܐܡܪ ܒܝܠܟ ܐܢܫ ܕܐܢܐ ܐܡܪ ܠܟ ܐܠܐ ܒܫܡܗ ܕܐܢܐ ܐܡܪ ܠܟ ܐܠܐ ܒܫܡܗ ܕܐܢܐ ܐܡܪ ܠܟ ܐܠܐ ܒܫܡܗ. ܐܠܗܐ (*sic*) ܕܐܠܗܐ ܕܐܠܗܐ ✧

18. Stanzas by John, metropolitan of Arbēl, surnamed Yak, f. 119 *a*,

ܐܡܪ ܐܢܐ ܝܘܚܢܢ ܒܪ ܡܫܝܚܐ ܕܐܠܗܐ ܕܐܠܗܐ ܐܡܝܢ ✧ ܠܐ ܐܒܕܬ ܐܢܐ ܕܐܡܪ ܠܟ ܐܠܐ ܡܕܡ ܕܐܢܐ ܐܡܪ ܠܟ.

ܐܝܟ ܗܘܢܐ ܢܨܝܚܐ ܕܠܐܘܬܘܬܐ ܢܗܒܠ ܕܝܠܟ. ܗܘ ܗܘܐ ܐܘܡܢܐ
ܕܡܚܠܝܢ ܐܦ ܡܢ ܫܒܠܐ ܀

19. To all men, beginning, f. 119 *a*,

ܐܚܝܢܐ ܕܠܟܠܗ ܒܢܝܢܫ ܀ ܗܘ ܡܢܐ ܕܒܢܝܢܫܐ ܢܚܘܐ ܒܢܝܢܐ ܢܗܘܐ
ܘܢܛܪܐ. ܘܢܚܘܐ ܠܒܢܝܢܘܗܝ ܒܫܘܪܝܐ ܘܠܗܘܢ ܢܚܘܐ ܗܘܝܘܗܝ ܗܢܐ.
ܘܕܗܢܐ ܘܢܗܘܐ ܢܗܘܐ ܢܐܒܘܢ ܢܗܘܐ ܕܠܐ ܢܚܘܐ. ܕܚܕܐ ܘܢܕܥ
ܕܢܚܘܢ ܗܢܐ ܒܗܢܐ ܠܗܘܐ ܢܒܐ ܀

20. On love, beginning, f. 119 *b*,

ܚܘܒ ܐܠܗܐ ܒܢܝܢ ܚܘܒܐ ܕܗܢܐ ܥܡܝܩ ܀ ܡܢܐ ܢܬܒܥ
ܕܠܡܢܝܢܗܘܢ ܠܗ ܒܝ ܚܝܠܐ. ܘܢܦܩܘܢ ܒܟܠ ܦܘܩܕܢ ܡܫܝܚܐ
ܡܢܘܬܐ ܘܠܐ ܦܫ ܚܘܠܐ. ܢܗܘܐ ܐܢܐ ܠܦܘܠܚܢ ܗܘ ܚܕܐ ܐܢܐ
ܒܡܘܗܒܬ ܚܝܠܐ. ܢܚܒܢܝܗ ܡܢܐ ܕܫܦܝܪ ܐܢܐ ܠܗܘܡܢܝܢ ܕܒܝܬܐ ܀

21. On love and friendly intercourse, by the scribe (Joseph) Azariah, beginning, f. 120 *a*,

ܚܘܒܐ ܕܒܥܒܕܝܢ ܠܟܠܗܘܢ ܚܘܒܐ ܒܢܝܢ ܚܘܒܐ ܘܢܛܝܪܘܬܐ
ܕܢܒܥܘܬܐ. ܘܢܟܠܐ ܒܟܠ ܀ ܕܝܢܗ ܘܢܫܬܒܥܘ ܕܠܐ ܦܘܡܐ ܠܝ
ܒܟܠ ܡܒܥܘܬܐ. ܘܡܢ ܕܠܚܒܝܒܗ ܠܐ ܫܠܝܐ ܠܝ ܢܛܝܪܘܬܐ. ܢܫܐ
ܕܚܝܡܐ ܐܦ ܢܚܒܝܒܐ ܕܫܡܐ ܕܚܘܒܬܐ. ܡܢ ܒܗ ܦܪܝܫܐ ܒܢܝܢ
ܐܢܐ ܒܢܝܢܐ ܕܒܠܐ ܚܘܒܬܐ ܀

22. Alphabetical, beginning, f. 120 *b*,

ܚܘܒ ܕܗܢܐ. ܐ ܐܠܗܐ ܠܝ ܢܥܒܕ. ܘܚܘܒܬܐ ܠܝ ܢܥܒܕ.

ܕܐܪܥܗ ܕܡܘܬܒ ܘܡܫܬܒܚܝܢ. ܬܫܒܘܚܬܐ ܠܒܪܐ ܕܫܕܪܢ ܀ ܒ̄ ܕܩܝܡܬܐ
ܕܐܬܝ ܦܓܪܐ. ܕܡܚܝܠ ܡܢ ܟܘܪܗܐ ܕܚܘܒܬܐ. ܕܐܝܬܝ ܥܒܕܘܗ
ܚܘܒܬܐ. ܕܢܬܚܠܦ ܠܒܢܝ̈ܢܫܐ ܀

23. Beginning, f. 122 *b*,

ܐܣܝܘܬܐ ܕܝܠܗ ܀ ܚܕܘ ܝܠܕܐ ܟܕ ܚܙܝܬܘܢ. ܠܗܠܗ ܠܗܠܗ ܡܘܠܕܗ
ܩܛܠܗ ܚܛܝܬܐ. ܢܚܬܬ ܐܡܝܢ ܐܬܬܚܝܒ ܩܘܡ. ܫܘܐ ܠܟܪܣܝܬܐ
ܕܟܗܝ ܡܘܦܪܐ ܀

24. Beginning, f. 123 *a*,

ܕܝܠܗ ܕܦܘܪܩܢܐ ܀ ܠܝ ܟܘܪܐ ܕܡܚܝܢ ܐܬܬܩܝܠ. ܢܦܫܝ
ܚܕܐ ܕܝܢ ܒܠܗ ܢܪܓܝܠ. ܐܘ ܕܒܚܘܪܗ ܒܠ ܐܬܠܒܠ. ܐܘܒܠ
ܦܓܪܐ ܠܗܘ ܟܘܚܐ ܀

25. Alphabetical, beginning, f. 123 *b*,

ܐܣܝܘܬܐ ܕܫܒܬܐ ܚܕܝܫ ܀ ܢܪܦܐ ܕܐܝܟܢܐ ܟܬܒܐ (*sic*).
ܟܬܒܐ. ܘܐܝܗܐ ܠܟܢܫܐ ܕܩܝܡܬܐ ܠܟܢܫܐ ܡܪܢܝܫ. ܘܗܘܐ
ܠܒܪܐ ܡܦܪܩܢܐ ܀ ܒ̄ ܒܟܘܠ ܕܪܫܐ ܠܦܘܪܩܢܐ. ܡܠܝ ܠܝ
ܡܢ ܟܘܠ ܕܚܠܬܐ. ܕܠܡܫܝܚ ܫܘܒܚ ܕܟܬܒܐ ܡܢܚܡܢ. ܘܠܐ
ܦܪܫ ܠܝ ܚܘܗܕܢܐ ܀

26. Beginning, f. 125 *b*,

ܐܣܝܘܬܐ ܕܫܒܬܐ ܀ ܚܕܬܐ ܕܚܛܝܬܐ ܠܐ ܚܫܝܒܐ ܡܢ ܕܠܚܝܫܬܐ.
ܕܟܠܠܗ ܠܒܢܝܐ ܡܢ ܦܓܪܐ ܐܢܘܫ ܠܚܝܬܐ. ܠܐ ܗܘܝܢ ܟܪܝܗܐ

ܕܒܥܬܐ ܘܦܢܝܬܐ ܢܦܫܝ ܕܠܦܓܪܐ ܐܝܟ ܗܘ ܣܥܝܪܬܐ. ܕܗܝ ܐܪܥܐ
ܠܐ ܡܩܒܠ ܕܠܡܣܪܐ. ܕܡܝܬܐ ܚܘܒܬܐ ܕܥܒܕܬܐ ܀

27. Beginning, f. 126 *a*,

ܐܣܛܪܐ ܕܩܕܡܐ ܩܕܡܝܗ ܀ ܩܘܡ ܐܒܐ ܠܗܘܢ ܘܕܠܐܝܗ
ܡܫܝܚܗ ܠܫܡܝܐ. ܕܗܘܝܘ ܡܕܒܪ ܘܡܠܟܐ ܗܘܐ ܗܘܝܐ ܠܝ
ܡܟܝܢܐ. ܕܢܡܪܐ ܕܗܘܦܟܐ ܕܠܐܝܕܐ ܡܫܘܐ ܡܢܐ ܕܠܗ ܡܫܘܬܐ.
ܐܝܟ ܕܢܕܝܕܐ ܕܘܟܝܬ ܚܡܫܐ ܗܘ ܕܒܫܡܝܐ. ܘܫ.

28. Beginning, f. 128 *a*,

ܐܣܛܪܐ ܕܩܕܡܐ ܩܕܡܝܗ ܀ ܠܟܢ ܠܐ ܡܬܚܫܒܐ ܡܢ ܐܠܗܘܬܐ.
ܕܠܗܘܢ ܝܕܥܬܐ ܕܟܠܐ ܕܐܝܬܘܬܐ. ܘܚܝܠ ܕܠܐ ܡܬܠܐܐ. ܡܫܡܫܐ
ܘܡܠܟܐ. ܘܠܒܝܬܐ ܕܗܝܐ ܕܢܝܕ ܗܠܐ ܡܠܟܐ. ܡܢ ܐܡܪܝ
ܗܒܝܠܐ ܀

29. Stanzas for the Dominical Festivals in *Syriac* and *Mogul* (Tatar), beginning, f. 129 *a*,

ܗܘܝ ܗܘ ܚܒܝܒܐ ܕܡܫܬܒܚܘܬܐ ܕܢܒܝܐ ܠܚܡܝܗ ܀ ܚܕܬܐ
ܕܗܘܕܢܝܐ. ܘܚܕܬܐ ܕܗܘ ܚܠܝܐ ܀ ܡܘܢܐ. ܒܪ ܡܪܝܡ. ܒܪ
ܡܪܝܡ. ܒܪ ܡܪܝܡ. ܒܪ ܐܠܗܐ ܕܝܠܕܬܗ ܡܪܝܡ ܀ ܚܕܬܐ
ܕܝܠܕܐ. ܕܗܘܕܢܝܐ ܀ ܐܬܝܠܕ ܠܢ ܒܪ ܡܪܝܡ. ܒܪܗ ܕܝܗ
ܠܡܝܡ ܒܪ ܡܪܝܡ. ܘܐܬܐ ܡܠܘܟܐ ܠܐܝܩܪ ܐܚܕܗܘܢ. ܕܡܠܟܐ
ܡܫܝܚܐ ܕܝܠܕܬܗ ܡܪܝܡ. ܐܝܟ ܒܪ ܡܪܝܡ ܘܚܕܬܐ ܀ ܕܗܘ ܚܠܝܐ ܀
ܕܘܟܬܐ ܕܘܟܡܝܟ ܒܪ ܡܪܝܡ. ܐܝܠ ܠܘܢ ܝܬܟܝܟ ܒܪ ܡܪܝܡ.

ܫܠܡܬ ܟܬܒܬ ܙܓܠܓܐ ܡܦܩܢܘܬܐ. ܦܢܝܘ ܒܝܘܡܐ ܕܡܪܝܡ
ܕܝܠܕܬܗ. ܒܘܪܟܬܐ ܗܘ ܡܪܝܡ ܦܝܫ ܡܪܝܡ ܐܡܪ ܡܪܝܡ.
ܟܕ ܡܪܘܡܝܐ ܕܡܪܝܡ ܕܝܠܕܬܗ ܆ ܬܘܕܝܬܐ ܕܝܫܘܥ. ܒܫܘܒܚܐ ܆
ܒܩܛܐ ܗܘܐ ܒܣܘܓܝܐ ܒܪ ܡܪܝܡ. ܥܡ ܝܘܣܦ ܒܪ ܡܪܝܡ.
ܘܢܩܘܡ ܒܠܗܘܢ ܟܘܠܐ ܕܒܘܪܟܐ. ܕܡܠܟܬܐ ܡܟܝܢܐ ܕܝܠܕܬܗ
ܡܪܝܡ ܆ ܒܪ ܡܪܝܡ ܘܡܪܬܐ ܆ ܒܫܘܠܡܐ ܆ ܠܠܗܐ ܠܒܪܝܟ
ܒܪ ܡܪܝܡ. ܘܝܒܕ ܠܗ ܕܝܠܕܬܗ ܒܪ ܡܪܝܡ. ܗܝܟ
ܢܫܡܬܗ ܟܢܘܫܬܐ ܐܝܠܕܬܗ. ܦܢܝܘ ܒܝܘܡܐ ܕܡܪܝܡ ܕܝܠܕܬܗ.
ܘܗ ܡܪܝܡ ܘܡܪܬܐ ܆

IV. The history of John the son of Opimianus (Euphemianus), also called John bar Malkē, in seven-syllable verse, ascribed to Mar Ephraim, f. 132 *b*,

ܗܘܝ ܕܝܢ ܐܦ ܬܫܥܝܬܐ ܕܡܪܝ ܝܘܚܢܢ ܒܪ ܐܘܦܝܡܝܢܘܣ ܀
ܥܠ ܐܚܐ ܕܝܠܗ ܀ ܐܝܟ ܠܐܢܬܬܐ ܐܝܬ ܗܘܬ ܕܒܐ. ܕܫܡܗ ܗܘܐ
ܐܘܦܝܡܝܢܘܣ. ܕܥܠܘܗܝ ܡܠܟܐ ܕܪܗܘܡܝ. ܐܝܟ ܢܒܐ ܠܥܒܕܝܢ
ܗܘܐ ܠܗ ܀

Subscription, f. 148 *b*,

ܫܠܡܬ ܬܫܥܝܬܐ ܕܝܘܚܢܢ ܒܪ ܡܠܟܐ ܕܪܗܘܡܝܐ ܠܡܪܝ
ܐܦܪܝܡ ܘܫܘܠܡܐ ܥܘܕܪܐ ܐܡܝܢ ܀

V. Lamentation of our father Adam, alphabetical, beginning, f. 148 *b*,

ܗܘܝܬ ܐܘܠܝܬܐ ܕܐܝܟܘܢ ܐܕܡ ❖ ܒܟܢܘܫܬܐ ܡܚܝܕܬܐ. ܕܩܝܡ
ܗܘܬ ܐܝܟܘܢ ܐܕܡ ܡܢ ܦܚܕܝܗܐ ܒܗ ܟܕ ܗܘܬ ܡܚܝܕܬܝܗ.
ܘܡܚܕܬܐ ܕܡܫܝܚܐ ܘܐܡܪ ܗܘܐ ❖ ܬܘܒܐ ❖ ܐܘ ܠܝ ܐܢܬܬܐ ܒܫܡܐ
ܕܚܝܪ ܐܢܬܬ. ܐܘ ܕܝܠܝ ܡܫܡܫܢܐ ܒܫܡܐ ܗܘܝܬ ܐܢܬܬ. ܘܠܟܠܗ
ܠܥܠܡܐ ܕܢܦܫܗ ܡܢܝ. ܠܟܠܗ ܠܥܠܡܐ ܠܐ ܫܠܝܐ ❖ ܬܘܒܐ ❖
ܒܝܬܪܐ ܕܝܠܗ ܒܫܡܘܗ ܡܠܟܐ. ܒܚܘܪܐ ܕܝܠܗ ܦܪܐ ܐܝܠܢܐ.
ܕܒܫܡܐ ܗܘܝܬ ܠܝ ܒܘܟܪܐ ❖

VI. Stanzas of Khāmīs on love, beginning, f. 151 *a*,

ܗܘܝܬ ܠܚܘܒܐ ܕܡܫܝܚܐ ܒܢܦܫ ܚܘܒܐ ❖ ܐܠܗܝܬܐ ܐܝܬܘܗܝ
ܕܐܝܬܘܗܝ ܒܐܠܗܐ ܒܝܠܡܐ. ܠܐ ܫܠܝܐ ܐܢܐ ܕܠܗܘܢ ܠܡܠܐ ܠܡܠܐ ܐܢܐ
ܐܡܫܐ. ܘܕܐܢܬܬܗ ܕܝܢܐ ܒܫܡܐ ܘܡܢܗ ܢܠܡܐ. ܒܗܘܢ ܐܢܟܝܐ
ܗܘܝܠ ܐܢܐ ܠܝ ܒܠܗ ܐܘܡܐ ❖

VII. Lamentation of Uriah when he was slain, beginning, f. 152 *a*,

ܐܘܠܝܬܐ ܕܐܘܪܝܐ ܟܕ ܐܬܩܛܠ ❖ ܫܡܝܥ ܗܘܐ ܩܠܗ
ܕܐܘܪܝܐ ܟܕ ܡܬܩܛܠ ܗܘܐ ܒܩܠܐ ܪܡܐ. ܐܡܪܐ ܐܢܬܝ ܐܘ
ܒܪܬܫܒܥ ❖

VIII. On the Sinful Woman buying the ointment, beginning, f. 152 *a*,

ܙܒܢܬ ܗܘܬ ܚܛܝܬܐ ܕܡܫܚܐ ܟܕ ܐܡܪܐ ܠܗ ܠܒܣܡܐ. ܕܒܪ
ܠܝ ܡܫܚܐ ܘܗܒ ܕܐܝܬܐ ܚܛܗܝ ❖

IX. A poem by the scribe Joseph Azariah on love, f. 153 *a*,

ܗܘ ܡܢ ܕܐܡܪ ܒܚܒܐ ܟܕ ܐܢܐ ܒܥܐ ܠܡܐܡܪ ܐܠܐ ܠܡܢ ܕܐܡܪ
ܒܚܒܐ ܒܟܠ ܙܒܢ ܕܐܝܬ ܠܗ ܚܒܐ ܐܠܐ ܠܡܢ ܕܐܝܬ ܠܗ ܚܒܐ ܒܟܠ
ܙܒܢ ܕܠܐ ܐܝܬ ܠܗ ܚܒܐ ܐܦ ܒܙܒܢ ܕܐܝܬ ܠܗ ܚܒܐ ܠܐ ܐܡܪ ܠܗ ܚܒܐ ✧

Beginning,

ܒܪܝܫܐ ܕܚܟܡܬܐ ܗܝ ܡܝܐ ܕܚܟܝܡܘ. ܐܢܫ ܕܚܟܡ
ܡܫܟܚ ܠܒܥܐ ܐܝܟ ܡܟܝܡܘ. ܫܡܥ ܡܫܟ ܚܒܪ ܕܐ ܬܫܡܥ
ܠܐ ܫܡܥ ܠܟܘ. ܦܟܪ ܡܕܡܗ ܕܐ ܒܛܠ ܐܡܪ
ܡܝܟܘ ✧

The letters at the end of each stanza give the name (*sic*) ܝܘܣܦ ܐܙܪܝܐ: and those at the beginning of each line, ܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥܝܢ ܘܫܒܥ (*sic*) ܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥܝܢ ܘܫܒܥ i.e. A.D. 1887. At the end are added these lines, f. 154 *b*,

ܟܬܒ ܕܘܕ ܫ ܗܘܐ ܒܟܐ. ܘ ܟܐ ܐܢܐ ܠܐ ܫܟܚ.
ܕܐ ܒܐܝ ܐܘܡ ܚܕܝܢ. ܟܠ ܐܟ ܟܬܒ ✧

X. *a*. On the Prodigal Son, beginning, f. 154 *b*,

ܒܪܟܐ ܐܘܡ ܕܚܟܝܡܐ ܒܪܫܝܬܐ ✧ ܐܡܪ ܒܝ
ܐܘܡ ܒܪ ܐܢܫ ܐܚܕ ܗܘܐ ܠܗ ܫܢܝ ܒܢܝܢ. ܕܒܥܐ ܡܢ ܐܒܘܗܝ
ܐܢܬ ܗܒ ܠܝ ܚܠܩܝ ܕܡܟ ܐܒܐ ܠܝ ܡܢ ܫܘܩܐ ܕܐ ܐܙܠ ܒܬܪ
ܟܠ ܡܕ ܕܐܝܬ ✧

b. The Prodigal's Reply, beginning, f. 155 *b*,

ܫܡܥܘ ܕܟܬܒ ܐܒܘܗܝ ⁘ ܟܕ ܐܬܝ ܒܪ ܟܝܢ
ܕܐܟܠ ܙܘܢܐ ܥܡ ܙܘܢܬܐ (*sic*). ܘܐ ܟܬܒ ܐܒܘ
ܫܘܬܐ. ܐܢ ܫܒܩ ܠܝ ܐܒܝ ܘܐܙܠ ܠܗ ܒܫܠܡ.
ܟܕ ܐܬܝ ܒܪ ܟܝܢ ⁘

The colophon, f. 156 *b*, states that this copy was made for one Manṣūr, and finished on the 22nd of Īlōl (A.D. 1882).

ܫܟܚ ܐܬܪ ܕܡܬܫܟܚ ܘܡܬܟܬܒ ܒܫܡ
ܡܟܬܒ ܟܠ ܟܠ ܫܢܐ ܕܢܝܚ. ܒܝܘ ܒܟܠ.
ܘܡ ܐܬܪ ܕܡܬܟܬܒ ܒܫܡ ܡܢܨܘܪ ܕܒ
ܒܟܠ. ܟܐ ܒܫܢ. ܟܬܒ ܒܝܘ ܐܝܠܘܠ ܒܫ
ܟܦܪ ܟܐ ܒܫܢ ܟܬܒ. ܘܡ ܒܟܐ ܐܝܠܘܠ
ܒܝ ܟܐ ܫܢ ܟܦܪ ܫܢ. ܟܐ ܟܬܒ ܐܝܠܘܠ
ܕܟ. ܐܡ ܕܟ ܐ ܫܢ ܟܬܒ ܐ. ܒܟ ܐܡ
ܟܬܒ ܟܠ ܐ ܫܢ ܟܬܒ. ܐ ܟܬܒ ܟ ܟܬ
ܟܬܒ ܟܠ ܫܢ ⁘

The scribe has mentioned his name in several places, e.g. f. 19 *b*,

ܝܟ ܟܟ ܐ ܫ ܟܬܒ. ܒܒܟ ܟܬܒ ܐܬ ܒ. ܟܟ
ܟ ܒܫ ܟܬܒ ⁘ ܟܬܒ ܟ ⁘

There are some attempts at ornament on ff. 2 *b*, 43 *a*, 73 *a*, 82 *b*, 90 *b*, 132 *a*, and 157 *a*, chiefly paintings of birds and flowers.

Add. 2821

Paper, about $6\frac{1}{4}$ in. by $4\frac{1}{4}$: 94 leaves ; 10 quires, signed with letters, the first and last of 7 leaves, the rest of 10 ; 15 lines in a page. Written in a good, regular, Nestorian hand of the xviiith cent.

An exposition of the Aristotelian Logic, in twelve-syllable metre, entitled ܟܬܒܐ ܕܦܘܩܐ ܕܡܢܛܩܐ, comprising the *Isagoge, De Interpretatione*, and *Analytica*. Title, f. 4 *b*,

ܡܬܦܫܩ ܠܡܝܬܒ ܟܬܒܐ ܕܦܘܩܐ ܕܡܢܛܩܐ ܘܡܐ ܕ
ܐܝܟ ܡܢ ܩܕܡ ܐܝܟ ܕܒܥܠ ܒܗ ܐܦ ܗܝ ܡܬܬܪܓܡ ܘܡܫܬܡܫ ܒܗ ܒܣܝܪܝܐ.
ܘܒܗ ܐܦ ܐܢܐ ܥܒܕ ܠܗ ܠܡܬܝ ܘܡܫܬܡܫ ܒܗ ܒܣܝܪܝܐ. ܘܐܦ ܐܢܐ ܥܒܕ ܠܗ
ܠܡܬܝ.

1. *Isagoge*, f. 4 *b*,

ܒܫܡ ܐܠܗܐ ܕܚܝܐ ܘܩܝܡ ܟܠ ܡܕܡ ܐܡܝܢ ܐܡܪ ܐܢܐ ܒܪ
ܐܢܫ ܒܥܕܬ ܐܠܗܐ : ܕܫܡܥ ܡܬܝ ܟܠ ܡܕ ܢܫܬܟܚ ܐܢ ܡܬܬܪ.
ܟܬܒ ܠܝ ܒܫܡ ܡܪܝ ܘܐܡܪ ܕܐܢ ܒܥܐ ܐܢܫ. ܟܠ ܠܝܠܐ
ܕܢܫܬܟܚ ܒܝܫܘܥ ܡܫܝܚܐ ܕܐܢ ܫܘܬܦ ܐܢܐ ܠܟ ܟܠ ܫܘܥܒܕ
ܒܝ ❖

The last six verses exhibit the acrostich Damianus, f. 24 *a*,

ܕ̈ܡ ܐܢ ܕܟܠ ܡܕ ܫܒܚ ܠܐܠܗܐ ܡܫܒܚ ܐܢ : ܡܫܡ ܫܒܚ
ܠܟ ܒܠܫܢ ܕܝܢ ܫܒܚ ܐܢ ܕܟܠ ܡܕ ܫܒܚ ܐܢ.
ܫܒܚ ܐܢ ܕܒܟ ܕ̈ܡ ܐܢ ܫܒܚ ܐܢ ܕܟܠ ܡܕ ܫܒܚ ܐܢ :

ܕܒܠܫܢ ܕܡܬܬܓܘܫ ܒܗ ܒܢܝ ܐܢܫܘܬܐ. ܩܛܓܘܪܝܣ ܠܓܘܪܐ
ܘܡܘܕܝܢ ܠܗ ܥܠ ܦܘܪܫܢ ܘܣܝܡܬܐ (sic) ❖

2. *De Interpretatione*, f. 24 *a*,

ܡܫܪܝܢܢ ܠܡܟܬܒ ܡܐܡܪܐ ܬܪܝܢܐ ܕܐܝܬܘ ܒܗܠܝܢ ܕܦܪܝܡܪܡܢܝܣ
ܕܗܘܝܘ ܦܘܫܩܐ ❖ ܐܝܟ ܕܐܠܗܐ ܠܝ ܥܕܪܐ ܗܘ ܠܡܫܠܡܘ.
ܕܒܬܒܐ ܕܝܠܗ ܗܢܐ ܕܘܟܪܐ ܐܦ ܡܘܠܕܐ. ܕܒܥܘܕܪ ܠܝ ܗܘܐ
ܒܝܬܐ ܕܝܠܗ ܘܫܘܡܠܝܐ. ܘܐܦ ܕܡܫܡܠܝܢ ܕܢܫܝܢ ܢܦܫܐ
ܡܐܡܪܐ ܗܢܐ ❖

At the end is the acrostich Simeon Lois or Simon Louis, f. 52 *b*,

ܫܠܡ ܘܐܫܬܠܡ ܡܐܡܪܐ ܗܢܐ ܕܦܘܫܩܘܬܐ. ܡܪܢܐ ܡܫܡܠܝܢ
ܘܗܘ ܕܡܢ ܢܟܪܝܐ ܢܛܪܢ ܠܡܫܬܘܬܐ. ܥܘܕܪܢ ܕܢܣܒܝܢ ܢܬܦܪܣ
ܠܟܠܝ (sic) ܕܡܫܘܬܐ. ܘܢܦܩ ܠܝ ܢܦܫܝ ܘܐܦ ܡܕܘܡ ܕܝܢܝ
ܡܢ ܢܐܬܐ ܣܓܝܐܬܐ. ܠܗܘܢ ܦܪܘܦܐ ܗܘ ܢܗܘܐ ܠܝ ܐܘܪܚܐ
ܥܩܒܬܐ. ܠܢܦܫܐ ܕܝܠܝ ܗܘܐ ܢܦܝܫܘܢ ܕܡܢ ܟܠ ܐܘܟܠܬܐ.
ܘܒܝܬ ܦܪܢܝܣܝ ܣܝܡܬܐ ܒܢܒܝܘܬܐ ܢܬܦܪܣ ܥܘܕܪܢܐ. ܡܘ
ܡܕܒܪ ܠܐ ܢܬܚܠܦܘ ܡܢ ܡܠܟܘܬܐ. ܗܒܝ ܠܝ ܢܦܫܝ ܘܠܝ
ܢܐܬܐ ܕܡܫܝܚܘܬܐ ❖

3. *Analytica*, f. 53 *a*,

ܫܘܪܝܐ ܡܐܡܪܐ ܩܕܡܝܐ ܕܗܘ ܐܢܠܘܛܝܩܐ ܡܢ ܩܕܡܐ. ܟܕ
ܕܝܢ ܕܝܘܡܐ ܐܢܫܝܢ ܠܗܘܢ ܒܡܫܪܝܘ: ܡܢܐܢܝܘܬܐ ܕܝܢ

ܐܠܗܐ ܕܟܠ ܒܪܝܬܐ ܘܡܢ ܟܠ ܡܕܡ ܕܒܪܝܬ ܐܢܬ ܗܘ ܒܪ ܐܠܗܐ ܘܐܢܬ ܗܘ ܒܪ ܐܠܗܐ ❊ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

The ܐܬܪܐ exhibits the acrostich ܝܘܚܢܢ ܙܟܝ, f. 93 *a*,

ܐܢܐ ܝܘܚܢܢ ܙܟܝ ܥܒܕ ܡܫܝܚܐ (*sic*) ܒܪ ܐܠܗܐ ܚܝ ܕܒܪ ܐܠܗܐ ܚܝ ܗܘ ܐܝܟ ܕܐܡܪ ܐܢܐ ܐܠܗܐ ܐܢܐ ܗܘ ܘܐܠܗܐ ܐܢܐ ܗܘ ܘܒܪ ܐܠܗܐ ܐܢܐ ܗܘ ܘܐܠܗܐ ܐܢܐ ܗܘ ܘܒܪ ܐܠܗܐ ܐܢܐ ܗܘ ܘܐܠܗܐ ܐܢܐ ܗܘ ܘܒܪ ܐܠܗܐ ܐܢܐ ܗܘ ܘܐܠܗܐ ܐܢܐ ܗܘ ܘܒܪ ܐܠܗܐ ܐܢܐ ܗܘ ܘܐܠܗܐ ܐܢܐ ܗܘ ܘܒܪ ܐܠܗܐ ❊ ܐܡܝܢ

The names at the end of each book are probably those of the compilers of this commentary, not of scribes, for the manuscript is written by one hand from beginning to end.

Add. 2822

Paper, about 6 in. by $3\frac{7}{8}$; 134 leaves, of which the two unnumbered flyleaves, as well as ff. 1, 56, and 130—132, are blank; 14 quires, signed with letters, mostly of 10 leaves (ܟ and ܠ have 8, ܓ only 6); 15 lines in a full page. Written in a small, clear, Nestorian hand, and dated A.D. 1883.

The Acts of S. Thomas. Title, f. 2 *b*,

ܥܒܕܝܗ ܕܡܪܢ ܝܘܚܢܢ ܫܠܝܚܐ ܥܠ ܟܠ ܐܪܥܐ ܕܗܢܕ. ܕܐܟܬܒ ܒܝܕ ܬܠܡܝܕܗ ܣܬܪܝܗ.

These Acts have been edited by Wright from Mus. Brit. Add. 14,645, which is dated A. Gr. 1247 = A.D. 936 (see his *Catal.*, p. 1111, and his *Apocryphal Acts of the Apostles*, vol. i., pp. ܚ—ܟ). The rubrics in the present manuscript are as follows.

1. *a.* Of the Bridegroom whom he converted there, ܕܟ ܒܝܕܐ ܕܒܟܢܝܐ ܗܘ, viz. at ܒܝܬ ܣܘܪܝܐ, f. 4 *b*. See Wright's ed., p. ܟ, line 12.

b. The psalm of S. Thomas, ܘܡܙܡܘܪ ܕܒܗ ܬܐܘܡܐ, f. 6 *b*. See Wright's ed., p. ܟ, line 11.

2. Of the palace that S. Thomas built in Heaven, f. 15 *b*,

ܦܬܘܓܡ ܕܟ ܕܒܗ ܕܒܝܬ ܗܘ ܬܐܘܡܐ ܒܫܡܝܐ ܟܡܐ ܕܡܠܟܐ ܕܡܠܟܐ ܐܠܗܐ (*sic*) ܕܒܪ ܐܢܫ.

See Wright's ed., p. ܟ.

3. Of the youth who was killed by a snake and whom S. Thomas restored to life, f. 26 *b*,

ܦܬܘܓܡ ܕܟ ܕܟܠ ܒܪ ܕܒܟܐ ܐܡܐ ܐܢܫ.

See Wright's ed., p. ܟ.

4. Of the ass that spoke, f. 38 *a*,

ܦܬܘܓܡ ܕܒܗ. ܟܕ ܐܟܠ ܒܪ ܐܬܐ ܕܒܗ ܠܡ ܐܠܐ ܕܡܫܟܚ ܕܐܬ ܒܗ ܕܒܢܝ.

See Wright's ed., p. ١٦.

5. Of the demon whom he drove out of the woman, f. 41 *b*,

ܦܬܘܓܡ ܕܒܗ ܟܕ ܐܬܐ ܕܦܩ ܡܢ ܒܪܬܐ ܐܢܫ ܕܟܠ.

See Wright's ed., p. ܟܙ. There is a lacuna here, f. 43 *b*, extending from p. ܟܚ, line 2, to p. ܢ, line 2, of Wright's ed.

6. Of the young man who had killed a girl, f. 49 *a*,

ܦܬܚܗ ܕܥܒܕ ܠܟ ܠܟܡܐ ܕܝܗܕܗ ܒܗ ܐܡܬܝܗ
ܘ ܕܡܒܒ ܕܐܒܬܘ. ܡܒܐ ܗܬܫܡ ܠܟ ܕܒܟ ܕܡ
ܡܫܟ ܐܒ ܟܠܐ. ܡܫ ܟ ܐܬܗܐ ܡܒܠܐ.

See Wright's ed., p. ܟ. Here there is a lacuna marked at f. 55 *b*, but in reality nothing is wanting (see Wright's ed., p. ܟܗ, line 16).

7. How he healed the wife and daughter of king Mazdai, f. 61 *a*,

ܦܬܚܗ ܕܗܒ ✧ ܠܟ ܐܬܗܐ ܡܬܬܗ ܕܗܡ ܒ
ܒܬ ܡܗ ܐܒ ܟܫܟ ܕܒ ܒܥܕ.

See Wright's ed., p. ܟܟ.

8. Of Mygdonia, the wife of Kōresh (or Kĕrēsh), f. 74 *b*,

ܦܬܚܗ ܕܗܒ. ܠܟ ܡܒܕܘܢ ܐܬܗܐ ܚܦܒ ܕܡܢ
ܕܟ.

See Wright's ed., p. ܟܐ.

9. How Kōresh told Mazdai about S. Thomas, f. 83 *b*,

ܦܬܚܗ ܕܗܒ : ܠܟ ܕܐܒܕ ܐܒ ܚܦܒ ܟܡܘܒ ܡܟ
ܠܟ ܗܘ.

See Wright's ed., p. ܢܗ, line 18. The famous Gnostic hymn (Wright's ed., p. ܢܚ) is omitted, and the following song (Wright's ed., p. ܢܟ) is much abbreviated; see f. 90 *a*, line 9.

10. How Mygdonia went to prison, f. 91 *a*,

ܦܲܪܕܵܐ ܕܲܣܓܝܗܬ. ܥܠ ܕܢܚܬ ܒܝܠܟ ܡܓܕܘܢܝܐ ܠܟܐ ܒܝܬ ܐܗܒܬ.

See Wright's ed., p. ١٥٥, line 1.

11. How Yarḳānā (Narḳia) believed and lived, f. 98 *a*,

ܦܲܪܕܵܐ ܕܗܲܕܝܗܬ. ܥܠ ܕܙܲܩ̈ܦ ܕܡܫܝܚܐ ܡܫܝ.

See Wright's ed., p. ١٦٢, line 3.

12. How S. Thomas baptized them, f. 105 *b*,

ܦܲܪܕܵܐ ܕܟܲܝܗܬ ܥܠ ܡܥܡܕܢܐ ܕܢܚܬ ܒܝܬ ..

See Wright's ed., p. ١٧٤, line 5.

13. Of the prison, f. 113 *a*,

ܦܲܪܕܵܐ ܕܒܲܝܬ ܐܗܒܬ. ܥܠ ܒܝܠܟ ܐܗܒܬ.

See Wright's ed., p. ١٨٤, line 12.

14. Of the healing of Mĕnēshar, f. 117 *b*,

ܦܲܪܕܵܐ ܕܡܫܬܝܗܬ. ܥܠ ܐܗܒܓܕ ܡܢܫܐ.

See Wright's ed., p. ١٩٣, line 10.

15. How S. Thomas departed this life, f. 123 *a*,

ܦܲܪܕܵܐ ܕܥܲܒܕܝܗܬ. ܕܢܚܬ ܕܩܛ ܗܘܐ ܒܟ ܟܠܗ.

See Wright's ed., p. ٢٠٤, line 11.

The colophon, f. 128 *b*, states that this copy was finished on the 9th of Ḥĕzīrān, A.D. 1883, at Tel-Kēphē, in the district of Mosul, the village of Mār Cyriacus the youthful martyr, near the convent of S. George. It has been left unfinished, as is

shown by the catchword ܬܫܒܘܚܬܐ and the ornamental border of f. 129 *a*.

ܫܠܡܬ ܟܬܝܒܬܐ ܕܝܫ̈ܘܥܝܘܗܝ ܕܡܠܟܐ ܚܘܒܪܐ ܡܪܝ ܐܗܘܢܐ

ܚܕ ܡܢ ܐܚܝ̈ܕܘܬܐ. ܕܒܢܝܐ ܣܘܝܕ̈ܝ. ܟܬܒܬܐ ܒܗ. ܒܝܘܡ

ܬܠܬܐ. ܒܝܪܚܐ ܕܡܬܩܪܐ ܕܡܫܝܚܐ ܕܡܠ̈ܟܐ ܕܡܘܕܝܢܗ : ܕܘܟܬܐ

ܩܕܝܫܬܐ. ܕܝܠܟ ܡܫܝܚܝܬܐ ܘܠܐܗ ܬ̄ ܀ ܬܫܒܘܚܬܐ ܕܝܢ ܠܡܪܝܐ

ܒܓܝܢܬܐ ܬܠܬܐܦܐ܆ ܒܐܘܪܚܐ ܕܡܘܫܠ ܡܕܝܢܬܐ܆ ܡܪܝܐ

ܕܡܪܝ ܡܘܪܥܡܘܗ ܛܠܝܐ ܘܡܘܪܐ. ܒܡܘܪܬܐ ܕܡܘܡܪܬܐ ܩܕܝܫܬܐ

ܡܪܝ ܠܝܘܪܟܝܗ ܢܝܚ ܒܡܘܥܕܐ : ܡܪܡܪ ܠܗ ܡܪܝ ܒܢܡܝܘܗ

ܐܡܝܢ ܀ ܬܫܒܘܚܬܐ

Add. 2879

Paper, about $6\frac{1}{8}$ in. by $4\frac{1}{8}$; 152 leaves, of which the first and last are blank; 20 quires, signed with letters, of 8 leaves (except the 11th and 18th, which have 6); three leaves are wanting after f. 4, and one leaf after f. 99; 16 lines in a page. The writing is a good, regular, Nestorian cursive; the volume is dated A.D. 1840.

The Service-book of a Kaldānī priest for the ferial days of the week, viz. the *Da-ḳĕdhām wa-dhĕ-bhāthar*, with various additions. Title, f. 4 *b*,

ܒܚܝܠܗ ܕܡܪܢ ܢܫܘܥ ܡܫܝܚܐ : ܡܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ

ܕܩܕܡ ܘܕܒܬܪ ܚܣܝܪܐ. ܐܘ ܟܠ ܕܩܪܐ ܘܡܬܗܢܐ ܐܢܐ ܟܬܒܐ ܕܝܠܝ

ܒܨܠܘܬܐ ܕܝܠܟ ܥܠܝܡܬܐ ܡܪܝ ܢܥܕܪܝܢ ܒܪ̈ܚܡܘܗܝ ܀

Prefixed is a ܚܘܕܪܐ ܕܚܠܡܘܢ, f. 2 *a*.

1. The Ferial days ܕܒܬܘܡܐ. The titles and subscriptions are usually in Arabic, e.g. f. 10 *a*, ܒܫܡ ܟܪܝܣܛܘܣ ܐܠܗܢ ܘܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ; f. 35 *a*, ܒܫܡ ܟܪܝܣܛܘܣ ܐܠܗܢ ܘܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ; f. 42 *b*, ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫܐ ܐܚܕ ܐܠܗܐ.

Subscription, f. 50 *a*,

ܫܡܟܐ ܝܘܡܐ ܩܕܡܝܐ ܕܒܬܘܡܐ ܕܡܪܝܡ ܐܡܝܢ.

2. The Ferial days ܕܬܫܥܝܐ, f. 50 *b*,

ܫܒܥ ܕܒܐ ܕܟܠ ܫܢܐ ܒܫܢܐ ܕܬܫܥܝܐ.

3. Hymns chanted after the *mautab* (*mautĕbhā*), for each day of the week, f. 69 *a*,

ܒܐ ܒܫܒܬ ܒܬܪܐ ܕܐܗܕܢܐ ܒܟܒܐ ܫܦܪܐ ܕܒܐ ܒܟܠܗ ܫܒܥܐ.

4. The order of blessing the months, f. 75 *b*,

ܫܒܥ ܫܢܝܢ ܒܐܕܒ ܕܒܗܘܕ ܒܫܢ : ܒܟܝܢ ܫܒܥ ܫܢܝܢ ܕܒܗܘܕ ܒܫܢ ܫܒܛ. ܕܒܟܣܠܐ ܒܫܢ ܕܒܗܘܕ ܒܫܢ ܐܕܪ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ܐܒ ܫܒܛ ܒܫܢ ܐܕܪ ܫܢܝ. ❖ ܫܒ.

Subscription, f. 82 *b*,

ܫܒ. ܫܢܬ ܐܠܦ ܘܬܡܢ ܡܐܐ ܒܫܢ ܒܗܘܕ ܒܫܢ ܫܒܥ (*sic*) ܫܠܝܗ.

A short colophon in Arabic informs us that this book was written in 1840, at Baghdād, in the church of the Kaldān.

ܕܫܠܡ ܒܝܘܡ ܬܪܝܢ ܒܫܒܐ ܝܚ : ܕܗܘ ܠܝܠܝܐ ܕܥܐܕ ܡܪܝ
ܡܘܫܐ. ܫܢܬ ܐܠܦ ܒܝ ܬܡܢܡܐܐ ܘܐܪܒܥܝܢ ܠܡܘܠܕܗ ܕܡܪܢ.
١٨٤٠

5. Psalms for Morning Prayer, f. 84 *a*,

ܬܘܒ ܒܚܝܠܐ ܕܡܪܢ ܡܫܪܝܢܢ ܡܙܡܘܪܐ ܕܨܦܪܐ.

6. The additions made to Morning Prayer on Sundays and Feasts, f. 93 *a*,

ܒܚܝܠܐ ܕܡܪܢ ܟܬܒܝܢܢ ܬܘܣܦܬܐ ܕܨܦܪܐ ܕܚܕܒܫܒܐ ܘܕܥܐܕܐ.

7. Prefatory Hymns used at Evening Prayer on Sundays, f. 97 *b*,

ܬܘܒ ܕܡܪܢ ܟܬܒܝܢܢ ܥܘܢܝܬܐ ܕܒܣܝܡ ܒܝ ܨܠܘܬܐ ܕܪܡܫܐ ܕܚܕܒܫܒܐ.

For seven Sundays, but imperfect.

8. Anthems for Evening Prayer on Sundays, f. 101 *b*,

ܥܘܢܝܬܐ ܕܪܡܫܐ ܕܚܕܒܫܒܐ.

9. Anthems for certain weeks, f. 103 *a*, ܬܘܒ ܥܘܢܝܬܐ ܕܫܒܘܥܐ ܕܩܕܡ ܕܒܫܒܘܥܐ. Annunciation to Epiphany, f. 103 *a*; the week of Epiphany, f. 103 *b*; the week of the Apostles, f. 104 *a*; the week of Summer to the festival of the Cross, f. 104 *b*; the festival of the Cross to the Consecration of the Church, f. 105 *a*, ending with the Sunday of the Consecration of the Church, f. 105 *a*, ܕܚܕܒܫܒܐ ܕܩܘܕܫ ܥܕܬܐ.

Subscription, f. 105 *b*,

ܐܠܗܐ ܕܒܪܚܡܐ ܕܒܟܝ ܕܥܬܝܕ ܡܠܟܐ ܡܫܝܚܐ ❊ ܚܣܠ
ܡܕ ܟܕ ܒܝܒܝ (*sic*) ܫܢܬܐ ܕܐܬܝܗܒ ܠܟܢܝܫܬܐ ܩܕܝܫܬܐ ::

10. Twelve hymns for the martyrs, for evening and morning prayer of the ferial days, f. 106 *b*,

ܗܘ ܚܒܝܒ ܐܠܗܐ ܟܕܒܪ ܒܪܚܡܐ ܕܡܫܝܚܐ ܕܥܡܗ.

Add. 2880 (TWO VOLUMES).

VOL. I.

Paper, about 10$\frac{1}{8}$ in. by 7; 143 leaves; 23 quires, signed with letters and at the upper left-hand corner of the first page with Arabic words (see ff. 21 *a*, 69 *a*, 105 *a*), of 8 leaves, except the 4th (5 leaves), fifth (6), fifteenth (4), twentieth (6), and twenty-third (1 leaf); three quires and two leaves are wanting at the beginning, 2 leaves after f. 5, 1 leaf after f. 12, 4 leaves after f. 84, 2 after f. 123, and 1 leaf at the end; 18 lines in a page. Written in a good, regular, Malkite hand, and dated A.M. 7002 = A.D. 1494.

The *Mênaeon* for the month of Īyār (May). In this defective manuscript it begins with—

1. 6th the commemoration of Job the just, imperfect, f. 1 *a*.

2. 7th, the Apparition of the holy Cross and the commemoration of Acacius, imperfect, f. 6 *a*.

3. 8th, the commemoration of S. John the Evangelist and of Arsenius, imperfect, f. 12 *a*.

4. 9th, the commemoration of the prophet Isaiah and of S. Christopher the martyr, f. 23 *b*,

التاسع ذكر (*sic*) اشعيا النبى، وذكر الشاهد خريسطوفورس،

5. 10th, the commemoration of S. Simon Zelotes, one of the Twelve, f. 33 *b*,

العاشر ذكر سمعان الغيور من الاثناعشر٬

6. 11th, the commemoration of the martyr Mucius, f. 37 *b*,

الحادى عشر ذكر الشاهد موكيوسّ.

7. 12th, the commemoration of Epiphanius, metropolitan of Cyprus, and of Germanus, patriarch of Constantinople, f. 41 *b*,

الثانى عشر ذكر ابهاتنا القديسّين ابيفانيوسّ مطران قبرص٬ وجرمانوسّ بطريرك القسّطنطينيه٬

8. 13th, the commemoration of Glyceria, f. 50 *a*,

الثلث عشر ذكر القديسّه غليكريا.

9. 14th, the commemoration of the martyr Isidore, f. 54 *b*,

الرابع عشر ذكر الشاهد ايسّيدوروسّ٬

10. 15th, the commemoration of the blessed Virgin of the ears of corn, and of Pachomius, f. 58 *a*,

الخامسّ عشر ذكر صعود سيدتنا والدة الاله وذكر الاب الكبير بخوميوسّ٬ يصير لهُ ترتيب الابرار الكبار مثل انطونيوسّ وغيره٬

11. 16th, the commemoration of George, bishop of Mitylene, f. 68 *a*,

السّادسّ عشر ذكر البار القديسّ٬ جاورجيوسّ اسّقف ميتيلينى٬

12. 17th, the commemoration of Andronicus, one of the Seventy, f. 72 *a*,

السّابع عشر الرسّول انذرونيقوسّ الواحد من السّبعين٬

13. 18th, the commemoration of S. Peter and S. Paul, S. Andrew, Paulinus, and their companions, f. 76 *a*,

الثامن عشر ذكر الشهدا القديسين بطرس وبولص ' اندراوس وبولينوس ' ورفقتهم '

14. 19th, the commemoration of the martyrs Patricius, Acacius, Menander and Polyaenus, imperfect, f. 80 *a*,

التاسع عشر ذكر الشهدا القديسين بطريكيوس واكاكيوس ' مننذرلوس (*sic*) ' قيلينوس (*sic*) '

15. 20th, the commemoration of Thalalaeus, imperfect, f. 85 *a*.

16. 21st, the commemoration of the Emperor Constantine and his mother Helena, f. 86 *a*,

الحادى وعشرين ذكر الملوك قسطنطين وامه هلانى ' ان كان احد نمسك اثنا عشر للقيامه سته والميناون سته وان كان غير الاحد فنمسك ستة '

17. 22nd, the commemoration of the martyr Basiliscus, f. 96 *a*,

الثانى وعشرين ذكر الشاهد بسيليسقا '

18. 23rd, the commemoration of the martyrs Meletius, Stephen, John, and their companions, f. 100 *a*,

الثالث وعشرين ذكر الشهدا القديسين ملاتيوس واستفانوس ويوانى ورفقتهم '

19. 24th, the commemoration of Simeon Stylites, f. 105 *b*,

الرابع وعشرين ذكر سمعان اخا يلكى صبعا معكم '

20. 25th, the Invention for the third time* of the head of S. John the Baptist, f. 114 *b*,

الخامسّ وعشرين وحودً (*sic*) ثالث لهامة يوحنا المعمدان ‘

21. 26th, the commemoration of the apostle Carpus, f. 121 *a*,

السّادسّ وعشرين ذكر الرسّول كربُسّ ‘

22. 27th, the commemoration of Therapontus, ⲁⲡⲁⲑⲏⲟⲛ, imperfect, f. 124 *a*.

23. 28th, the commemoration of the martyr Helladius, f. 127 *b*,

الثامن وعشرين ذكر الشهيد فى الكهنه اللاذيوسّ ‘

24. 29th, the commemoration of the martyr Theodosia, f. 131 *b*,

التاسع وعشرين ذكر الشاهده ⲑⲉⲟⲇⲟⲥⲓⲁ ‘ وفى هذه الليله كانت اخدت المدينه المتملّكه يا حصرة الشوم كانت ‘

25. 30th, the commemoration of the martyr Eutychius, f. 135 *b*,

الثلاثين ذكر القديس الشاهد ايتيشيوسّ.

26. 31st, the commemoration of the martyr Hermias, f. 140 *a*,

الحادى وثلثين ذكر القديسّ ارميا الشاهد ‘

The Arabic colophon, f. 143 *b*, states that this *Mênaeon* for Īyār was finished on Tuesday, 22nd Nīsān, A. Adami 7002 = A.D. 1494, by the priest John, son of Ibrāhīm, son of ——, son of the deacon Rasīd (*sic*).

وكان الفراغ من نسّاخة هذا الميناون المبارك وهو شهر ايار نهار الثلثا ثانى وعشرين من شهر نيسّان المبارك سّنه سّبعه الاف

* See Payne Smith's *Catal.*, col. 348, note.

واثنين لابينا ادم عليه السَّلام، بيد العبد الخاطى الاثيم المسَّكين يوحنا باسَّم قسّ ابن القسّ ابراهيم ابن ... ح ابن الشماسّ رسَّيد وهو يسَّال كلمن تامل هذه الاسَّطر الحقيره يدعى لكاتبه بالمغفره يكون له نظير دلك من الواعد الصادق فى مواعيده، والسَّبح لله دايما ،

On the margin of f. 1 *a* a former possessor has written اسمه فنقيس خطه سرنكالى صلوات الاحد للسريان, every item of which information is incorrect.

On the margins of ff. 52 *b* and 53 *a* is a copy of part of a letter in Arabic, of no importance whatever.

On a slip of paper, part of a letter from the Rev. Dr W. Wright, formerly missionary at Damascus, now secretary to the British and Foreign Bible Society in London, we read: "P.S. The Syriac MSS. were brought from the Deir on the mountains east of Nebk in the north of Syria. I bought them in Yabroud from Ibrahim Kataby."

VOL. II.

Paper, about 10½ in. by 7¼; 160 leaves, some of which are injured by damp; the quires of 8 leaves were originally at least 25 in number; they are signed with Arabic words at the top of the first page (see ff. 14 *a*, 22 *a*, 30 *a*, etc.) and Syriac letters at the foot of the last; 3 quires and one leaf are now wanting at the beginning, single leaves after ff. 7 and 13, two leaves after ff. 70 and 72, single leaves after ff. 98 and 102, and at least 7 leaves at the end*; 18 lines in a page. Written in a good, regular, Malkite hand, probably in A.D. 1494.

The *Mênaeon* for the month of Tammūz (July). In this defective manuscript it begins with

1. 4th, the Commemoration of Andrew, archbishop (of Crete), f. 1 *a*.

* Seven leaves are required to complete quire ܟܙ, which was probably followed by two or three more.

2. 5th, the commemoration of Martha, the mother of Simeon Stylites, and of Basil (of Caesarea); imperfect, f. 6 *a*.

3. 6th, the commemoration of Sisois, سيصوايس, f. 16 *a*.

4. 7th, the commemoration of the martyr Cyriace, كيرياقيس, f. 21 *a*.

5. 8th, the commemoration of the megalomartyr Procopius, f. 26 *a*.

6. 9th, the commemoration of Pancratius بيقراتيوس, f. 34 *a*.

7. 10th, the commemoration of the 45 martyrs who suffered at Constantinople, f. 39 *b*.

8. 11th, the commemoration of the martyr Euphemia of Chalcedonia, f. 45 *a*.

9. 12th, the commemoration of Hilarion and Proclus, f. 51 *a*.

10. 13th, the festival of the archangel Gabriel (see the 26th of Âdâr), and the commemoration of the Apostle Aquilas, f. 56 *a*.

11. 14th, the commemoration of Stephen, from the convent of S. Sâbâ, من سيق مار سابا, f. 61 *a*.

12. 15th, the commemoration of the martyrs Cyriacus and his mother Julitta, and of Mār Āsyā, ديصصا اصصا, imperfect, f. 66 *a*.

13. 16th, the commemoration of the 630 Fathers who were present at the Council of Chalcedon, imperfect, f. 73 *a*.

14. 17th, the commemoration of the martyr Marina, f. 78 *b*.

15. 18th, the commemoration of Aemilian, f. 85 *a*.

16. 19th, the commemoration of Dius and Baralâm (Barlaam), and of Macrina, the sister of Basil the Great, imperfect, f. 90 *b*.

17. 20th, the Ascension of the Prophet Elias, imperfect, f. 101 *b*.

18. 21st, the commemoration of John and Simeon Salus, الصالوص, f. 115 *a*.

19. 22nd, the commemoration of S. Mary Magdalene, f. 121 *b*.

20. 23rd, the commemoration of the Prophet Ezekiel, f. 128 *a*.

21. 24th, the commemoration of the martyr Christina, f. 131 *b*.

22. 25th, the Decease of S. Anna, the mother of the Virgin Mary, رقود القديسّة حنه, f. 138 *a*.

23. 26th, the commemoration of the martyrs Hermolaus, Hermias and Hermocrates, ذكر الشهدا أذمكملاوس وأذمكـــوس (*sic*) أذمكهوس وأذمكـــوس, f. 144 *a*.

24. 27th, the commemoration of the megalomartyr Panteleêmon, imperfect, f. 149 *a*.

On the margin of f. 1 *a* is written (in the same hand that has made a similar entry in Vol. I.)

اخبار القديسين خطه سرنكالى

Add. 2881

Paper, about $7\frac{1}{4}$ in. by $5\frac{1}{4}$; 435 leaves, some of which are much soiled and mutilated, especially ff. 1—5 and 434—5; 45 quires, signed with letters as far as f. 230, of 10 leaves (except the 28th, which seems to have only two, ff. 267—8); single leaves are wanting after ff. 10, 238, 277, 407 and 415; a whole quire seems to be missing after f. 266, and there is a lacuna after f. 305; number of lines in a page from 14 to 16, and occasionally as many as 20. The writing is usually an unsightly cursive *Karshūnī*, but some pages are written in a

better Egyptian Arabic hand (e.g. ff. 175 *b*, 176 *a*, 245 *a*, 247 *b* —249 *a*, 258 *b*, 281 *b*, 282 *a*, 290 *b*, 291 *a*, 299 *a*—301 *a*). The manuscript is dated A. Gr. 1795 = A.D. 1484.

The book may be divided into four parts, viz. ff. 1—238, 239—266, 267—305, and 306—435.

I. 1. History of Behnām and his sister Sārā, f. 2 *b*,

[بدأت حكم كتاب] هجسانت [حنهبر هنرة الكم]إنهم
الكعبر [هاذه الكتاصر] مَاتَ صَاحِبُهُ [وهاذا إجا]
اولاد الملك الحصن [هسانت وا]ست ملكر الحنهم*.

2. Acts of S. Thomas, f. 53 *b*,

هنرة الرسول الصرنهم لومكا الهكسس ابن لالمدر
نحنا انهم الهنهسس وحنف حص ملكر الكرهم
ولكنهم ولكربكم ولكهبر مر الحمر وحنف احمال
حصاص حالهنهسس وحنف اهلاحر بكب انام الملكر
حال [altered into حاجاجاج] اح حرجاج†. ١٣٤٨٤١
اهلاحانرة هب الكلاك هي هنز لومكا.

* See Rosen's *Catal. Brit. Mus.*, p. 109, no. VII. 3.

† I.e., according to the المنافق الكتاب, المنافق. Other specimens of this crypt may be found on f. 136 *b*,

وانت الحنبة أج الكلمي الكتاب من الكزامكا نحنه
حا الحكمل لهكسمكا (*sic*) اخلاصكا لهكسمكا حصه
وبه : ٤٦٦١٤ لومنة هب ٤٣٤٦١٤٧ : ١٣٤٢٣٤٥٠٣٤١٣٤ : ٤٣٤١٤٧
الكزامكا صاحب حاب الكتاب صاحب ١٣٧ بكب ٤٣٤٧ ١٣٧
الحصاص هي ٤٣٤٧٦ هي صنعة الحاص هي الحاص

3. The Testament of our Lord Jesus Christ to his Disciples on the Mount of Olives, f. 103 *b*,

ܬܣܥܝܬܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܠܬܠܡܝܕܘܗܝ ܒܛܘܪܐ ܕܙܝܬܐ

ܕܐܬܐܡܪ ܒܗ ܠܫܡܥܘܢ ܟܐܦܐ ܗܘ ܕܐܬܐ ܠܘܬ ܡܪܢ.

4. History of the silver which Judas received from the Jews as the price of our Lord Jesus Christ, f. 136 *b*,

ܥܠ ܙܒܢܐ ܕܩܒܠ ܝܗܘܕܐ ܐܝܣܩܪܝܘܛܐ ܡܢ ܝܗܘܕܝܐ ܕܝܗܒܘ

ܠܗ ܠܡܫܝܚܐ ܡܪܢ ܝܫܘܥ ܗܢܐ ܗܘ ܙܒܢܐ ܕܐܬܬܒܥ ܒܗ.

5. Anecdote beginning, f. 139 *a*,

ܐܠܐ ܐܚܕ ܡܢ ܐܢܫܐ ܕܐܬܐ ܠܡܫܐܠ ܠܐܒܐ ܩܕܝܫܐ ܡܪ

ܝܘܚܢܢ ܕܦܡ ܙܗܒܐ ܕܐܡܪ ܠܗ ܡܢ ܐܢܬ ܐܢܐ ܐܡܪ ܠܟ

ܕܠܐ ܬܬܟܠ ܥܠ ܡܠܬܐ ܕܥܠ ܟܬܒ ܐܢܐ ܠܟ ܐܠܐ ܥܠ

ܡܐ ܕܟܬܝܒ ܒܣܦܪܐ ܕܚܝܐ ܕܠܐ ܢܫܬܟܚ ܠܥܠܡ.

6. Anecdote beginning, f. 139 *b*,

ܐܡܪ ܠܗ ܡܪ ܝܘܚܢܢ ܩܕܝܫܐ ܠܐܒܐ ܕܐܬܐ ܡܢ ܦܡ

ܡܪܝ ܠܡܫܝܚܐ ܐܠܗܐ ܕܟܠ ܡܢ ܕܢܫܬܟܚ ܠܗ ܒܥܠܡ

ܕܠܐ ܐܡܪ ܠܗ ܡܢ ܕܟܬܝܒ ܠܗ ܡܢ ܟܬܒ ܐܢܐ ܠܟ.

7. Story of the youth whom his parents wished to kill for the sake of the heathen king, f. 140 *b*,

and on f. 139 *a*,

ܐ ܒ ܓ ܕ ܗ ܘ ܙ ܚ ܛ ܝ ܟ ܠ ܡ ܢ ܣ ܥ ܦ ܨ ܩ ܪ ܫ ܬ

ܘܐܝܟܢܐ ܢܚܙܐ ܒܟܘܢ ܐܠܗܐ ܦܐܪ̈ܐ ܐܝܟ ܕܒܥܐ ܐܝܟ ܕܝܠܗ ܟܠ ܚܕ
ܐܒܘܗ ܘܐܡܗ ܢܫܒܚܘܢܗ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ :·

8. Discourse on the Leper whom our Lord healed, with some account of Naaman and Gehazi, by Severus of Antioch, for the second Sunday of Lent, f. 148 *a*,

ܡܡܠܠܘܬܗ ܕܝܠܗ ܕܐܒܘܢ ܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ ܦܛܪܝܪܟܐ
ܕܥܠ ܓܪܒܐ ܕܐܬܐܣܝ ܡܢ ܡܪܢ ܘܥܠ ܢܥܡܢ ܘܥܠ ܓܝܚܙܝ
ܕܐܬܐܡܪܬ ܒܚܕ ܒܫܒܐ ܕܬܪܬܝܢ ܕܨܘܡܐ. ܡܢ ܗܘ ܕܫܪܝܐ ܕܐܡܪ
ܡܢ ܐܘܢܓܠܝܘܢ ܗܘܐ ܡܢ ܟܠ ܡܕܡ ܡܢ ܗܘܐ ܩܪܝܒܐ ܕܟܠܗ
ܐܝܬܘܗܝ ܕܡܠܐ ܡܠܐ ܐܡܝܢ.

9. The Letters of Abgâr, king of Edessa, and of our Lord Jesus Christ, f. 158 *b*,

ܬܘܒ ܐܓܪ̈ܬܐ ܕܐܒܓܪ ܡܠܟܐ ܕܐܘܪܗܝ ܠܡܪܢ ܝܫܘܥ ܡܫܝܚܐ
ܕܟܬܝܒܢ ܥܠ ܡܬܪܓܡܢܘܬܐ ܕܟܠܗ ܐܬܪܐ.

There follows, f. 159 *a*,

ܘܐܦ ܬܫܥܝܬܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܠܐܒܓܪ ܡܠܟܐ ܕܐܘܪܗܝ.

10. The Relation of Pontius Pilate regarding the dealings of the Jews with our Lord, written in the year 18 of the reign of the Emperor Tiberius, f. 160 *a*,

ܬܘܒ ܬܫܥܝܬܗ ܕܦܝܠܛܘܣ ܥܠ ܡܪܢ ܒܝܬ ܝܗܘ̈ܕܝܐ ܕܐܬܟܬܒܬ
ܒܫܢܬ ܬܡܢܥܣܪܐ ܕܛܝܒܪܝܘܣ ܩܣܪ ܡܠܟܐ ܕܪ̈ܗܘܡܝܐ ܘܡܫܬܕܪܐ ܠܘܬ
ܩܠܘܕܝܘܣ ܡܠܟܐ ܡܢ ܦܝܠܛܘܣ ܗ̄ܕ ܡܢ ܡܠܟܐ ܠܛܝܒܪܝܘܣ
ܩܠܘܕܝܘܣ ܩܣ̄.

11. Story of the death of the blessed Anbâ Kîrōs (Cyrus), written by Anbâ ܢܣܛܐܣ (*sic*)* of Scete, f. 168 *a*,

ܢܟܬܒ ܒܥܘܢ ܐܠܠܗ ܬܥܐܠܝ ܡܝܡܪܗ ܒܫܪܚ ܣܝܪܗ ܢܝܐܚ
ܐܠܐܒ ܐܠܩܕܝܣ ܐܠܛܘܒܐܢܝ ܐܢܒܐ ܟܝܪܘܣ ܐܠܕܝ ܗܘ
ܣܝܪܬܗ ܐܠܐܒ ܐܠܦܐܨܠ ܐܠܩܕܝܣ ܐܢܒܐ ܢܣܛܐܣ ܒܟܡܠܗ
ܡܥܐܪܗ ܐܠܐܒ ܦܩܛ ܝܘܡ ܐܠܛܘܒܢܝܗ ܐܠܐܪܒܥܗ ܐܟܒܪܗ
ܐܠܡܠܟܝܢ ܐܒܢ ܒܣܠܐܡ ܐܠܪܒ ܐܡܝܢ ܀

12. Story of Ṣāliḥ ibn ‘Abd al-Ḳuddûs and a Chinese ascetic, f. 176 *b*,

ܓܪܝ ܠܨܐܠܚ ܐܒܢ ܥܒܕ ܐܠܩܕܘܣ ܡܥ ܪܐܗܒ ܡܢ ܪܗܒܐܢ
ܐܠܨܝܢ.

13. Homily of John Chrysostom for Lent, f. 185 *a*,

ܢܟܬܒ ܒܥܘܢ ܐܠܠܗ ܒܟܬܒ ܬܪܓܡܐ ܠܠܨܘܡ ܡܢ ܩܘܠ
ܝܘܚܢܐ ܦܡ ܐܠܕܗܒ.

14. Homily of John Chrysostom on repentance, f. 191 *b*,

ܡܝܡܪ ܡܢ ܩܘܠ ܐܠܩܕܝܣ ܝܘܚܢܐ ܦܡ ܐܠܕܗܒ ܥܠܝ
ܐܠܬܘܒܗ.

15. The second Epistle that came down from Heaven in the city of Rome in the days of the patriarch Athanasius, f. 196 *b*,

ܢܟܬܒ ܒܥܘܢ ܐܠܠܗ ܘܚܣܢ ܬܘܦܝܩܗ ܘܢܟܬܒ ܪܣܐܠܗ
ܐܠܬܐܢܝܗ ܐܠܕܝ ܢܙܠܬ ܡܢ ܐܠܣܡܐ ܦܝ ܡܕܝܢܗ ܪܘܡܝܗ
ܦܝ ܐܝܐܡ ܐܬܐܢܐܣܝܘܣ ܐܠܒܛܪܟ.

* Elsewhere written ܢܣܛܐ, ܐܢܣܛܐ, and ܐܢܝܣܛܐ.

16. On the Warfare which the Devil wages with Believers, f. 206 *b*,

بخف مح صهل حدم هجنهمم هد حمل هجزاهل
هجب زحاوا حد هجمل هجمعمنمم.

17. Homily of the patriarch Matthew on purity, f. 216 *b*,

معمدة مح صهل احمدا هجمد هجمنمز مدزهم
هجمد مح هجخف هجمعهم معزاوا الحمدا سمد
هجد دهب هجاهاف ماسمدا هجب حصصهل هجحاوا
احمم.

18. History of the Decease of the Virgin Mary, f. 223 *a*,

هدة سلم هجاهاف هجصهل مادة الاهم هد
لهم هجلمعمم مع زحم مدمم هجمب. بهضهل اسمادا
هد جامهم دهم مح مهز اد معادا زخم معدا
احمم.

The subscription, f. 238 *a*, states that the book belonged to the deacon David, son of Maḳdisî Mūsā bar Ḳuṭaib (?) of Damascus, in the year 1795 (A.D. 1484).

معمعدا مصدم اسمدا لحما زمعدا لعمدا مصدا
هد: معمعمص بحمعمم مع صهمد مع معما معنمعدا مم
إخم:

II. A theological treatise in the form of Questions of a Disciple with the Answers of his Teacher, f. 240 *a*,

معمدة.

It ends on f. 266 *b*, near the beginning of the eighth question; consequently a whole quire must have been lost here.

III. 1. Questions of Basil and Gregory, f. 268 *a*,

2. The unlucky days in each month, f. 299 *a*,

الايّام المحضوره الرديّه الذى اوصَى الله لموسَّى بها ان يوضّى بنى اسرايل من اجلها تشرين الاول ثلاثه فيه وعشرين فيه تشرين الثانى اول يوم فيه وعشرين يوم فيه كانون الاول ثلاثه ايام فيه وعشرين يوم فيه كانون الثانى يومين فيه ورابع عشر يوم فيه شباط خمسّه ايام فيه وعشرين يوم فيه شهر اذار رابع يوم فيه وعشرين يوم فيه (f. 299 *b*) شهر نيسّان ثالث يوم فيه وعشرين يوم فيه شهر ايّار سّادسّ يوم فيه وعشرين يوم فيه شهر حزيران ثالث يوم فيه وثمانيه عشر فيه شهر تموز سّادسّ يوم فيه وعشرين يوم فيه شهر اب رابع يوم فيه وخامس عشر يوم فيه شهر ايلول ثالث يوم فيه وعشرين يوم فيه' هولاى الايام يجب على الانسان يحفظهم ولا يتحرك فيهم بحركة ولا يتزوج فيهم ولا ياسّسّ فيهم اسّاسّ ولا يتقدم الى فراشه (f. 300 *a*) فان صار فيهم ولدًا ما يعيش وان عاش نحسًا يكون ولا يلبس فيهم جديد والله اعلم واحكم بزلك'

3. A Calendar for several years, from 1794 (A.D. 1483) to 1821 (A.D. 1510), f. 300 *a*,

سّنة الف وسّبع مايه اربع* وتسعين [marg. كبيسّه] تدخل السنه يوم الاربعا الميلاد يوم الخميس الدنح يوم الثلثا الصوم

* There must be an error in this date or in that on p. 721 line 3, probably in the former (see f. 238 *a*).

واحد فى اذار الفصح ثالث عشر فى نيسان يوم الثلثا القيامه ثمانيه عشر فى نيسان الصعود سبعه وعشرين فى ايار العنصره ستّه فى حزيران سنه الف وسبعمايه ستّه وتسّعين [marg. سويه] تدخل السّنه يوم الجمعه الخ.

Imperfect at the end, f. 305 *b*.

On f. 306 *b* is a list of the days on which Easter falls, from A. Gr. 1981 (A.D. 1670) to 1999 (A.D. 1688), with a continuation from 2001 (A.D. 1690) to 2010 (A.D. 1699).

On f. 307 *a* is a similar list for the Fast of the Ninevites, from 1981 to 2000 (A.D. 1689). The column for the commencement of Lent on the same page has not been filled up.

IV. The History of the Monks in the Desert of Scete, f. 308 *a*,

اجداز الاما كيرلس عد حبة الاهصدى.

It consists of a series of stories, originally forty in number, as appears from f. 367 *b*,

كجص كلاهما من اخبار القديسّين عد حبة الاسّقيط صمط أنصبى جص؛

1. Address of the pilgrim Stephen at his death to his brethren the monks in the desert of al-Faiyūm, f. 308 *a*,

الاول اكداهز عد حبة اخكصلاهص صمط حبة كعصمط الى حالا اهلهصص كعاسد حز صلاة صلاة كحبة لاجداز كيرلس صمط مكسا.

2. Second story, f. 316 *a*.
3. Third story, f. 322 *a*.
4. Fourth story, f. 327 *a*.
5. Fifth story, f. 341 *a*.

6. Sixth story, f. 354 *b*.

7. Seventh story, narrated by Victor, f. 357 *a*,

ܟܬܒ ܩܗܝܪ ܡܢ ܒܢܝ ܩܘܗ ܐܒܗ.

8. Eighth story, by the bishop Macarius, f. 365 *a*,

ܟܬܒ ܩܒܐܝܠ ܟܡܩܐܪ ܐܠܐܩܩ.

9. Ninth story, f. 367 *b*.

10. Tenth story, f. 380 *b*.

11. Eleventh story, narrated by the patriarch Anbā Benjamin, f. 393 *b*. Imperfect at the end.

12. Twelfth story, imperfect at the beginning, f. 408 *a*, and near the end, f. 415 *b*.

13. Thirteenth story, narrated by Victor, f. 416 *b*.

14. Fourteenth story, f. 428 *a*.

15. Fifteenth story, narrated by Victor, f. 431 *a*, imperfect at the end.

The remainder of the forty stories are wanting.

On f. 239 *a* is recorded the death of Khalīl ibn ʿĪsā ibn Yōḥannā, on Tuesday, 16th Tammūz, A. Gr. 1804 = A.H. 897 = A.D. 1492.

On the same page a reader has entered his name, Mūsā ibn Zuraiḳ, A. Gr. 1830 = A.D. 1519.

On f. 239 *b* is recorded the death of the deacon Thomas, son of Ibrahim, aṣ-Ṣadadī, الصددى, A. Gr. 2079 = A.D. 1768, when there was a great famine,

وقد صار فى تلك الزمان مد القمح (*sic*) بقرش صاع وقد صار جوع عضيم حتى بتث

From the year 1830 = A.D. 1519 dates also a note on f. 267, beginning,

لما كان بتاريخ سنة الف ثمانمية ثلث وعشرين

كمحاذر حل الآب الكاهن وهب الجنيد هذه
الجزيرة هبة صادقًا حكم الحبر الكاهن محمد بكما
محمد بعد موت ٩٩٩ صنة كسب حل الآب الكاهن
خدمه أي بعده هذه بوهبوذه صادقًا حكم الحبر
الكواكسة صنة وهب موت ٩٩٩ حل الآب الكاهن
بحصه صادقًا حكم بعلي الكاهن صنة بكما
صادق الكاهن وهب الكاهن بحبر الكاهن خدمه
صه صنة ٩٩٩ الخ

On f. 307 *b*, at the top, a reader has recorded his name, the deacon ʿAbdallāh aṣ-Ṣadadī, شماس عبد الله الصددى من بيت ابن عبد الاحد (?), but without date.

Immediately below this is an entry by the deacon Muḥammad,

نظر فى هده الكتاب المبارك الذى هو كتاب القصص المبارك
العبد الحقير الظعيف شماس محمد يا قارى لا تتعجب ان اسمه
شماس محمد لانه من قريه مصروع (?)

His name has been scored out at its first appearance by some other reader.

The deacon Elias ibn Dā'ūd has also entered his name here, ايليا بن داود شماس كاهب; and likewise Ibrāhīm, son of the priest David, son of the priest Ibrāhīm, ابراهيم ابن داود ابن ابراهيم الكاهن.

In the year 1983 = A.D. 1672 the book was in the hands of Yūsuf ibn Rizḳallāh, يوسف ابن رزق الله.

At the end of this volume is a modern index of its contents from I. 1 to IV. 10, ff. 438—443.

Add. 2882

Paper, about $7\frac{1}{8}$ in. by $5\frac{1}{2}$; 194 pages, some of which are soiled and others mutilated, especially ff. 19—21, which have been almost completely torn out; 25 quires, of 8 leaves, signed with Arabic words at the top of the first leaf (e.g. ff. 16, 24, 32, etc.), and having catch words at the foot of the last; single leaves are wanting after ff. 8 and 148, and two after ff. 190 and 194*; 13 to 23 lines in a page. Written in a good, clear hand, Malkite and Arabic, of the xvth century.

The first part of a selection from the *Mênaea*, being the festivals celebrated in the Church of the Virgin Mary in the town of Ḳârâ†, f. 1 *a*,

نبتدى بعون الله وحسن توفيقه نكتب الاعياد الذى (*sic*) فى السيدة فى مدينة قارا المعمورة

In these services the lessons are in Arabic.

1. The Nativity of the Virgin Mary, 8th of Īlūl, f. 1 *a*.

2. The Festival of the archangel Michael, 8th of the 2nd Teshrīn, f. 30 *b*.

3. The Entrance of the Virgin Mary into the Holy of Holies, دخول والدة الاهنا الى قدس الاقداس, 21st of the 2nd Teshrīn, f. 47 *b*.

4. The Conception of S. Anna, the mother of the Virgin Mary, حبل حنه بوالدة الاهنا, 9th of the 1st Kānūn, f. 73 *b*.

5. The Commemoration of S. Ignatius, 20th of the 1st Kānūn, f. 82 *b*.

6. The Festival of the Virgin Mary, عيد جامع لوالدة الاله, 26th of the 1st Kānūn, f. 104 *b*.

7. The Presentation of our Lord, 2nd of Shĕbāṭ, f. 127 *a*.

* Probably at least one quire is wanting at the end.

† See Wright's *Catal.*, pp. 199, 325.

8. The Annunciation of the Virgin Mary, 25th of Ādhār, f. 158 *a*.

9. The fifth Saturday of Lent, the Praises of the Virgin Mary, السبت الخامس من الصوم مدايح السيدة, f. 180 *a*.

There are some slight attempts at ornament in this volume, and green as well as red paint has been used in writing the headings.

On f. 1 *a* is written, in the same hand as in Add. 2880,

كتاب لاعياد كنيسة الروم سرنكالى وعربى

Add. 2884

Paper, about $7\frac{1}{8}$ in. by $5\frac{1}{4}$; 39 leaves, several of which are much stained by water. The quires, of 8 leaves, were signed with Arabic on the first leaf (see f. 1 *a*) and Syriac letters on the last (see f. 6 *b*), but not a single one is now complete; 5 quires are wanting at the beginning and several at the end, besides lacunae of greater or less extent after ff. 2, 4, 6, 12, 14, 16, 18, 20, 24, 30, 34, 35, 36 and 37. There are from 25 to 27 lines in a page. The Syriac portions of this MS., which seems to be of the xvth cent., are written in a small Malkite character, the Arabic portions in a good Naskhī.

The *Mênaeon* for the months of the first Teshrīn (October) and second Teshrīn (November).

1. First Teshrīn (October).

a. 11th, commemoration of the Seven Synods or Oecumenical Councils, imperfect at the beginning, f. 1 *a*. In the Arabic are mentioned S. Philip the deacon, Nestorius and other patriarchs of Constantinople, the brothers Theophanes and Theodosius, and Zenais, نياح البارّة زينايدس.

b. 12th, commemoration of Probus, Tarachus, and Andronicus, f. 2 *a*. Imperfect. In the Arabic, f. 3 *a*, are also

mentioned Anastasia, Domnina ظومنينه, Dionysius and Andromachus.

c. 13th, commemoration of Eustathius of Ḳinnesrīn and his companions, Carpus, Papylus, Agathonice and Agathodorus, f. 3 *b*. Imperfect.

d. 14th, commemoration of Nazarius, Protasius, Gerbasius and Blasius, f. 6 *b*. Imperfect. In the Arabic, f. 8 *a*, Blasius is called Gelasius كليسَيوسَ or كلاسَيوسَ, which comes nearer the Greek Κέλσιος.

e. 15th, commemoration of Lucian, f. 8 *a*. In the Arabic text, f. 10 *a*, last line, is also named the bishop Saphinus, سافينوسَ (Sabinus).

f. 16th, commemoration of the centurion Longinus, f. 10 *b*. Imperfect at the end.

g. 19th. Only a few lines of the Arabic text remain, f. 13 *a*, in which are mentioned Ṣāmūt صاموت (Sadōth or Shahdōst) and a hundred others who perished in Persia under Sapor, Mnāsūt bishop of Cyprus, and Maxistus bishop of Jerusalem.

h. 20th, commemoration of the megalomartyr Artemius, f. 13 *a*. Imperfect.

i. 22nd, commemoration of Abercius and of the Seven Youths of Ephesus, f. 15 *a*. Imperfect at the beginning and end.

j. 24th, commemoration of Aretas, ارتا, الحارث, and his companions, in number 1250, f. 17 *a*. Imperfect at the beginning and end.

k. 25th. Only the Arabic text remains, f. 19 *a*, commemoration of Marcianus and Martyrius, of Nestor نسَطر, the friend of the martyr Demetrius, of Varus وارس and his companions, and of Valerian (Valerius), حورصافيوس (*sic*) (Chrysaphus) and Tabitha.

l. 26th, commemoration of Demetrius the megalomartyr, f. 19 *b*. Imperfect at the end.

m. 27th, commemoration of Nestor, f. 21 *a*; imperfect at the beginning. In the Arabic text, f. 22 *a*, are mentioned فاباطولينه or كابوطوليه and اروتيذى or ارونيدى, Petoline and Eroteis.

n. 28th, commemoration of Terentius, his wife Nilaea نيلا (Neonilla), and their children Nitas, Sarbelius (Sarbilus), Photas (Photius) and Hierax, f. 22 *b*. In the Arabic, f. 24 *b*, are also mentioned Terentius the African, تارنسوس الافريقى (*sic*), Maximus, Pompeius بومينيوس (*sic*), and 36 others; Domninus صومنينوس (*sic*), and John, يحنا; Stephen; the soldier Sābā (Sabbas); Paul, a monk of Paneas; and the martyrs Menas and Menaeus, مينى ومينا وس (?).

o. 29th, commemoration of Anastasia, f. 24 *b*. Imperfect.

2. Second Teshrīn (November).

a. 1st, commemoration of Cosmas and Damian, f. 25 *a*; imperfect at the beginning. In the Arabic, f. 26 *a*, are also mentioned the bishop John and the priest Jacob, who suffered under Sapor.

b. 2nd, commemoration of Acindynus and his companions under Sapor, f. 26 *b*. In the Arabic, f. 29 *a*, are also named Eudoxius, Agapius, Marinus, Phocianus and Stratius استراتيوس.

c. 3rd, commemoration of the bishop Acepsimas, the priest Joseph, and the deacon Aitalas (Aeithalas), who suffered under Sapor, and of the restoration of the church of S. George at Lydda, f. 29 *b*. In the Arabic is mentioned another Acepsimas, who lived in the time of Theodosius the Great, f. 31 *a*.

d. 4th, commemoration of Nicander and his companions, f. 31 *b*. In the Arabic, f. 33 *a*, are mentioned Joannicius the thaumaturg, نوانيكيوس (*sic*) العجايبى; Porphyrius; the bishop Nicander, the priest Hermaeus, and Theodore bishops of Ancyra; the martyrs Hedesius, Severus, Theodotus and others.

e. 5th, commemoration of Galaction (Galation) and his wife Episteme, f. 34 *a*. Imperfect at the end.

f. 9th, commemoration of Isaiah the prophet and of S. Christopher, a mere fragment at the end, f. 35 *a*. In the Arabic are mentioned Matrona, Eustolia اسطوليه, and Alexander.

g. 10th, commemoration of Olympas and Rhodion, ﻛﻠﺪﻫﺎﺩﻫﺲ (*sic*), Terention (Tertius), Sosipater, أدهص (?), Ariston (Erastus), and others, f. 35 *b*. Imperfect. In the Arabic fragment, f. 36 *a*, is also named the martyr Antony.

h. 11th, commemoration of Menas, Victor, and their companions, f. 36 *a*. Imperfect.

i. 17th, commemoration of Gregory Thaumaturgus, f. 37 *a*. Imperfect.

j. 19th, commemoration of the prophet Obadiah, f. 38 *a*. In the Arabic, f. 39 *a*, are named Ghāzī (Ἄζης) the thaumaturg, غازى العجائبى, and [Anthimus]*, Thalalaeus, Paul, Christopher and Stephen.

k. 20th, Vigil of the Presentation of the Virgin, and commemoration of Proclus of Constantinople and Gregory of Paneas, f. 39 *b*. Imperfect.

On the margin of f. 1 *a* is written

سرنكالى وعربى لكنيسه السريان،

Add. 2885

Paper, about $8\frac{3}{4}$ in. by $6\frac{3}{8}$; 177 leaves; 19 quires, signed with Arabic words, of 10 leaves, except the first, which has only 2, and the last, which has 7; one leaf is wanting at the beginning, 4 leaves after f. 2, one after f. 12, and one after f. 34; 17 lines in a page. Written in a good, regular, Jacobite *Karshūnī*, and dated A. Gr. 2083 = A.D. 1771.

* Effaced by a waterstain.

A Collection of Lives of Saints, mainly identical with those contained in Add. 2881.

1. History of Behnām and his sister Sārā, imperfect, f. 1 *a*. Running title, ܒܗܢܡ ܘܣܪܐ (*sic*) ܩܕܝܫܐ.

2. History of Mār Mūsā al-Ḥabashī, son of the King of Abyssinia, p. 20 *b*,

ܗܢܐ ܟܬܒ ܟܬܠ ܟܥܒܐ ܟܩܝ ܟܒܝܫ
ܡܢ ܡܘܫܐ ܟܚܒܫ ܐܝ ܗܟܠ ܟܚܒ ܘܐܚ
ܐܠܗ.

Imperfect at the end, f. 34 *b*.

3. Acts of S. Thomas, imperfect at the beginning, f. 35 *a*.

4. Story of the Monk and the Sage, f. 66 *b*, ܕܝ ܟܐ ܘ ܟܚܒܡ (see Add. 2881, f. 139 *a*).

5. Another anecdote, f. 66 *b*, at the foot (see Add. 2881, f. 139 *b*).

6. Story of the Youth whom his parents wished to kill for the sake of the heathen king, f. 67 *b*,

ܡܐ ܟܘܚ ܟܒ ܙ ܢ ܐܚ ܘܐ ܚܟ
ܠܗ ܟܡܟ ܟܐ ܡ ܢ ܡ ܟ.

7. The Letters of Abgar, king of Edessa, and of our Lord, f. 72 *b*.

Subscription, f. 73 *b*,

سطر فى سنة الفين وثلاثة وثمانين يونانية احدى عشر يوم
من شهر كانون الاول والمجد لله دايمًا.

8. The Relation of Pontius Pilate regarding the dealings of the Jews with our Lord, f. 74 *a*,

ܘܗܕܗ ܐܠܡܣܐܠܐܗ ܐܠܬܝ ܟܬܒܗܐ ܒܐܠܩܒܛܝ ܐܠܐܒܐ ܡܩܐܪ
ܡܒܠܓ ܐܠܓܡܝܥ ܒܐܠܩܒܛܝ ܐܠܡܩܝܡܝܢ ܘܡܩܕܪܗ ܐܠܦ ܡܩܝܡ
ܐܠܡܠܐܟ ܦܝ ܗܢܝܗ* ܡܢ ܡܠܐܟ ܢܩܒܐܪܘܡ ܡܩܝܡ. ܦܝ
ܒܡܩܕܪܗ ܘܢܥܡܝܢ ܢܩܛܐ ܡܢ ܐܪܐܕ ܗܘܘ ܢܐܡܘܣ ܘܢܥܡܝܢ ܒܪܡܬܗ.

9. Story of the Death of the blessed Anbā Kīrōs (Cyrus), f. 79 *a*.

10. Story of Ṣāliḥ ibn ʻAbd al-Ḳuddūs and a Chinese ascetic, f. 85 *a*.

Subscription, f. 90 *b*,

تمت على يد احقر عبيد الله واردلهم بالاسم شماس مخاييل
ولد يوسف ابن عطا الله ابن ابراهيم ابن قس داوود من قريت
النبك والمرجوا كل ناضراً (*sic*) لهده الاحرف يدكر له بالرحمه
ܗܢܝܗ ܩܒܠ (*sic*) ܠܢ.

11. History of the Monks in the Desert of Scete, f. 91 *a*, consisting of stories, originally 40 in number, f. 132 *a*.

First story, f. 91 *a*; second, f. 96 *b*; third, f. 100 *b*; fourth, f. 104 *a*; fifth, f. 113 *b*; sixth, f. 122 *b*; seventh, f. 124 *b*; eighth, f. 130 *a*; ninth, f. 132 *a*, ܐܠܚܟܝ ܐܠܬܐܣܥ ܡܢ ܐܒܐܪ
ܐܠܡܫܝܚ ܦܝ ܒܪܝܗ ܐܠܐܣܩܝܛ : ܘܗܘ ܐܪܒܥܝܢ ܚܟܝ;
tenth, f. 142 *a*; eleventh, f. 150 *a*; twelfth, f. 159 *a*; thirteenth, f. 164 *b*; fourteenth, f. 171 *b*; fifteenth, f. 173 *a*.

The colophon, f. 177 *a*, states that this volume was written in the year 2083 (A.D. 1771) by the deacon Michael, son of Joseph, son of ʻAṭā Allāh, son of Ibrāhīm, son of the priest Dā'ūd, from the town of an-Nabk.

ܐܠܡܓܕ ܠܠܐܒ ܘܐܠܐܒܢ ܘܠܠܪܘܚ ܐܠܩܕܣ ܐܠܐܠܗ ܘܐܚܕ ܐܠܝ

* The scribe did not understand the Coptic arithmetical figures. See Add. 2881, f. 160 *a*.

كتب فيها أحدنا. صلوا على الحاجة
هذا الكتاب المحتاج الى اجداد الطيبين.
هو هبة الله ابن ملكا ابن ... ة كتبه من
الجماعة المسبحة. وبكر كتب بن أسعد حسن الكتبة
وأيضا. وقد صحابيا من بعض أي هذا الكتاب
الذي أصابها أي صلوا الله من جنة الكنيسة. الذي
على كل نابغ كتبه الاسم بخط كاتبه الاصلا
صاحب المكتبة. هذه كتبه. من صلوا الاهل
أصابه ذنب.

This last clause, and the word وقد above, are subsequent additions.

On f. 177 *b* is written a short eucharistic hymn, beginning,

بعلا الذي الطيب. بعد المقدس هو
الأمراء. يا ذا أنعمنا ٭ هذا الطيب هو الأهراء من
بعدًا: بعد الأنواء وقدسهم وقد وقد. الخ.

On this page are recorded the names of an owner, Joseph, son of the priest Michael, and of a reader, Ibrāhīm, son of Jirjis Razzūḳ, of the family of Khamīs, (*sic*) نضر فى هاده (*sic*) الكتاب المبارك براهيم ابن جرجس رزوق من بيت خميس.

On the margin of f. 1 *a* is written كرشونى اخبار قديسين للسريان (the last two letters ان are on f. 2 *a*, owing to f. 1 having been slightly torn).

Add. 2886

Paper, about $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 202 leaves; 22 quires, signed with Arabic words or Syriac letters, of 10 leaves, except ﻫ, which has 8, and the last, which has now only 4; a leaf is wanting at the beginning, two after ff. 8 and 22, one after ff. 76, 122 and 182, and two after ff. 190, 198 and 200; 21 lines in a page. Written in a good, regular, Jacobite *Karshūnī*, of the latter part of the xviiith cent.

A Collection of Lives of Saints in *Arabic*.

1. The volume commences with an imperfect index, f. 1 *a*, which relates to a treatise on the sacraments of the Church.

2. Miracles of the Virgin Mary, translated from the Greek by Macarius, patriarch of Antioch, ten in number, f. 1 *b*.

ܘܡܥܓܙܐܬ ܠܠܐܒܐܬ ܠܠܩܕܝܣܝܢ. ܘܐܟܒܪ ܡܢܗܐ ܙܗܘܪܗܐ
ܥܓܝܒ. ܐܠܬܝ ܦܥܠܬܗܐ ܣܝܕܬܐ ܠܠܣܝܕܗ ܠܐܒܢܗ ܘܣܝܕܢܐ
ܥܓܝܒܗ. ܡܢ ܥܓܐܝܒܗܐ ܐܠܬܝ ܝܥܠܗܐ ܟܠ ܐܚܕ ܢܐܚܕܗܐ.
ܘܩܕ ܗܕܗ العجايب (f. 2 *a*) ܦܝ ܐܚܪ ܢܝܐܚܗ. ܐܠܬܝ
ܝܥܠܗܐ (*sic*) ܠܡܢܝܒܗ ܠܠܡܣܝܚܝܝܢ ܘܒܝܐܢ ܢܝܐܚ ܓܠܐܠ
ܠܠܓܠܐܠ ܦܠܡܐ ܕܢܐ ܐܒܐ ܠܠܡܣܝܚ ܗܕܗ ܠܠܥܓܐܝܒ ܘܡܐ
ܦܝܗܡ ܡܢ ܠܠܡܥܓܙܐܬ ܘܐܟܒܪܗܡ ܐܠܝ ܥܓܝܒܐ ܘܢܝܐܚܗܡ
ܐܘܠܐ ܠܐܒܠ ܡܢܝܒܗ ܐܓܠܬ ܠܠܡܣܝܚܝܝܢ ܐܗܠ ܟܠܐܒܪܐ
ܘܟܐܢܬܐ ܦܐܢܝܣܐ ܦܝ ܐܓܐܐ ܠܠܡܣܝܚ ܘܐܢܬܗܡ ܦܝ ܢܝܠܡܗܐ
ܘܦܓܐܬܗܐ (*sic*) ܡܢ ܐܒܐܠ ܠܠܝܗܘܕ ܠܠܕܝܢ ܢܡܝܗܐ ܘܠܠܝܗܘܕܝ
ܠܠܕܝ ܦܗܒܠ ܝܕܗ ܘܟܢ ܡܐ ܐܡܢܐ ܒܠܠܡܣܝܚ ܐܦܒܠܗ
ܡܒܛܐ ܘܐܟܕܛ ܐܠܠܐܗ ܦܝ ܝܘܡ ܠܠܕܝ ܛܢܝܚܗ ܦܝܗ ܡܠܒܐ
ܠܠܡܝܕܗ. الخ.

a. Decease and obsequies of the holy Virgin, f. 2 *a*.

b. Second miracle, f. 3 *b*,

ܠܠܥܓܝܒܗ ܐܠܬܐܢܝܗ ܡܢ ܐܒܐܠ ܐܠܐܡܪܐܗ ܠܠܡܐܢܝܗ ܘܟܢ
ܡܘܛܗܐ ܐܪܡܠܗ ܛܦܠܗܐ ܡܪܗ ܣܢܗ. ܠܡ ܐܘܡܠܗܐ
ܠܠܡܝܕܗ ܡܢ ܠܠܡܘܛ.

c. Third miracle, f. 7 *a*,

ܥܓܝܒܬ ܠܬܐܠܬܗ ܡܢ ܐܒܐܠ ܬܘܡܢܐ ܠܠܕܝ ܙܐܐ ܙܘܕܐ
ܐܦܒܠܗ ܓܕܐ.

d. Fourth miracle, imperfect at the beginning, f. 9 *a*.

e. Fifth miracle, f. 10 *b*,

ܬܫܥܝܬܐ ܕܡܪܝ ܕܝܡܛ̈ܐ ܥܠ ܐܝܟ ܕܐܬ̈ܐ (*sic*) ܐܚܪ̈ܝܬ̈ܐ
ܒܟ ܗܕܐ ܕܒܪ ܐܚܕ.

f. Sixth miracle, f. 12 *a*,

ܬܫܥܝܬܐ ܕܫܒܥ ܥܠ ܐܝܟ ܕܟܪ ܒܢܝ.

g. Seventh miracle, f. 13 *a*,

ܬܫܥܝܬܐ ܕܚܕ ܥܠ ܐܝܟ ܕܐܚܕ ܒܟ ܚܠ
ܥܠ ܟܠ ܒܐ ܕܐܬ̈ܐ ܕܐ ܟܠ ܥܠ ܟܠ (*sic*) ܒܐ ܒܟ
ܟܒ̈ܪ.

h. Eighth miracle, f. 14 *b*,

ܬܫܥܝܬܐ ܕܬܠܬ ܥܠ ܐܝܟ ܟܒ̈ܪ ܫܡܥܘܢ
ܟܐܦܐ ܕܐ ܒܟ ܩܪܒ ܗܢ ܐܚܪ̈ܝܢ ܚܕ
ܟܒ̈ܪ.

i. Ninth miracle, f. 15 *b*,

ܬܫܥܝܬܐ ܕܬܫܥ ܥܠ ܐܝܟ ܟܒ̈ܪ ܐܒ̈ܪܗܡ
ܢ̈ܐ ܐܚܕ ܩܪܒܐ ܒܢ̈ܐ ܕܒ̈ܪ ܟܪ̈ܝܣ.

j. Tenth miracle, f. 19 *b*,

ܬܫܥܝܬܐ ܕܥܫܪ ܥܠ ܐܝܟ ܒܪ ܩܛ̈ܢ
ܟܒ̈ ܚܕ ܒܐ ܠܟܠ ܐܚܕ ܗܕ ܟܒ̈ܪ.

3. History of Mār Dīmeṭ, or Domitius, the physician, f. 24 *b*,

ܥܠ ܟܒ̈ܪ ܟܐ ܒܟ ܩܕ ܕܝܠ ܕܝܡܛ̈ܐ ܕܡ̈ܪ
ܐܡ̈ܪ.

4. History of Joseph and his Brethren, as drawn up by Basil the Great, f. 29 *b*,

صورة يوسف الصديق أحد بنيه معا الذي كان من
أجداد ملك واد مكر بلد مكوز. وقد الله
داود الصديق أيضا حاذيصا.

5. Story of the King's daughter and the female intendant and interpreter, and how the King's son answered all their questions, etc., f. 72 *b*,

حد الحكمة والفلسفة وضع بالحكما أحد
الملك حاكمها معا الذي كان في مدينة نيصبين.

Imperfect.

6. Story of the sage Ḥiḳār, the vizir of Sanḥērīb, king of Assyria, and of his nephew Nādān, f. 81 *a*,

حد سفار الحكيم ابن هدادت الملك مادل
أحد أجا سفار الحكيم.

7. History and martyrdom of S. George, f. 106 *a*,

صورة الجيد الفاضل والمعلم الكبير مار
جرجس واسد هو المعمد (*sic*).

Imperfect.

8. History of John, the possessor of the Golden Gospel, from the city of Rome, f. 135 *a*,

صورة الجيد مار يوحنا واسد انبيل الذهب
في مدينة نيصبين الجديد (*sic*).

9. History of Susanna and the Elders, f. 153 *b*,

صورة الحاذي عمل معا الذي كان من عمر حد

انهابيلا معه هذا مبدا في دير الخلاص
المقدس.

10. History of Job the just, f. 162 *b*,

صورة أيوب الصديق مع أصحابه في الجلجال.

Imperfect, breaking off abruptly at the foot of f. 175 *b*.

11. History of the Captivity of the Children of Israel, how they were carried away to Babylon by Nebuchadnezzar in the days of Jeremiah the prophet, f. 176 *a*,

صورة هدم دير انهابيلا الذي حاطا نبوخذ نصر
بجلبوز المملكة في ايام ارميا النبي.

Imperfect.

The imperfect colophon, f. 200 *b*, states that this volume was written by rabban 'Abdallāh (see also f. 200 *a*, last line) of Ṣadad, son of the deacon Nāmūsī, son of Tilījān (?), of the family of Abū Thābit, a monk of the convent of Mār Mūsā al-Ḥabashī on the hill of الكبرج to the east of the town of an-Nabk, in the time of Mār Ignatius George patriarch of Antioch, the maphriān Shukr-allāh (*margin*, Mār Basil George the maphriān), Mār Gregory George metropolitan of Jerusalem, Mār Gregory John metropolitan of Damascus, and Mār Dioscorus Ṣārūkhān bishop of the convent of Mār Mūsā.

لما حصل هذا الكتاب المقدس حدث انكم
(erased) في دير حارة النكم وانبكم حصل نحل
في النكم اي (interlined in a different hand) في حارة
معلهدمكهف اي لكسهل على حد اخه لاخذ معه
ابن ذحل بن الكبش من مكهف السحف حيلا
الكبرج وعند مزبة الكدس في اعلى اصلاذا

ܟܬܒܐ ܕܐܬܪܐ ܟܕ ܐܬܥܒܒ ܚܕ ܡܢ ܐܝܠܝܢ ܗܘ
ܟܠ ܡܢ ܕܐܬܐ ܠܗ ܒܝܕ ܟܬ ܗܘ ܗܘ ܕܟܬܒ ܟܬܒ
ܠܡܥܒܕ ܕܐ ܟܠ. [margin ܡܢ ܕܫܟܚ ܗܘ ܐ
ܠܡܥܒܕ ܚܕ [ܡܢ ܟܬܒ ܟܬܒ ܟܠ ܗܘ ܕܐ ܠܡܥܒܕ
ܡܢ ܐܝܠܝܢ ܗܘ ܕܐ ܗܘ ܕܐ ܟܠ ܗܘ ܕܐ ܟܬ
ܟܬ. ܡܢ ܐܝܠܝܢ ܗܘ ܐ ܟܠ ܗܘ ܕܐ ܟܬ
ܟܬ ܟܠ. ܡܢ ܕܫܟܚ ܗܘ ܚܕ ܟܬ
ܡܢ ܟܬ ܟܠ ܗܘ ܕܐ ܟܬ ܟܬ ܟܠ ܗܘ ܡܢ
ܡܢ ܟܬ ܟܠ ܗܘ ܕܐ ܟܬ ܟܬ ܟܠ ܗܘ ܡܢ
ܡܢ ܟܬ ܟܠ ܗܘ ܕܐ ܟܬ ܟܬ ܟܠ ܗܘ ܡܢ
ܡܢ ܟܬ ܟܠ ܗܘ ܕܐ ܟܬ ܟܬ ܟܠ ܗܘ ܡܢ
. . . . . ܟܠ ܕܐ ܟܬ ܟܠ

A note on f. 202 *b* gives the date A. Gr. 2094, which is = A.D. 1783. The writer has added "in the year 1194," which must be intended for the Muḥammadan year, but A.D. 1783 = A.H. 1197.

وجه تحرير الحروف هو انه حين تاريخه كان قد توفا ابونا المرحوم مار اغناطيوس الباتريرك اى باتريرك دير الزعفران وكان قد راح المغضوب ميخو الحلبى يقول حتى يعمل باتريرك على السريان فقام كاتب الى باب الاعلا حتى يجيه (*sic*) خط شريف فما طلع فى يده طلعة البراه الى ابينا الباتريرك منى وحرق روح الحروه (*sic*) العتيقه وهو فى سنة ١١٩٤ سنة

On the margin of f. 1 *a* is written كرشونى اخبار القديسين.

Ff. 203—205 are a modern index to the contents of the volume in Arabic.

Add. 2887

Paper, about $13\frac{3}{8}$ in. by $9\frac{1}{8}$; 188 leaves, of which the first two and the last five are blank; 19 quires, unsigned, 18 of ten leaves and one of eight; 26 lines in a page. Written in a good, regular, Jacobite hand, with many vowels, in A.D. 1843.

Thirty-eight Anaphories or Liturgies of the Jacobite Church in Syria.

1. Introductory service, f. 4 *b*,

ܠܚܗ ܒܡܘ ܣܘܙܚܐ ܒܡܛܒܐ ܐܦ ܣܘܐ ܣܘܒܐ ܠܐ
ܡܟܐ ܡܟܘܣܐ ܒܡܒܥ ܡܟܟ ܡܬܒܠ ܡܬܗܐ ܬܘܐ ܣܘܐ
ܒܥܗܣܐ ܣܗܙܘܣ ܬܟܐ ܟܟܟ ܟܟܡ ܟܡܟ ܐܒ.

See Renaudot, *Liturg. Orient. Collectio*, t. ii. p. 12.

2. The shorter liturgy of S. James, the brother of our Lord, arranged by Gregory Barhebraeus, maphriān of the East, among the mountains of Armenia, when he was very ill, f. 11 *a*,

ܐܢܗܙܐ ܐܙܙ ܒܡ ܒܚܣܡ ܐܒܣܣ ܒܡ ܐܒܒܐ
ܒܐܒ ܠܐ ܒܥܐ ܒܡܥܒܐ ܣܝܟܒܐ ܐܙܐܐ. ܡܗܣܐ ܒ
ܠܐܣ ܡܒ ܒܥܗܣܣ ܒ ܟܐ ܡܝܟ ܒܙܐ
ܒܡܒ ܒ ܒܣ ܒܡܐ ܒܡܒ ܣܒ ܗܙ ܐܙܝ
ܒ ܡܒܢܐ ܣܣܙܐ ܒܡܐ ܗ ܐ ܣܡ. ܣܡ ܐ ܡܡ ܒܡܐ
ܣܙܐ ܐ ܣܡ ܣܡ ܡܒ ܡܟ ܡܒ. ܒ ܐ ܐ

ܕܡܬܝܒܪܬ ܐܘܟܝܠ ܡܬܬܦܫܩ ܦܘܫܩܐ ܐܪܡ ܠܗ ܕܢܦܪܘܩ ܡܘܪܟܐ

ܗܢܐ ܡܪܝܡܬ ܘܟܠܗܘܢ ܟܢܫܐ ܘܡܢܬܐ. ܠܫܘܒܚܐ ܕܫܡܟ ܡܠܟܐ

ܐܠܗܐ ܕܟܠܐ ܘܡܪܐ ܠܟ ܗܢܘ ܕܠܐ ܦܘܫ. ܐܝܟܐ ܠܦܘܪܩܢܐ ܗܢܐ.

ܘܫ.

See Renaudot, ii. 126. His error as to the date is corrected by Zotenberg, *Catal.*, p. 44.

3. The liturgy of S. Peter, f. 19 *a*,

ܐܢܦܘܪܐ ܕܡܒܟܝܢ ܪܝܫܐ ܕܫܠܝܚܐ ܐܦܘܪܬܐ ܐܝܬܘܗܝ ܡܢ

ܕܡܩܕܫܘ. ܡܩܕܫܬ ܠܟܘܠܐ ܕܡܪܟ ܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ ܘܡܪܐ

ܕܦܝܪܐ ܡܪܝܐ. ܗܒ ܠܟܠܢ ܘܐܦܐ ܠܢ ܕܢܬܚܫܚ ܕܠܐ ܫܘܒܚܐ

ܡܢ ܪܝܫܝܬ. ܢܬܚܫܚ ܠܝܪܬܐ ܫܘܒܚܐ ܕܠܐ ܢܓܠܐ. ܘܢܬܒܣܡ ܠܢ

ܡܘܟܝܐ.

See Renaudot, ii. 145.

4. The liturgy of the Twelve Apostles, arranged by S. Luke, f. 21 *a*,

ܐܢܦܘܪܐ ܕܬܪܥܣܪ ܫܠܝܚܐ ܡܬܩܢܐ ܕܠܘܩܐ ܠܘܩܐ

ܡܬܩܢܢܐ ܠܬܠܡܝܕܗ ܕܪܒܐ ܦܘܠܘܣ. ܠܫܘܒܚܐ ܕܡܠܟܐ. ܡܪܝܐ

ܦܪܘܫܬܐ ܘܫܝ. ܗܘ ܕܚܝܐ ܚܝܝ ܒܢܒܝܐ. ܦܠܘܪܐ ܗܢܐ ܪܘܚܐ

ܢܫܒܚ ܠܟ. ܘܫ.

See Renaudot, ii. 170.

5. The liturgy of Matthew the Shepherd, who is Hermas, one of the Seventy, f. 23 *b*,

ܐܢܦܘܪܐ ܕܡܬܝ ܪܥܝܐ ܕܗܘ ܗܪܡܣ ܚܕ ܡܢ ܫܒܥܝܢ ܩܕܫ

ܙܒܢܬܐ ܕܩܘܕܫ ܩܘܕܫܐ ܦܢܝܐ ܐܡܝܢܐ. ܘܩܘܕܫܐ ܡܬܦܫܩܢܐ (sic).
ܘܚܘܒܐ ܠܐ ܡܫܬܥܝܢܢܐ. ܗܘܘ ܘܦܝܫܝܢ ܠܒܪܝܬܐ ܡܬܠܒܠܐ
ܕܡܬܚܒܠܝܢ ܡܛܠ. ܕܢܦܩ ܠܢ ܡܢ̄ ܬܘܪܥܬܐ.

See Renaudot, ii. 347, and compare Rosen's *Catal. Brit. Mus.*, p. 58, no. 7.

6. The liturgy of John bishop of Ḥarrān, f. 25 *b*,

ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܐܢܢܝܣ ܐܦܝܣܩܘܦܐ ܕܚܪܢ. ܙܒܢܬܐ
ܕܩܘܕܫ ܩܘܕܫܐ ܠܐܠܗܐ ܗܘ ܙܒܐ ܘܫܘܡܠܝܐ. ܗܘ ܕܐܝܬܘܗܝ ܦܢܝܐ
ܘܩܘܕܫܐ. ܘܚܘܒܐ ܘܡܟܝܟܘܬܐ ܕܬܘܕܝܬܐ. ܦܢܝܢ ܡܢ ܠܒܪܝܬܐ ܘܫܘܝܢ
ܠܩܘܕܫܐ ܟܠܗ ܒܟܢܫܘܬܢ. ܕܢܦܩ ܠܢ ܡܘܗܒܬܐ ܘܬܘܕܝܬܐ
ܘܠܒܪܝܢ ܒܚܕܝܘܬܐ. ܘܠܒܪܘܚܢ ܩܕܝܫܐ. ܗܫܐ.

See Renaudot, ii. 256.

7. The liturgy of Philoxenus of Baghdād, Lazarus bar Sābhĕthā, f. 27 *a*,

ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܦܝܠܘܟܣܢܘܣ ܕܒܓܕܕ ܕܗܘ ܠܥܙܪ
ܒܪ ܣܒܬܐ. ܙܒܢܬܐ ܕܩܘܕܫܐ ܠܐܠܗܐ ܗܘ ܕܐܝܬܘܗܝ ܢܦܫܐ ܕܦܝܢܐ
ܘܙܕܝܩܐ (sic) ܕܚܘܒܐ ܘܡܟܝܟܘܬܐ ܕܪܚܡܬܐ. ܗܘ ܕܠܟܠܗܘܢ ܐܠܝܢ
ܕܡܬܩܪܒܝܢ ܠܗ. ܒܦܝܢܐ ܕܠܒܝ ܡܦܝܣܝܢ ܐܢܬ. ܗܘ̄.

See Renaudot, ii. 399.

8. The liturgy of Jacob of Edessa, f. 31 *a*,

ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܦܠܚܝܐ ܐܘܪܗܝܐ ܙܒܢܬܐ
ܕܩܘܕܫܐ ܠܐܠܗܐ ܐܒܐ ܕܟܠ ܘܡܪܐ ܡܪܘܬܐ. ܗܘ ܢܟܘܪܐ

ܘܡܬܘܡܝܢܐ. ܕܢܚܬ ܠܟܪܣܐ ܡܬܘܡܝܢܐ ܡܬܘܡܝܐܝܬ ܘܠܐ ܐܬܒܪܝܬ ܘܠܐ
ܡܬܦܫܩܢܐܝܬ ܘܠܐ ܡܬܦܫܩܢܝܬ. ܘܓ̄ܘ.

See Renaudot, ii. 371.

9. The liturgy of Eustathius, president of the Council of the 318 Fathers (Nicaea), f. 35 *a*,

ܬܘܒ ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܘܣܛܬܐܘܣ ܪ̈ܝܫ ܣܘܢܗܘܕܘܣ
ܕܬܠܬ ܡܐܐ ܘܬܡܢܬܥܣܪ ܐܒܗ̈ܬܐ ܕܩܕܡ ܥܠܡ̈ܐ ܠܐܠܗܐ ܗܘ
ܕܐܝܬܝܟ ܢܗܪܐ ܕܚܝܐ ܘܕܡܠܟܐ ܘܦܫܝܛܘܬ ܐܘܣܝܐ. ܘܣܘܟܐ ܠܐ
ܡܬܦܫܩܢܐ ܘܠܐ ܡܬܦܫܩܢܐ ܘܕܠܐ ܡܢ ܡܬܠܐ. ܢܘܗܪܐ ܠܐ
ܡܬܩܪܒܢܐ ܕܦܫܝܛܘܬ ܝܬܘܬܟ ܠܐ ܡܬܦܠܓܢܝܬܐ.
ܡܬܒܝܢܘܬܐ ܡܝܬܪܬܐ. ܦܝܫܬ ܠܟܘܢ ܡܫܝܚܐ. ܐܦܪܐ ܠܐ
ܡܬܥܪܝܐ. ܘܣܘܟܐ ܠܐ ܡܬܡܫܘܚܢܐ. ܘܐܘܝܘܬܐ ܠܐ ܡܬܥܠܝܢܝܬܐ.
ܘܓ̄ܘ.

10. The liturgy of Xystus, bishop of Rome, f. 40 *b*,

ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܟܣܘܣܛܘܣ ܐܦܣܩܘܦܐ ܕܪܗܘܡܝ
ܐܠܗܐ ܕܩܕܡ ܥܠܡ̈ܐ ܦܪܝܫܐ ܘܥܠܡ̈ܐ ܘܣܘܟܐ ܕܟܠܡܕܡ. ܐܡܝܢܐܝܬ
ܗܘܝܬ ܠܟܝܢܟ ܘܠܟܠܟܝ ܘܠܡܫܒܚܘܬܟ ܡܪܝܐ. ܕܢܫܡ.

See Renaudot, ii. 134.

11. The liturgy of S. John the Evangelist, f. 42 *a*,

ܐܢܦܘܪܐ ܕܡܪܝ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ ܐܠܗܐ ܕܩܕܡ
ܥܠܡ̈ܐ ܡܪܝܐ ܠܐܠܗܐ ܦܪܘܩܢܐ ܗܘ ܕܐܝܬܝܟ ܝܚܝܕܝܐ ܦܪܝܫܐ. ܘܓ̄ܘ.

See Renaudot, ii. 163.

12. The liturgy of S. Mark, f. 44 *b*,

ܐܢܦܘܪܐ ܕܡܪܩܘܣ ܐܘܢܓܠܝܣܛܐ ܠܟܬܒܐ ܕܡܪܝ ܘܡܠܟܐ
ܡܪܢܐ ܠܐܠܗܐ ܐܚܝܕ ܟܠ ܗܘ ܕܐܝܬܘܗܝ ܚܝܠܐ ܦܪܝܫܐ ܗܘ̄. ܘܫ̄.

See Renaudot, ii. 176, and compare Assemani, *Catal. Bibl. Vatic.*, ii. 215, no. 19.

13. The liturgy of Dionysius the Areopagite, f. 47 *b*,

ܐܢܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܕܝܘܢܘܣܝܘܣ ܕܡܢ ܐܬ̈ܢܐ ܕܐܪܝܘܣ
ܦܓܘܣ ܠܬܠܡܝܕܗ ܕܦܘܠܘܣ ܫܠܝܚܐ ܠܟܬܒܐ ܕܡܪܝ
ܘܡܠܟܐ ܠܐܠܗܐ ܗܘ ܦܫܝܛܐ ܘܠܐ ܡܪܟܒܐ. ܘܫ̄.

See Renaudot, ii. 202.

14. The liturgy of Basil, maphriān of the East, ʻAbd al-Ghanī, son of Stephen, from the town of al-Manṣūrīya, f. 53 *a*,

ܐܢܦܘܪܐ ܕܐܒܘܢ ܡܪܝ ܒܣܝܠܝܘܣ ܡܦܪܝܢܐ ܕܡܕܢܚܐ ܕܗܘ̇
ܥܒܕ ܐܠܓܢܝ ܒܪ ܐܣܛܦܢܘܣ ܡܢ ܡܕܝܢܬܐ ܡܢܨܘܪܝܬܐ
ܦܘܪܩܢܗ ܡܪܢܐ ܢܬܚܫܒ ܠܢ ܒܨܠܘܬܗܘܢ ܐܡܝܢ ܠܟܬܒܐ ܕܡܪܝ
ܘܡܠܟܐ ܡܪܢܐ ܠܐܠܗܐ ܘܡܫܒܚܐ ܕܐܝܬ ܒܝܬܘܗܝ ܠܗܘ̇ܢܐ
ܠܟܠ ܟܢܫ ܘܡܠܘܢܐ ܟܠ. ܘܢܦܩ ܒܥܠܡܐ ܒܫܘܠܛܢܗܘܢ
ܐܫܬܡܠܝܬ ܘܕܡܘܢܐ ܟܠ. ܘܐܫܬܐܠܬ ܡܢ ܥܠܡܐ ܠܝܫܘܥܗ
ܠܡܫܡܫܘ ܠܗ ܟܠ. ܘܐܝܬ ܐܘ ܡܪܢܐ ܡܪܐ ܟܠ. ܗܘ ܕܠܐ ܦܓܪܐ
ܕܢܫܬܡܠܝܘܬܐ ܕܐܪܘܗܝ ܠܐܝܠܝܢ (*sic*) ܘܠܡܘܠܝܢ. ܦܬܚ ܠܢ
ܡܫܝܒܘܬ ܦܬܚܝ ܡܬܟܢܫܢܐ ܕܟܠ. ܘܫ̄.

15. The liturgy of Gregory Theologus, f. 70 *b*,

ܐܬܕܟܝ ܩܘܕܫܐ ܕܥ ܩܘܕܫܐ ܕܝܠܗ ܐܝܬ ܒܗ ܟܠ ܙܒܢ ܘܙܒܢ ܐܡܝܢ.
ܕܐܝܬ ܠܗ ܟܠ ܫܘܠܛܢ ܘܟܒܘܫ ܕܟܠ ܒܪܝܬܐ ܘܥܠ ܟܠ ܡܕܡ ܕܒܪܝܬ.
ܐܝܬ ܠܗ ܒܝܕ ܠܡܫܕܐ ܘܠܡܒܪܐ ܘܠܡܝ ܕܒܚܪ ܒܗ ܘܠܡܝ ܕܠܐ ܒܚܪ.
ܘܠܡܝ ܕܐܬܝ ܒܫܘܒܚܐ ܕܠܐ ܢܦܣܘ ܡܢ ܦܘܡܗ ܘܠܐ ܢܫܬܟܚ ܡܢ ܠܒܗ.
ܘܠܐ ܢܬܪܚܩ ܡܢ ܡܕܡ ܕܒܪܝܬ ܘܠܐ ܢܬܪܚܩ ܡܢ ܡܕܡ ܕܒܪܝܬ.
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܣ.

16. The liturgy of Basil of Caesarea, f. 76 *a*,

ܐܬܕܟܝ ܒܣܝܠܝܘܣ ܩܣܛܪܝܐ ܕܐ ܒܪܝܬ ܐܝܬ ܠܗ ܟܠ ܙܒܢ ܘܙܒܢ ܐܡܝܢ.
ܕܐܝܬ ܠܗ ܟܠ ܫܘܠܛܢ ܘܟܒܘܫ ܕܟܠ ܒܪܝܬܐ ܘܥܠ ܟܠ ܡܕܡ ܕܒܪܝܬ.
ܐܝܬ ܠܗ ܒܝܕ ܠܡܫܕܐ ܘܠܡܒܪܐ ܘܠܡܝ ܕܒܚܪ ܒܗ ܘܠܡܝ ܕܠܐ ܒܚܪ.
ܘܠܡܝ ܕܐܬܝ ܒܫܘܒܚܐ ܕܠܐ ܢܦܣܘ ܡܢ ܦܘܡܗ ܘܠܐ ܢܫܬܟܚ ܡܢ ܠܒܗ.
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܣ.

See Renaudot, ii. 548.

17. The liturgy of John, bishop of al-Baṣra, f. 82 *a*,

ܐܬܕܟܝ ܩܘܕܫܐ ܕܝܘܚܢܢ ܡܛܪ ܒܨܪܐ ܐܝܬ ܠܗ ܟܠ ܙܒܢ ܘܙܒܢ ܐܡܝܢ.
ܕܐܝܬ ܠܗ ܟܠ ܫܘܠܛܢ ܘܟܒܘܫ ܕܟܠ ܒܪܝܬܐ ܘܥܠ ܟܠ ܡܕܡ ܕܒܪܝܬ.
ܐܝܬ ܠܗ ܒܝܕ ܠܡܫܕܐ ܘܠܡܒܪܐ ܘܠܡܝ ܕܒܚܪ ܒܗ ܘܠܡܝ ܕܠܐ ܒܚܪ.
ܘܠܡܝ ܕܐܬܝ ܒܫܘܒܚܐ ܕܠܐ ܢܦܣܘ ܡܢ ܦܘܡܗ ܘܠܐ ܢܫܬܟܚ ܡܢ ܠܒܗ.
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ. ܣ.

See Renaudot, ii. 421.

18. The liturgy of Abraham the hunter, or warrior, f. 89 *a*, ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܒܪܗܡ ܢܚܫܝܪܬܢܐ ܨܠܘܬܐ ܕܩܕܡ ܫܠܡܐ ܡܪܚܡܢܐ ܐܠܗܐ ܘܡܚܒܢܐ ܡܪܗ ܕܦܝܣܐ ܘܕܫܠܡܐ. ܐܪܘ ܦܝܣܢ ܘܫܠܡܢ ܒܝܢܬܢ. ܘܚܘܒܢ ܘܙܕܝܩܘܬܢ. ܡܠܟ ܠܢ ܒܠܒܘܗܝ ܠܘܩܕܬܐ ܕܫܡܝܢ. ܕܢܫܩ ܚܕ ܠܚܕ ܒܢܘܫܩ̄ ܘܠܩܕܝܫܬܐ. ܢܦܩܘ ܫܠܡܐ ܘܩ̄.

19. The liturgy of Cyril of Alexandria, f. 90 *b*, ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܩܘܪܝܠܠܘܣ ܪܝܫܐ ܕܐܦܝܣܩܘܦܐ ܕܠܐܟܣܢܕܪܝܐ ܨܠܘܬܐ ܕܩܕܡ ܫܠܡܐ ܡܪܝܐ ܐܠܗܐ ܡܪܚܡܢܐ ܡܪ̄ ܘܐܚܝܕ ܟܠ. ܘܩ̄.

See Renaudot, ii. 275.

20. The liturgy of Dioscorus of Alexandria, f. 95 *b*, ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܕܝܘܣܩܘܪܘܣ ܪܝܫ ܐܦܝܣܩܘܦܐ ܕܠܐܟܣܢܕܪ ܨܠܘܬܐ ܕܩܕܡ ܫܠܡܐ ܐܠܗܐ ܗܘ ܪܒܐ ܢܗܘܪܐ ܕܦܝܣܐ ܘܫܠܡܐ ܕܫܘܠܡܐ. ܗܘ ܕܐܝܬܝܟ ܚܘܒܐ ܡܫܡܠܝܐ ܕܠܐ ܚܣܡ. ܘܩ̄.

See Renaudot, ii. 286.

21. The liturgy of Michael, patriarch of Antioch, f. 100 *a*, ܬܘܒ ܐܢܐܦܘܪܐ ܕܡܪܝ ܡܝܟܐܝܠ ܕܒܝܬ ܩܕܝܫܐ ܦܛܪܝܪܟܐ ܕܟܠܗ ܐܢܛܝܘܟ ܡܦܩܢܐ ܨܠܘܬܐ ܕܩܕܡ ܫܠܡܐ ܐܠܗܐ ܐܚܝܕ ܟܠ ܘܡܪܐ ܕܟܠ. ܐܝܟܐ ܠܢ ܠܡܬܦܪܫܘ ܡܢ ܐܪܙܐ ܪܒܐ ܐܠܗܝܐ. ܘܩ̄.

See Renaudot, ii. 438. It is arranged alphabetically.

22. The liturgy of Eustathius, patriarch of Antioch, f. 104 *a*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܘܣܛܐܬܝܘܣ ܦܛܪܝܪܟܐ
ܕܐܢܛܝܘܟܝܐ (*sic*) ܠܚܠܦܬܐ ܕܩܘܡ ܡܠܟܐ ܐܠܗܐ ܢܒܝܝܐ ܘܫܠܝ̈ܚܐ
ܫ̈ܡܝܐ. ܡܪܝܐ ܗܘ ܕܠܥܠܡ ܕܠܐ ܫܘܠܡܐܝܬ ܩܕܡ ܟܠ ܕܐܝܬ
ܟܝܢܐ ܐܝܬ. ܐܦܠܐ ܗܘܝܘ ܕܟܝܢܐ ܦܫܝܛܐ ܒܪ ܡܢ ܟܠ ܠܟܠܗܝ
ܡ̈ܟܝܟܐ ܗܘܝܘ ܕܟܝܢܐ ܦܫܝܛܐ ܐܘܣܝܐ ܢܗܝܪܐ ܡܠܟܐ ܠܟܝ̈ܢܐ
ܘܫ.

See Renaudot, ii. 235.

23. The liturgy of Dioscorus, bishop of Jazîrat Ibn ʻOmar, f. 106 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܠܒܝܫ ܠܐܠܗܐ ܡܪܝ ܕܝܘܣܩܘܪܘܣ
ܐܦܝܣܩܘܦܐ ܕܓܙܪܬܐ ܕܩܪܕܘ ܓܙܪܐ ܕܒܝܬ ܙܒܕܝ ܘܢܨܝܒܝܢ ܘܕܝܪ̈ܝܬܐ ܡܩܕܫ ܕܝܠܗ ܕܪܘܡܩܝܐ
ܠܗܘ ܛܒܐ ܒܟܝܢܐ. ܠܗܘ ܐܒܐ ܡܫܘܒܚܐ ܘܠܡܫܝܚܐ. ܘܫ.
(f. 108 *a*) ܬܘܒ ܪܫܐ ܕܐܢܐܦܘܪܐ ܠܚܠܦܬܐ ܕܩܘܡ ܡܠܟܐ ܡܪܝܐ ܐܠܗܐ
ܫܒܝܚ ܡܢ ܟܠ. ܘܪܡ ܡܢ ܟܠ. ܗܘ ܚܕ ܕܠܐ ܦܘܠܓܐ.
ܘܦܫܝܛܐ ܘܡܠܟܐ ܕܠܐ ܙܒܢ̈. ܘܫ.

See Renaudot, ii. 492. It is preceded by a prooemium and sedrā.

24. The liturgy of John, patriarch of Antioch, Īshōʻ the scribe Bar-Shūshan, f. 115 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܡܪܝ ܝܘܚܢܢ ܦܛܪܝܪܟܐ ܕܗܘ ܝܫܘܥ ܟܬܘܒܐ
ܒܪ ܫܘܫܢ ܠܚܠܦܬܐ ܕܡܠܟܐ ܪܒܐ ܕܫܘܒܚܐ ܘܡܥܒܕܢܐ ܕܬܫܒܘܚܬܐ
ܡܪܝܐ. ܐܪܝܟ ܘܦܫܛܬ ܒܫ̈ܡܝܐ. ܫܘܒܚܐ ܘܐܘܪܚܬܐ ܘܦܪܝܫܐ

ܘܡܘܕܝܢܘܬܐ. ܐܢܚܢܐ ܕܝܠܟ ܘܡܚܝܪ̈ܐ ܝܕ̈ܝܥܝܢ ܘܣܒܝܪܝܢ ܕܡܛܠ
ܠܡܫܠܡܘܬܐ. ܘܢܫܩܘܠ ܠܢ ܗܘ ܘܠܘܪܒܘܬܐ. ܘܠܡܚܣܝܢܐ ܒܪܐ ܕܝܠܟ
ܘܠܪܘܚܐ ܕܝܠܟ ܩܕܝܫܐ ܒܟܠ. ܘܫܠܡ.

See Zotenberg, *Catal. Bibl. Nation.*, p. 46, no. 10.

25. The liturgy of Severus, patriarch of Antioch, f. 117 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܣܐܘܝܪܐ ܪܫܐ ܠܟܢܘܫܬܐ ܕܩܕܝܫ ܡܠܟܐ
ܐܠܗܐ ܪܚܡܢܐ ܕܟܠ ܘܡܫܬܪܝܢ ܕܒܪܝܬܐ. ܠܗܘ ܕܐܝܟ ܠܡܠܟܐ
ܕܝܠܟ ܕܒ̈ܢܝܗܘܢ ܡܟܝܟܐ. ܘܫ̄.

See Renaudot, ii. 321.

26. The liturgy of Ignatius the maphriān, f. 121 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܡܦܪܝܢܐ ܐܝܓܢܐܛܝܘܣ ܕܡܕܢܚܐ ܘܐܦܣܩܘܦܐ
ܠܟܢܘܫܬܐ ܕܡܠܟܐ ܕܢܚܐ ܕܝܘܡܐ ܘܡܠܟܗ ܠܟܠܗܘܢ ܡܦܪܝܢܐ ܕܦܠܓܘܬ.
ܦܪܘܩܢ ܡܢ ܒܝܫܐ ܡܫܝܚܐ ܕܡܬܚܫܒܘܬܢ. ܪܒܐ ܠܢ ܡܢ ܟܠ
ܡܘܠܐ ܘܢܘܠܐ ܘܡܚܫܒܬܐ. ܘܐܦܐ ܠܢ ܕܢܬܒܝܬ ܘܠܐ ܢܬܟܫܠ
ܐܝܟ ܕܠܐ ܠܐܠܗܘܬܟ. ܢܫܬܘܐ ܠܡܚܝܪ̈ܐ ܕܡܠܟܘܬܐ ܠܐܠܗܘܬܐ.
ܘܢܫܩܘܠ ܠܢ ܗܘ ܘܠܘܪܒܘܬܐ.

27. The liturgy of Dionysius (Jacob) bar Ṣalībī, bishop of Āmid, f. 125 *a*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܕܝܘܢܘܣܝܘܣ ܒܪ ܨܠܝܒܝ ܠܟܢܘܫܬܐ
ܕܩܕܝܫ ܡܠܟܐ ܚܝܠܐ ܘܐܘܚܕܢܐ ܘܫܘܠܛܢܐ ܡܫܡܫܢܐ. ܗܦܟܬ
ܟܝܢܐ ܗܢܐ ܡܪܝܐ. ܘܫ̄.

See Renaudot, ii. 449.

28. The liturgy of Jacob Baradaeus, f. 126 *a*,

ܠܥܡ ܐܢܗܐ ܥܒܐ ܡܪܝ ܐܝܥܩܘܒ ܒܪ ܩܘܦܐ ܕܐܬܐ ܥܠ
ܟܠ ܡܕܝܢܬܐ ܘܐܦ ܥܠ ܟܠ ܡܢ ܕܐܡܪ ܐܡܝܢ. ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ. ܣ̈.

See Renaudot, ii. 333.

29. The liturgy of John bar Ma'danī, patriarch of Antioch, f. 130 *a*,

ܠܥܡ ܐܢܗܐ ܥܒܐ ܡܪܝ ܝܘܚܢܢ ܒܪ ܡܕܢܝ ܦܛܪܝܪܟܐ ܕ
ܐܢ̈ܛܘܟܝܐ ܥܠ ܟܠ ܡܢ ܕܐܡܪ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡ. ܣ̈.

See Renaudot, ii. 512.

30. The liturgy of S. Ignatius, f. 136 *b*,

ܠܥܡ ܐܢܗܐ ܥܒܐ ܡܪܝ ܐܝܓܢܛܝܘܣ ܕܐܢ̈ܛܘܟܝܐ ܟܠ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ (*sic*) ܐܟܘ ܐܦ ܥܒܐ ܐܢ̈ܛܘܟܝܐ ܕ
ܐܦ ܡܢ ܕܐܡܪ ܐܡܝܢ. ܣ̈.

See Renaudot, ii. 215.

31. The liturgy of Ignatius bar Wahîb, Bedar Zākhē, patriarch of Mārdīn, f. 141 *b*,

ܠܥܡ ܐܢܗܐ ܥܒܐ ܡܪܝ ܐܝܓܢܛܝܘܣ ܒܪ ܘܗܝܒ ܒܕܪ ܙܟܐ ܕ
ܐܡ̈ܪܝ ܐܝܟ ܕ ܐܬ̈ܐ. ܗܢܐ ܕܡ̈ܪܝ ܐܝܟ ܕ ܐܬ̈ܐ ܕ
ܐܦ ܥܠ ܟܠ ܡܢ ܕܐܡܪ ܐܡܝܢ. ܣ̈. (f. 142 *b*) ܐܡ̈ܪܝ ܐܝܟ ܕ ܐܬ̈ܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

ܟܬܒ ܩܕܡ ܠܗ ܒܫܪܝܬ ܡܐܡܪܐ ܕܐܦ ܩܕܡ ܠܗ ܒܫܪܝܬ ܡܐܡܪܐ ܕܐܦ
ܒܫܪ ܒܟܠܗ. ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ
ܕܟܬ ܟܠ ܟܠ. ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ
ܐܢܐ ܒܫܪ ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ.

It is preceded by a procœmium and sedrā, ff. 141 *b*—142 *b*. See Rosen's *Catal. Brit. Mus.*, p. 58, no. 14.

32. The liturgy of Mārūthā, bishop of Taghrīth (Tekrīt), f. 149 *b*,

ܠܥܡ ܐܢܗܝ ܕܐ ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ
ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ
ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ

See Renaudot, ii. 261.

33. The liturgy of Cyril, bishop of Ḥaḥ (in Ṭūr-'Abhdīn), f. 153 *b*,

ܠܥܡ ܐܢܗܝ ܕܐ ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ
ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ
ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ
ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ

34. The liturgy of S. Clement, f. 161 *b*,

ܐܢܗܝ ܕܐ ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ
ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ
ܐܦ ܥܠ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ ܕܟܬ ܐܝܟ ܕܐ

See Renaudot, ii. 186.

35. The liturgy of Cyriacus of Taghrīth, patriarch of Antioch, f. 165 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܩܘܪܝܩܘܣ ܦܛܪܝܪܟܐ

ܕܐܢܛܝܘܟܝܐ ܕܣܘܪܝܐ ܒܡܫܝܚܐ ܕܝܢ ܐܝܬܘܗܝ ܬܓܪܝܬܢܝܐ (*sic*)

ܡܪܝܡܬܐ ܠܝܘܬܐ ܕܡܪܢ ܡܫܝܚܐ ܡܪܝܐ ܗܘ ܡܬܩܒܠܢܐ ܘܕܠܠܟܘܢ.

ܗܘ ܕܒܗܕܝܪܘܬ ܦܘܩܕܢܐ ܢܘܗܪܐ ܝܕܝܥܘܬܐ ܡܬܝܗܒ ܐܝܟ.

ܘܡܢܝܢܐ ܕܒܓܘܫ ܕܡܫܟܢܐ ܕܐܪܥܢܝܬܐ. ܗܘ ܕܝܢ ܡܬܩܒܠܢܐ

ܕܡܢܗ. ܡܫܟܢܐ ܡܬܝܗܒ ܠܗ ܠܟܠܢ ܕܠܐ ܐܪܐ. ܐܝܟ ܐܦ

ܗܫܐ ܡܪܝܐ. ܐܦܪܐ ܠܢ ܕܒܫܘܠܐ ܕܡܬܠܠ ܡܢ ܢܝܕܐ ܘܡܬܦܬܟ

ܕܐܦܐ. ܘܢܝܠܐ ܢܘܗܪ ܒܫܘܦܪܐ ܠܐ ܗܘܬܟܢܐ. ܢܬܠܘܫ ܗܝ

ܠܗܝ ܒܗܘܦܟܐ ܡܬܢܟܪܝܬܐ ܘܕܠܐ ܛܘܠܡܐ. ܘܢܗܘܐ ܠܝ

ܦܘ ܠܘܬܘܪܝܬܐ ܒܩܠܐ ܕܦܘܩܕܢܐ. ܘܠܝܚܝܕܝܐ ܒܪܐ ܕܝܠܟ

ܘܦ.

See Wright's *Catal. Brit. Mus.*, p. 206, no. 15.

36. The liturgy of John Chrysostom, f. 169 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܝܘܚܢܢ ܦܘܡܐ ܕܕܗܒܐ

ܡܪܝܡܬܐ ܠܝܘܬܐ ܕܡܪܢ ܡܫܝܚܐ ܡܪܝܐ ܐܠܗܐ ܐܚܝܕ ܟܠ. ܗܘ

ܡܫܐ ܪܒܐ ܘܩܕ ܘܕܚܝܠܐ ܘܡܬܦܟܚܢܐ. ܘܦ.

See Renaudot, ii. 242.

37. The liturgy of Gregory John, bishop of the convent of Mār Mattai and of Ādhōrbāigān, f. 175 *a*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܓܪܝܓܘܪܝܘܣ ܕܗܘ ܝܘܚܢܢ ܕܥܘܡܪܐ

ܕܡܪܝ ܡܬܝ ܘܐܕܘܪܒܝܓܢ (*sic*) ܡܪܝܡܬܐ ܠܝܘܬܐ ܕܡܪܢ ܡܫܝܚܐ ܐܝܬܝܗ

ܚܕܝܐ ܕܐܡܝܢܐܝܬ ܠܟܠܢܫ ܡܕܒܪܐ ܐܝܬܘܬܗ. ܕܠܐ ܡܘܬܒ ܘܕܠܐ
ܡܬܠܟܫ ܘܡܫܬܚܠܦ (sic). ܐܝܟܐ ܠܝ ܕܕܠܐ ܡܦܩܬ ܒܐܦܐ. ܢܦܠܛܡ
ܠܒܢܝܐ ܕܡܫܝܚܐ ܘܠܐ ܢܬܟܪܝܢ. ܘܒܫܘܒܚܐ ܦܪܝܐ ܘܐܘܚܕܢܐ
ܕܡܫܝܚܝܢ. ܕܐܝܬܘܗܝ ܘܡܫܬܒܚ ܠܟ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ
ܠܥܠܡ ܥܠ.

This is not the liturgy of Gregory Barhebraeus given by Renaudot, ii. 456.

38. The liturgy of Philoxenus of Mabbōgh (Manbij), f. 177 *a*,

ܬܘܒ ܐܢܦܘܪܐ ܕܦܝܠܟܣܝܢܘܣ ܕܡܒܘܓ ܠܘܬܐ ܕܡܪܝܐ
ܡܠܟܐ ܐܠܗܐ ܚܝܐ ܕܟܠ ܘܢܘܗܪܐ ܗܘ ܕܟܠ ܡܢ ܒܪܝܫܝܬ
ܐܝܬܝ. ܘܡܫܬܒܚ ܡܢ ܟܠ ܗܘܢܝܢ. ܘܫ.

See Renaudot, ii. 301.

39. The liturgy of Celestinus, bishop of Rome, f. 179 *b*,

ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܠܣܛܝܢܘܣ ܕܪܘܡܝ ܠܘܬܐ ܕܡܪܝܐ
ܡܠܟܐ ܐܠܗܐ ܗܘ ܢܗܝܪܐ ܠܐ ܡܬܦܫܩܢܐ ܕܦܪܝܐ ܘܕܡܠܟܐ.
ܘܡܫܒܚܐ ܐܡܝܢܐܝܬ ܕܒܪܐ ܕܝܫܘܥ ܘܕܐܘܚܕܢܐ. ܘܫ.

See *Journal of Sacred Literature*, 5th Series, vol. i. 332.

On f. 3 *b* is an index to the contents of the volume,
ܦܘܪܫܩܐ ܕܗܢܐ ܟܬܒܐ.

On 4 *a* is written: "38 Anaphoras of the Syrian Jacobites. Copied for me at Mosul by Deacon Shuîdôs. A.D. 1843. George Percy Badger."

From Dr Badger's Collection.

Add. 2888

Paper, about 6 in. by 4; 70 leaves, of which the first two and the last three are blank; 9 quires, unsigned, of 10 and 6 leaves alternately, the last having 6; 16 lines in a page. Written in a good Nestorian hand of the xixth cent.

The contents are chiefly Glosses on words and phrases in the Scriptures of the Old Testament.

1. The Prophets, f. 3 *b*, ܒܚܕܘ ܦܠܟܐ ܕܫܘܒܚܐ ܡܢ ܥܕܪܐ ܕܝܫܥܝܐ; viz. Isaiah, f. 3 *b*; Amos, f. 6 *b*; Nahum, f. 7 *a*; Habakkuk, f. 8 *b*; Zechariah, *ib.*; Jeremiah, f. 9 *b*; Ezekiel, f. 11 *b*; Daniel, f. 15 *a*. These end on f. 16 *b*; and are followed by

2. Glosses on the difficult words in some unnamed book, f. 16 *b*.

3. Similar Glosses on *Khāmīs*, ܡܢ ܫܘܒܚܐ ܕܥܕܪܐ ܕܦܨܚܐ, f. 18 *a*.

a. A hymn of which the beginning is not given, f. 18 *a*.

b. The hymns beginning ܡܒܪܟܢܝ, f. 19 *b*.

c. „ „ „ ܫܡܥܝ, f. 20 *a*.

d. „ „ „ ܚܢܟܐ ܒܥܢܟܐ, f. 22 *b*.

e. „ „ „ ܚܠܝ ܚܫܒ, f. 24 *a*.

f. „ „ „ ܚܒܥ ܫܒܥ, f. 24 *b*.

g. „ „ „ ܐܘ ܙܘܫܒ, f. 27 *b*.

h. „ „ „ ܟܝ ܚܫ, f. 28 *a*.

4. Glosses on various Biblical Books, f. 32 *b*.

a. The Pentateuch, f. 32 *b*.

b. Proverbs, f. 41 *b*.

c. The Song of Songs, f. 45 *b*.

d. The Pentateuch, f. 47 *a*.

e. The *Bēth Mautĕbhē*, f. 48 *a*.

f. Proverbs, f. 50 *a*.

g. Koheleth, f. 51 *b*.

h. Wisdom, f. 53 *a*.

i. Job, f. 53 *b*.

k. The Prophets; viz. Isaiah, f. 55 *a*; Hosea, f. 57 *a*; Joel, f. 57 *b*; Amos, Jonah, Micah, f. 58 *a*; Habakkuk, Nahum, f. 58 *b*; Zephaniah, f. 59 *a*; Zechariah, f. 59 *b*; Jeremiah, Ezekiel, f. 60 *a*; Daniel, f. 62 *a*.

l. Job, f. 62 *a*.

m. Samuel, f. 63 *a*.

5. Chronological sections, frequently synchronisms, f. 63 *a*.

a. Of Peleg, Reu, Nahor and Terah, f. 63 *a*,

ܗܘ ܗܠܟܢܗ ܫܬܝܢ ܪܘܬܐ.

b. Of the times of the Judges, ܗܠܟܢܗ ܫܦܛܐ, f. 64 *a*. The Moabites, ܡܘܐܒ, f. 64 *a*; Tola the son of Puah, and Elon the Zebulonite, f. 64 *b*.

c. Of Manasseh, f. 65 *a*, ܗܠܟܢܗ ܫܦܛܐ ܕܡܢܫܐ, f. 65 *a*.

d. Jewish Chronology from the burning of the Temple by Nebuchadnezzar to the destruction of Jerusalem by Vespasian, f. 65 *a*,

ܗܠܟܢܗ ܫܬܝܢ ܕܗܘܬ ܒܝܬ ܡܩܕܫܐ : ܫܒ ܫܢܝܢ ܒܢܝ
ܒܝܬ ܡܝܐ ܒܝܬ ܢܚܘܕܢܨܪ ܡܚܪܒ ܠܝܪܘܫ ܟܠ ܫܢܝ ܬܫܥ
ܒܝܬ ܡܝܐ ܒܝܬ ܐܝܬܝ ܫܢ.

Here are named: Xerxes, ܐܰܚܫܘܪܫ ܕܡܶܕܝܳܐ ܘܦܪܣܳܝܶܐ, f. 65 *b*; Artabanus, ܐܰܪܛܰܒܰܢ, *ib.*; Artaxerxes Longimanus, ܐܰܪܛܰܚܫܰܣܬܶܐ ܕܐܪܟܐ ܝܕܐ, *ib.*; Artaxerxes Ochus, ܐܰܪܛܰܚܫܰܣܬܶܐ ܐܘܟܘܣ, f. 66 *a*; Alexander the Great, *ib.*; Ptolemy Dionysus, ܦܛܠܡܝܣ ܕܝܘܢܘܣܝܣ, f. 66 *b*; Ptolemy Cleopatra, ܦܛܠܡܝܣ ܩܠܘܦܛܪܐ, *ib.*; Augustus Caesar, ܐܘܓܘܣܛܘܣ ܩܰܝܣܰܪ, f. 67*a*; Gaius (Caligula), ܓܰܝܘܣ ܩܰܝܣܰܪ, *ib.*; Vespasian, ܘܶܣܦܣܝܢܘܣ ܩܰܝܣܰܪ, *ib.*

From Dr Badger's collection.

Add. 2889

Paper, about $12\frac{1}{4}$ in. by $7\frac{7}{8}$; 367 leaves, of which ff. 56 and 57 are a modern supply; 39 quires, signed with Syriac letters, of 10 leaves, except ـ, ـ, ـ (the lettering should be on ff. 183*a* and 190*b*), ـ, ـ, ـ, ـ, ـ, which have 8 leaves, ـ, which has 6, and ـ, which has 7; there are other signatures with Arabic arithmetical figures in the middle of each quire; 25 lines in a full page. Written in a neat, regular, Nestorian hand, fully pointed, and dated A. Gr. 2041 = A.D. 1730.

A historical work in *Arabic*, commonly called ܟܬܒ ܐܠܡܓܕܠ or "the Book of Dates," but more correctly ܐܣܦܪ ܐܠܐܣܪܪ, i.e. أَسْفارُ الأَسْرار or "the Books of Secrets," compiled by the priest Ṣelībhā ibn Yōḥannā, of Mosul, in the year 1643 = A.D. 1332*.

* Assemani ascribes the whole work to 'Amr ibn Mattā, and speaks of his manuscript as containing only the second part of the *Kitāb al-Majdal;* see

Title and preface, f. 1 *b*,

ܟܬܐܒ ܐܠܡܓܕܠ ܠܠܐܣܬܒܨܐܪ ܬܐܠܝܦ ܐܠܫܝܟ ܐܠܦܐܨܠ ܐܒܝ
ܣܥܝܕ ܥܡܪܘ ܒܢ ܡܬܝ ܐܠܛܝܪܗܐܢܝ. ܪܚܡܗ
ܐܠܠܗ ܒܪܚܡܬܗ. ܦܝ ܐܨܘܠ ܐܠܕܝܢ ܘܦܪܘܥܗ ܘܐܠܬܐܒܗ
ܘܐܠܝܗܐ ܡܪܓܥܗ. ܐܠܡܩܨܘܕ ܠܡܥܪܦܗ ܐܠܕܝܢ ܘܐܠܬܩܪܒ
ܘܐܠܬܝܢ ܘܐܠܬܚܠܝ ܒܡܥܐܢܝܗ. ܘܗܘ ܘܐܠܘܐܓܒ ܩܕܝܡ ܠܥܕܗ
ܐܠܡܩܐܠܗ ܐܠܐܘܠܝ ܘܐܠܐܦܬܬܐܚ ܒܐܠܠܗ ܬܥܐܠܝ ܐܠܩܕܝܡ ܡܢ
ܐܠܐܢܐܡ. ܡܢ ܥܘܐܡ ܒܡܘܐܠܬܗܡ ܡܢ ܐܠܐܒܐܒ ܥܕܬܗ
ܐܠܡܬܠܬܗ ܒܐܠܢܨܪܐܢܝܗ (f. 2 *a*) ܘܐܠܐܝܡܐܢ ܒܗܐ. ܐܠܚܡܕ
ܠܠܗ ܐܠܕܝ ܠܐ ܐܠܗ ܐܠܐ ܗܘ ܚܝ ܩܐܝܡ ܐܠܐܒܕ. ܠܗ ܐܠܚܡܕ
ܟܡܐ ܗܘ ܐܗܠܗ ܘܐܠܣܒܚ ܠܗ ܥܠܝ ܐܠܡܘܐܗܒ. ܘܐܠܨܠܘܐܬ
ܥܠܝ ܐܠܡܬܥܡ ܒܗܐ ܡܢ ܠܐ ܐܠܝ ܒܗ ܐܠܡܥܘܕ. ܡܢ ܐܢܥܡ
ܐܠܐܠܗ ܘܐܠܡܬܡܠܗ ܘܐܠܡܩܨܕ ܡܥܢܝ ܐܠܥܐܠܡ. ܘܐܠܚܝܐ ܘܐܠܡܘܬ
ܥܠܝ ܘܓܘܕܗ. ܘܬܥܪܦ ܐܠܝ ܥܠܝ ܡܐ ܐܠܕܝ ܐܬܐܗ ܘܐܠܡܫܪܩܗ
ܡܢ ܐܠܐܢܒܝܐ ܐܠܡܬܩܕܡܝܢ ܘܡܐ ܐܬܐܗ. ܦܐܢܗ ܐܠܝܗ ܡܢ
ܓܡܝܥ ܐܠܐܡܡ ܐܠܡܘܡܢܝܢ. ܘܐܠܡܬܝܢ ܐܠܡܫܗܘܪ ܦܝ ܓܡܥ

B.O. iii. 1, 586 sqq.; Mai, *Scriptorum vett. nova Collectio*, t. iv. p. 224, no. cx. It is however wholly different from the *Kitab al-Majdal* of ʿAmr ibn Mattā aṭ-Ṭīrhānī, judging at least by our copy of the second volume of that work described below. Compare Assemani, *B.O.* iii. 1, 582 sqq.; G. E. Khayyath, *Syri Orientales* etc., p. 106; Hoffmann, *Auszüge*, p. 6; Sachau, *Kurzes Verzeichniss d. Sachau'schen Sammlung*, no. 12. Consequently there remains nothing to Mārī ibn Sulaimān but the history of the Nestorian Patriarchs incorporated in the *Kitāb al-Majdal*; see Assemani, *B.O.* iii. 1, 554—5.

ܐܗܓܕ. ܘܒܗܘ ܒܝܥܘ ܕܥܡܝܩ ܒܟ ܐܝܟ ܐܢܫ ܕܒܗ ܘܒܗ
ܗܢܘܝ ܐܟܝܥܘ. ܒܢ ܒܝ ܐܝܕ ܐܙܕܘܗ ܒܒܓܙܐ. ܡܝ ܐܝ ܐܡ
ܐܟܒܒܟܘ ܕ . . . . . *

Then follows an index to the whole work, disfigured however by some lacunae, showing where the manuscript that lay before the scribe was damaged. See ff. 2 *a* and 3 *a*.

I. The first book consists of five introductory sections.

1. The letter referred to in the preface, f. 3 *b*,

ܐܟܗܕ ܐܟܘܒ ܘܙܗ ܗ ∴ ܒܥܘܝܟ ܒܟ ܐܙܕܗܢܟ
ܐܟܝܒܒܙ ܓܒܕܗ. ܓܗܢܟ ܐܟܕܗ ܗܘܟܕܢܘ. ܐܟ
ܐܟܝ.ܒܟ ܒܒܕܗ ܗܘܟܕܝ. ܒܒܕ ܐܟܒ ܗܘܟܕܝ. ܒܒܕ ܐܟܟ
ܐܟܗ.ܗ ܐܟ ܒܟ ܒܒܕ ܐܟ.ܒܒܕ ܗܘܟ.ܕ.ܗ. ܒ
ܐܟ.ܕ.ܕ ܐܟܝ.ܒ ܐܟ ܐܟ.ܒ.ܟ.ܕ ܐܟ ܐ.ܒ.ܟ.ܕ
ܒ.ܒ.ܕ ܐܟ.ܕ ܗ.ܒ.ܟ.ܕ ܐ.ܟ.ܒ.ܕ. ܐ.ܟ.ܕ.ܒ.ܕ
ܐ.ܟ.ܕ.ܒ. ܐ.ܟ.ܒ.ܕ ܐ.ܟ.ܕ.ܒ. ܐ.ܟ.ܒ ܐ.ܟ.ܕ.ܒ.ܕ
ܗ.ܒ.ܕ. ܐ.ܟ.ܕ.ܒ.ܕ ܐ.ܟ.ܕ.ܒ.ܕ ܐ.ܟ.ܕ.ܒ.ܕ. ܐ.ܟ.ܕ.ܒ.ܕ

* Two lines and a quarter are left blank. In the above extract the punctuation of the manuscript has been reproduced as closely as possible. The letters ظ ض ج and ف are marked with a red point ف ڢ ڿ ڸ; غ has a black point ڸ, and so have ث ڎ, خ ڿ, as against ت ڎ, ك ڿ.

ܘܡܕܡ. ܡܢ ܕܐܬܚܙܝ ܠܐܠܗܘܬܐ ܘܠܐܢܫܘܬܐ ܘܠܡܫܝܚ. ܡܢ ܐܠܐ
ܘܐܠܐ ܕܝܘܡ ܠܐܒܘܗܝ ܐܝܬܘܗܝ. ܡ̄ܢ ܐܝܬܝܗ ܠܐܦܝܣܩܘܦܐ ܠܗ
ܕܠܐܝܬܘܬܗ. ܡܢ ܠܐܝܬܘܬܗ ܠܐܢܫܘܬܗ. ܘܡܢ ܗܝ ܠܐܦܝܣܩܘܦܐ
ܡܢܗ ܕܠܡܫܝܚܘܬܗ ܕܐܠܗܘܬܗ ܡܢ ܠܐܒ̄ ܕܠܡܫܘܬܗ. ܘܗ̄.

2. The second section, on the origin of the name 'Nestorians,' f. 7 *b*,

ܦܢܩܝܬܐ ܕܬܪܬܝܢ ܥܠ ܫܘܪܝܐ ܕܫܡܐ ܢܣܛܘܪܝܐ
ܐܝܟ ܕܡܫܬܡܗܝܢ ܒܫܡܐ ܕܢܣܛܘܪܝܘܣ. ܘܡܢ ܐܝܟܢܐ ܐܫܬܡܗܘ ܒܫܡܗ
ܕܒܥܠܕܒܒܐ. ܘܡܢ ܕܐܦ ܐܢܘܢ ܡܫܒܚܝܢ ܠܗ ܕܢܣܛܘܪܝܘܣ
ܦܛܪܝܪܟܐ ܕܩܘܣܛܢܛܝܢܘܦܘܠܝܣ. ܘܗܘ ܕܝܠܗ ܐܫܬܡܗ. ܘܡܢ
ܚܠܦ ܡܢܐ. ܘܐܝܟ ܢܣܛܘܪܝܘܣ ܕܒܫܡܗ. ܘܠܐ ܗܘܐ ܕܝܠܗ
ܡܠܬܗ.

3. The third section, f. 12 *a*,

ܦܢܩܝܬܐ ܕܬܠܬ ܥܠ ܡܘܕܝܢܘܬܐ ܕܗܝܡܢܘܬܐ ܕܝܠܢ
ܕܡܫܝܚܝܐ ܕܐܠܗܐ ܘܒܪܢܫܐ. ܘܡܢܐ ܗܝ ܕܡܘܕܝܢ
ܠܗ ܕܒܟܝܢܐ ܚܕ (sic) ܩܢܘܡܐ. ܘܕܠܐ ܡܬܦܠܓ
ܐܠܐ ܒܡܘܠܕܗ.

4. The fourth section, against the Jews and other opponents of Christianity, f. 15 *a*,

ܦܢܩܝܬܐ ܕܐܪܒܥ ܥܠ ܝܗܘܕܝܐ ܘܥܡ ܫܪܟܐ ܕܣܢܐܝܢ ܕܝܠܢ
ܕܠܐ ܡܘܕܝܢ ܥܠ ܫܘܒܚܐ ܕܡܫܝܚܐ ܕܢܦܫܗ ܕܟܠܗ ܦܝ
ܕܐܠܗܘܬܐ ܕܝܠܗ ܐܝܬܝܗ ܐܢܫܐ. ܐܝܟ ܕܩܕܡ ܐܡܪܢ ܥܠܝܗ ܡܢܗܘܢ.

5. The fifth section, on the terms 'union' and 'sonship,' f. 17 *a*,

ܟܬܒܐ ܕܡܫܬܐ ܘܒܢܝܐ ܕܒ ܕܚܕ ܡܢܢ ܟܢܫܝ
ܘܟܬܒܐ ܚܕ ܡܠܐ.

II. The second book in nine sections.

1. The superiority of the East over all other regions, f. 19 *a*,

ܟܦܠ ܟܬܒ ܡܢ ܟܬܒܐ ܕܒ ܝ ܫܢܐ ܕ
ܟܬܒܐ ܕܥܕ ܟܠܗ. ܘܟ ܟܠ ܡܢܘܬ ܟܬܒ
ܘܟܬܒ ܡܢ ܟܬܐ ܟܝܟ.

2. F. 20 *b*,

ܟܦܠ ܟܬܒ ܡܢ ܟܬܒ ܕ ܒ ܝ ܡܟ
ܟܬܒ ܘܟܬ ܒ ܟܬܒ ܟ ܒ ܟܬܒ. ܘܡܕ
ܝܥܒ ܟ ܗܢ ܟܬܒ ܟ.

3. F. 21 *a*,

ܟܦܠ ܟܬܒ ܡܢ ܟܬܒ ܕ ܒ ܟ ܒ
ܟ ܘܟܬ ܝ ܡܘ ܟ ܡܢ ܟܬܒ ✧

The nations sprung from Shem, Ham and Japheth are enumerated thus, f. 22 *a*,

ܟܬܒ ܟܬ ܕ ܟ ܘ ܟ.
ܘܟ ܟ ܟ. ܘ ܟ ܟ ܟ.
ܘ ܟ ܟ. ܘ ܟ ܟ.

ܘܐܠܦܝܕ. ܘܓܘܪܝܕ ܐܠܝܡ. ܘܐܠܒܢܝܡ. ܘܐܠܗܕܐܝܦ. ܘܐܠܒܨܪܐܨܪܗ.
ܘܐܠܟܣܪܝܢ. ܘܐܓܒܐܠܗ ܐܠܫܝܟܕܐܝܢ. ܘܡܢ ܟܦܪ ܟܡܨܘܗ ܘܫܥܕܝܢ
ܠܓܒܗ. ܘܟܦܪ ܡܢ ܐܠܓܒܘܠ ܓܒܪܬ ܫܡܠܐܢ. ܫܡܪܐܝܢ.
ܘܫܡܪܐܝܢ. ܘܐܠܦܝܕܝܢ. ܘܦܐܪܫܝܢ. ܘܟܠܟܐܝܢ. ܘܫܡܝܢ.
ܘܟܟܪܝܢ. ܘܣܓܠܝܢ. ܘܟܡܪܝܢ ܀ ܘܟܢ ܫܐܡ ܓܦܪܣܘܢ ܘܫܓܒܘܢ
ܐܠܬܐܡ ܘܓܗܣܝܢ ܐܪܢ ܟܪܣܐ. ܕܓܗܡ ܓܡ ܫܐܡ. ܘܓܡܓܒܘܢ
ܐܠܢ ܓܨܝܢ ܐܠܡܓܕܪ. ܦܡܕܝܢܗ ܐܠܟܪܣܝܢ. ܘܐܠܦܠܣܛܝܢ.
ܘܐܠܟܪܝܢ. ܘܐܠܡܝܟܕ. ܘܐܓܒܐܠܗ ܐܠܣܘܪܝܢ ܓܒܠ ܐܠܒܢܐܢ.
ܘܐܠܢܐܘܟܗ. ܘܐܠܟܓܪܗ. ܘܐܠܘܕܓ. ܘܐܠܘܓܕܗ. ܘܦܟܪܝܢ.
ܘܐܠܫܐܦܕܗ. ܘܐܠܘܪܟܓ. ܘܐܠܡܓܐܟܪܗ. ܘܐܠܓܕܐܓܕܗ. ܘܟܦܪ
ܓܗܡ ܘܓܠܐܓܡ ܠܓܒܗ. ܘܡܢ ܐܠܓܒܘܠ ܓܒܗ. ܓܟܓܝܢ.
ܘܕܘܟܝܢ. ܘܢܟܟܝܢ. ܘܡܕܣܝܢ. ܘܦܕܓܠܫܝܢ. ܘܡܝܦܠܝܢ ܀
ܘܟܢ ܢܓܗ ܓܦܪܣܘܢ ܘܫܓܒܘܢ ܡܢ ܝܓܘܕ ܓܘܕ ܐܠܓܓܠܐܗ ܓܠܢ
ܐܨܝܢ ܐܠܟܫܐܠ. ܦܡܕܝܢܗ ܐܠܓܪܘ. ܘܐܠܓܝܓܢܘ. ܘܐܠܓܓܕܓܕ
(sic). ܘܐܠܓܟܗ. ܘܡܐܓܘܓ. ܘܫܓܘܕ. ܘܐܠܓܠܐ
(sic). ܘܐܠܓܟܓܘ. ܘܐܠܫܐܓܡܗ. ܘܓܕܘ. ܘܐܕܡܐܕܝܢܗ ܐܠܫܓܕܐ
ܘܐܕܗܐܟܪܗ. ܘܐܠܓܠܓܐܕܝܢܗ. ܘܦܠܐܓܗܕܝܢܗ (sic). ܘܨܕܐܓܘܨܝܢܗ.
ܘܓܕܓܕܢܗ. ܘܐܠܡܘܢܐܕܝܢ. ܘܐܠܕܘܡ. (f. 22 b) ܘܟܘܕܗܓܝܢܗ.
ܘܐܠܓܗܘܣ [originally ܘܐܠܓܗܘܣ]. ܘܐܠܠܐܓ. ܘܐܠܓܕܓܕ.
ܘܐܠܫܨܐܠܗ. ܘܐܠܟܟܕܓܗ. ܘܦܕܓܟܗ. ܘܐܠܢܠܓܫܝܢ.

ﻭﺍﻟﻴﺰﻩ. ﻣﻴﻢ ﻣﻊ ﺍﻟﺠﻬﺪ ﻫﺬﻩ. ﻣﻨﺒﻪ. ﻣﺬﻫﺒﻪ. ﻓﻲ ﻛﻨﻬﻪ. ﻣﺬﻫﺒﻪ. ﻣﺬﻫﺒﻪ. ﻭﻳﻔﺘﺒﻪ ❖

4. F. 22 *b*,

ﺍﻟﻜﻼﻡ ﺍﻟﺬﻱ ﻣﻊ ﺍﻟﻬﻔﺪ ﺍﻟﺬﻱ ❖ ﻣﻊ ﺑﻦ ﻱ ﻳﻮﻝ ﻣﻴﻢ ﻳﺪ ﻓﻲ ﺍﻟﻜﻨﻴﻪ ﻭﻳﺘﻪ ﻫﺪﻱ ﺍﻟﺬﻱ ﻳﻨﻒ ﺩﻝ ﻣﻊ ﺍﻟﻤﻌﺰﻩ.

5. F. 23 *b*,

ﺍﻟﻜﻼﻡ ﺍﻟﺠﻴﻪ ﻣﻊ ﺍﻟﻬﻔﺪ ﺍﻟﻬﺬﻩ ❖ ﻓﻲ ﺑﻦ ﻱ ﺍﻟﻴﻬﻒ ﻭﺍﻟﻔﻬﻒ ﺩﻫﺪ ﻣﻊ ﻫﺪﻩ ﺍﻟﻤﻪ ﻟﻠﻤﻌﺰﻩ ﻭﻩ ﻣﻊ ﺍﻟﻪ ﻣﻊ ﻳﻬﺠﺪﻩ ﻣﻌﺪﻩ ﻫﻴﻪ ﺍﻟﻔﻨﻮ.

Here are cited a work entitled ﺣﻬﺪ ﺍﻟﻜﻼﻡ ﻭﺍﻟﻤﻨﻴﺪ ﻳﺠﻪ ﺍﻟﻨﻪ ﻣﺴﺠﻪ ﺍﻟﻜﻬﺪ [read ﻫﺪ] ﻫﺪ, f. 23 *b*; the epistle of Alexander to Aristotle, f. 23 *b*; the reply of Aristotle, f. 24 *b*; and another extract from the same, f. 25 *a* sqq.

6. F. 29 *b*,

ﺍﻟﻜﻼﻡ ﺍﻟﻬﻨﻪ ﻣﻊ ﺍﻟﻬﻔﺪ ﺍﻟﻬﺬﻩ. ﻳﻬﺬﻩ ﻣﺪﻩ ﺍﻟﻜﻼﻡ ﺍﻟﺬﻱ ﻓﻲ ﻣﻴﺪﻩ ﺍﻟﻜﻪ ﻫﺬﻩ ﺍﻟﻜﻪ ﻭﺍﻟﻤﻨﻴﻪ. ﻭﻳﻬﻪ ﺍﻟﻜﻨﻪ ﻭﺍﻟﻤﻨﻴﻪ ﻭﺍﻟﻜﻬﺪ ﻫﻠﻤﻬﺪ ﻭﺍﻟﻤﻬﺪ ﻫﻠﻤﻬﺪ ﻳﻨﻒ ﺩﻝ ﻣﻊ ﺍﻟﻤﻌﺰﻩ.

Here is cited the Testament of Adam, f. 30 *a*; ﻫﺬﻩ ﻣﺪﻩ ﻫﻠﻤﻪ, f. 32 *a*.

7. F. 34 *b*,

ﺑﻠﻜﻴﺎ ﺑﻠﻜﻬﺰﻳﺪ ﻣﻦ ﺑﻠﻬﻴﺪ ﺑﻠﻜﻬﺰﻳﺪ. ﺑﻬﺰﻳﺪ ﻣﺪﻩ
ﻝ ﺑﺨﻴﺰﻳ ﻛﻴﻨﻬﺰﻳﺪ ﺑﻠﻜﻴﺰﻳﺪﻩ ﺩﻫﻴﺪﻩ ﻫﺰﻳﺪﻩ ﺑﻌﻬﺪ ﺑﻠﻬﻬﺲ
ﻫﻠﻪﺑﻬﺰ. ﺩﻴﻪ ﻳﺰﻩ ﺯﻩ ﻣﻦ ﺑﻠﻬﻌﺪﻩ.

The prophecy of Zoroaster, f. 35 *a*, ﺑﺨﻠﻪ ﻫﺰﻳﺰﻫﻌﺪﻩ ﺑﻠﻜ
ﻫﻬﻴﻪ ﺑﻠﻬﻬﻴﺪ ﻫﻬﻴﻪ; the Three Kings and their attendant Kings, f. 36 *a*,

ﻫﻬﺰﻳﺪ ﺑﻬﻬﻴﻪ ﻳﻠﻴﻠﻪ ﺑﻠﻴﺪ ﺑﻌﻬﻪ ﺑﻬﺰﻳﺪ ﺑﻠﻬﻬﻴﺪ
ﻫﻴﺪﻩ ﺑﻠﻬﻬﺲ. ﺑﻠﻬﻠﻪ ﺑﻠﻬﻠﻪ ﺑﻠﻴﺪ ﻫﺰﻳﺪ ﺑﻠﻴﻪ
ﻫﻠﻪﺑﻪ ﻣﻦ ﻫﺪﻩ ﻫﺪ. ﻫﻬﻬﺰﻳﺪ ﻳﺰ ﻫﻬﻬﺰﻳﺪ ﻫﻬﻬﺪﻩ
ﺑﻠﻬﻴﺰﻳ ﻛﻪ ﻫﻠﻬﻬ. ﻫﻬﻪ ﻫﻬﻬﺰﻳﺪ ﻳﺰ ﻫﻬﻬﺰﻳﺪ..
ﻫﻬﻬﺰﻳﺪﻫﻌﺰﻳﻪ ﻳﺰ ﻫﻬﻬﺰﻳﺪ. ﻫﻬﻬﺰﻳﺪ ﻳﺰ ﻫﻬﻬﺰﻳﺪ.
ﻫﻬﻬﻠﻪ ﺑﻠﻬﻬﻪ ﺑﻠﻴﺪ ﻫﻬﻴﺪ. ﻛﻪ ﻫﻬﻬﺰﻳﺪ ﻳﺰ ﻫﻬﻬﺰﻳﺪ
ﻫﺰﻳﺪ ﻫﺰﻳﺪ ﻫﻬﻬﻠﻪ ﻣﻦ ﻫﺪﻩ ﻫﻬﻬﻠﻪ ﺑﻠﻴﻪ ﻛﻪ ﻫﻬﻬﺰﻳﺪ
ﻳﺰ ﻫﻬﻬﺰﻳﺪ. ﻫﻬﻪ ﻫﻬﻬﺰﻳﺪ ﻳﺰ ﻫﻬﻬﺰﻳﺪ ﻫﻬﻬﻪ ﻫﻬﻬﻠﻪ.
ﻫﻬﻬﻠﻪ ﺑﻠﻬﻬﻪ. ﻫﻬﻬﺰﻳﺪﻫﻬﻬﻪ ﻳﺰ ﻫﻬﻬﺰﻳﺪ.. ﻫﻬﻬﻠﻪ ﺑﻠﻬﻬﻪ
ﺑﻠﻴﺪ ﻫﺰﻳﺪ ﺑﻠﻠﻪ ﻫﻪ ﻫﻬﻬﺰﻳﺪ ﻫﻬﻬﺰﻳﺪﻫﻪ ﻳﺰ ﻫﻬﻬﻪ.
ﻫﻪ ﻫﺪﻩ ﻫﻬﻬﻠﻪ ﻫﻬﻬﻠﻪ ﻛﻪ ﻫﻠﻬﻪ ﻫﻬﻬﻪ ﻫﻪ ﻫﻬﻬﻠﻪ
ﻫﻬﻬﺰﻳﺪ ﻳﺰ ﻫﻬﻬﻪ.. ﻫﻬﻬﺰﻳﺪﻫﻪ ﻳﺰ ﻫﻠﻬﻪ.. ﻫﻬﻬﺰﻳﺪ
ﻳﺰ ﻫﻪ.

8. F. 36 *b*,

ﻟﻠﻜﻔﺎﻳﺔ ﻟﻠﻌﺒﺎﺩ ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻟﻠﻌﺒﺎﺩ. ﻓﻲ ﺩﺧﻮ
ﻟﻠﻜﻔﺎﻳﺔ ﻟﻠﻌﻤﻞ ﻟﻠﻴﻬﻮﺩ ﻟﻌﻬﺪ ﻟﻠﻜﻨﻴﺴﺔ ﻭﻟﻠﻌﻤﺎﺭ.

The distribution is thus recorded, f. 37 *a*,

ﻓﻨﻮﻝ ﻋﻦ ﻛﻞ ﻟﻠﻨﺎﺱ .. ﻟﻠﻌﺒﺎﺩ ﻭﻟﻠﻌﻔﻮ ﻭﻟﻠﻌﻔﻮ
ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻨﺎﺱ ﻭﻟﻠﻌﺒﺎﺩ ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ.
ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ. ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ
ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ. ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ❊
ﻓﻲ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ﻓﻲ ﺟﻤﻴﻊ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ❊ ﻭﻟﻠﻌﻔﻮ
ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ﻓﻲ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ❊ ﻭﻟﻠﻌﻔﻮ
ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ﻭﻟﻠﻌﻔﻮ ﻭﻟﻠﻌﻔﻮ ❊ ﻭﻟﻠﻌﻔﻮ
ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ﻓﻲ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ❊ ﻭﻟﻠﻌﻔﻮ
ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ. ﻭﻟﻠﻌﻔﻮ
ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ❊ ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ﻓﻲ
ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ. ﻭﻟﻠﻌﻔﻮ ﻋﻦ
ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ❊ ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ ﻓﻲ ﻛﻞ
ﻣﺎ ﻟﻠﻌﺒﺎﺩ ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ ﻣﺎ ﻟﻠﻌﺒﺎﺩ. ﻭﻟﻠﻌﻔﻮ ﻋﻦ ﻛﻞ

ܐܬܪ̈ܐ ܐܝܟ ܕܠܡܥܪ̈ܒܝܢ ܀ (f. 37 *b*) ܘܕܒܝܠܘܒܪ̈ܝܐ ܘܠܡܩܕܘܢܝܐ ܘܐܬܪ̈ܝ
ܕܐܝܟ ܘܟܠ ܐܬܘܬܐ ܘܦܪ̈ܕܢܐ (*sic*) ܕܐܢܛܝ ܘܠܐܝܛܠܝܐ ܘܟܠܗ
ܐܬܪ̈ܘܬܐ ܗܠܝܢ ܕܠܥܒܪ ܐܝܟ ܕܟܬܒܢ ܘܠܐܝܛܠܝܐ ܕܠܗܠ ܡܢ ܝܡܐ
ܕܐܢܛܝ ܡܛܠ ܡܕܝܢ ܐܝܟ ܕܠܡܥܒܕܝܢ ܀ ܘܡܠܦܢ ܕܠܗܠܡܝܢ
ܠܦܪ̈ܘܫܘܬܐ ܕܠܟܠܗ ܕܠܦܪ̈ܝܣܗ ܕܠܩܘܡܝܬܗ ܘܚܘܫܒܘܬܐ ܐܟܠ ܐܠܐ ܦܬܓܡ
ܕܠܡܫܝܚܐ ܕܠܟܪ̈ܝܣܛܝܢܐ. ܘܠܐ ܡܟܪ̈ܙܘܬܐ ܡܬܪ̈ܝܢ. ܕܐܠܦܝܢ̈ܢܗ.
ܘܕܝܢܐ. ܕܠܝܢܐ ܐܝܟ ܕܠܐ ܡܠܟܐ. ܘܫܘܠܛܢܐ. ܘܡܕܝܢܬܐ.
ܘܡܠܟܘܬܐ. ܘܫܘܠܛܢܐ ܘܡܕܝܢܬܐ ܕܐܝܟ ܕܠܗܘܢ. ܡܠܟ̈ܐ ܘܫܠܝܛ̈ܢܐ
ܠܠܡܫܡܫܝܢ. ܐܝܟ ܕ. ܡܬܝܗܒܐ ܘܬܪ̈ܬܝܢ ܐܝܟ ܕܠܩܢܘܢܐ ܕܠܫܠ̈ܝܚܐ
ܡܢ ܥܠܝܗܘܢ ܕܫܠ̈ܝܚܐ.

Then follow ten original Canons of the Apostles, f. 37 *b*,

ܘܗܝܕܝܢ ܟܬܒܘ ܩܢܘܢ̈ܐ ܡܬܦܪܫܐ. ܐܝܟ ܗܢܘܢ ܡܬܬܩܢܝܢ ܒܥܕܬܐ.
ܘܣܝܡܘ ܩܢܘܢ̈ܐ ܡܬܦܪܫܐ ܒܥܕܬܐ ܕܠܡܫܝܚܐ

which were afterwards expanded into 81 canons, f. 38 *b*,

ܗܘܐ ܕܠܡܟܪܙ ܫܡܥܘܢ ܟܐܦܐ ܘܣܝܡܘ ܕܠܐܦܣܩܘ ܕܠܐܝܣܦܢܝܐ
ܟܘܠܗ. ܘܐܬܪ̈ܘܬܐ ܕܠܡܥܪܒ ܟܠܗܝܢ ܘܓܙܪ̈ܬܗ. ܡܢ ܒܬܪܟܢ
ܦܩܕܘ ܡܢ ܬܡܢ ܐܙܠ ܠܡܕܢܚܐ ܗܦܟܘܬܐ. ܘܡܪܩܘܣ
ܒܢܝܫܡܝܢ ܐܝܟ ܕܠܟܠܗ. ܘܡܢܛܠ ܣܝܠܘܢܘܣ ܐܝܟ ܐܠܐ
ܗܘܐ ܒܟܠܗ ܀

S. Peter at Rome and in Spain and the regions and islands of the West; afterwards, accompanied by Mark and Silvanus, in the East, f. 38 *b*.

9. F. 39 *b*, the Creed of the Easterns,

ܐܠܦܨܠ ܐܠܬܐܣܥ ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܢܝ. ܦܝ ܩܢܘܢ ܐܠܐܡܐܢܗ ܐܠܬܝ ܟܬܒܘܗܐ ܢܨܐܪܐ ܐܠܡܫܪܩ. ܢܩܠܬܗ ܡܢ ܐܠܟܬܒ ܐܠܡܟܬܘܒܗ ܥܠܝ ܐܠܟܢܝܣܗ ܐܠܟܒܝܪܗ ܒܒܓܕܐܕ. ܬܡܬ ܒܥܘܢ ܐܠܠܗ ܘܚܣܢ ܐܠܬܘܦܝܩ ܐܠܬܐܡ. ܐܠܕܝ ܗܘ ܡܒܐܪܟ ܥܠܝ ܐܠܕܗܘܪ. ܐܡܝܢ ܘܡܚܣܘܒ ܥܠܝ. ܘܥ.

III. The third book in seven sections.

1. F. 41 *a*,

ܐܠܦܨܠ ܐܠܐܘܠ ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܠܬ. ܦܝ ܬܪܬܝܒ ܐܠܡܢܐܛܩ ܐܠܬܝ ܥܠܝ ܐܪܒܥܗ ܪܐܣ ܐܠܬܝ ܟܪܣܝܗ.

2. Of the patriarchs or popes of Rome down to the Council of Nicaea, f. 41 *b*,

ܐܠܦܨܠ ܐܠܬܐܢܝ ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܠܬ. ܦܝ ܩܢܘܢ ܒܛܪܟ ܪܘܡܝܗ ܘܐܠܦܛܪܝܪܟܝܗ ܐܠܕܝܢ ܟܐܢܘ ܩܒܠ ܡܢ ܓܡܥ ܡܐܝܬ ܢܝܩܝܐ.

3. Of the patriarchs of Alexandria down to the Council of Nicaea, f. 42 *a*,

ܐܠܦܨܠ ܐܠܬܐܠܬ ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܠܬ. ܦܝ ܩܢܘܢ ܒܛܐܪܟܗ ܐܠܐܣܟܢܕܪܝܗ ܡܢ ܩܒܠ ܡܓܡܥ ܢܝܩܝܐ.

4. Of the patriarchs of Antioch down to the Council of Nicaea, f. 43 *a*,

ܐܠܦܨܠ ܐܠܪܐܒܥ ܡܢ ܐܠܟܬܐܒ ܐܠܬܐܠܬ. ܦܝ ܩܢܘܢ

ﻓﻬﺪﺪﺓ ﺑﺪﻫﺪﺓ ﺑﻜﺪﺑﺮ ﺩﻫﻮﺍ ﺑﺮ ﺩﺪﺩ ﺑﻜﺪﻫﻚ ﺑﻚ
ﻫﻜﻫﺪ ﻫﺪﺓ.

5. Of the bishops of Jerusalem down to the Council of Nicaea, f. 44 *a*,

ﺍﻟﻜﻒ ﺍﻟﺠﻴﻪ ﺑﺮ ﺍﻟﻬﻔﺪ ﺍﻟﻬﺎﻟﻪ. ﻓﺮ ﺩﻫﺪ
ﺑﻬﺪﻫﻒﺓ ﺍﻟﻬﻤﻜﻪ ﺑﻜﺪﺑﺮ ﺩﻫﻮﺍ ﺩﺪﺩ ﺩﻫﻬﺪ ﺑﻜﻫﻬﻒﻪ
ﺑﺠﺮ ﻫﺪﺪﺓ.

6. Of the heathen emperors of Rome down to Constantine, f. 45 *a*,

ﺍﻟﻜﻒ ﺍﻟﻬﺎﺪﻪ ﺑﺮ ﺍﻟﻬﻔﺪ ﺍﻟﻬﺎﻟﻪ. ﻓﺮ ﺩﻫﺪ
ﺑﻜﻫﺪﻫﺪﻩ ﺍﻟﻬﻒﻒﺪ ﺍﻟﻬﺪ ﻫﻜﻫﻮﺍ ﺑﺮ ﻫﻬﻜﺪ ﺍﻟﻬﻫﺪ
ﺍﻟﻬﻫﻬﺒ ﺍﻟﻬ ﺑ ﻫﻜﻚ ﻫﻬﻬﻫﻬﻬﺪ ﺍﻟﻬﻬﺑﺪﺑ ﺑﺎﻟﻬﺪ
ﻫﻟﻬﻫﺪ. ﺩﻫﻬﺖ ﻫﺍ ﻫﻫﺪ ﺑﻜﻫﺍ ﺑﺮ ﺑﻫﻒﺪﻫﺪﻫﻬ ❖
ﻫﺎﻟﻬﻫﻜﻴﻚ ﺍﻟﻜﺪ ﻓﺮ ﺑﺑﻫﻫﺓ ﺩ. ﻫﻬﻜﺪ ﺍﻟﻬﻫﺪ ﺍﻟﻬﻬﺒ
ﺑﺮ ﺍﻟﻬﻫﺪﺓ ﺍﻟﻜﺪﺪﺓ ﻫﻫﻪ ﺃﻫﻬﻬﻪ ﻫﻫﻫﺪ. ﻫﺩﻜﻪ ﻓﺮ
ﺍﻟﻬﻫﺪﺓ ﺍﻟﻬﺍﻫﺓ ﻫﺑﺪﻫﺪﺪ ﺑﺮ ﻫﻜﻫﺪ. ﻫﻬﻫﺪ ﻫﺍ ﻫﻜﻚ.
ﻫﻫﺍﻫ ﻫﺑﻫﻫﻫ. ﻫﻫﻫﺓ ﻫﻫﻫﻫ ❖

7. Of the Council of Nicaea, f. 48 *a*,

ﺍﻟﻜﻒ ﺍﻟﻬﺎﺪﺪ ﺑﺮ ﺍﻟﻬﻔﺪ ﺍﻟﻬﺎﻟﻪ. ﻓﺮ ﺩﻫﺪ
ﺍﻟﻬﻫﺪﺖ ﺍﻟﺠﺮ ﻟﻜﻜﻫ ﺑﻫﺪ ﺍﻟﻫﻜﻚ ﺑﻬﻜﻬﻬﺪ ﺑﻜﺪﺓ
ﻓﺮ ﻫﺪﺑﺪﺓ ﻫﺪﺓ.

With the passage quoted by Assemani *B.O.* iii. 1, 587, col. 2, compare f. 50 *a*,

ܘܠܡ ܝܙܠ ܦܝ ܗܘܠܝ ܐܠܬܠܬܡܐܝܗ ܘܐܠܬܡܐܢܝܗ
ܒܥܕ ܡܢ ܟܐܢ ܝܣܒܚ ܐܠܠܗ ܥܢܕ ܐܠܐܟܠ ܐܠܕܝܢ ܟܐܢܘ ܡܢ
ܐܠܡܥܬܙܠ ❖ ܘܩܘܡ ܝܥܡܠܘܢ ܡܢܟܪܐ ܥܝܢܝܗܡ. ܐܠܕܝܢ ܝܣܡܘ
ܦܝܗ ܦܝ ܢܗܪܗ ܐܠܡܠܟ ܘܐܠܡܠܟܝܟ ❖ ܘܪܟܘܒ ܡܢܟܪܐ
ܐܠܕܗܒ ❖ ܘܝܣܡܥܘܢ ܡܢ ܝܬܠܘܢ ❖ ܘܡܐ ܐܠܘܪܕ ܕܩܝܩܗ.
ܐܠܕܝ ܝܐܟܠ ܦܛܐܝܪܗ ܦܝ ܟܪܣܝ ܐܠܡܥܬܙܠ ܐܠܐܘܝܠ ܒܥܕ
ܐܠܐܟܠ ܘܩܝܐܡ ܐܠܥܫܐܪܗ ܟܠܗ ܡܥ ܥܫܪܘܢ ܡܠܟ ܐܠܪܘܡ ❖
ܘܡܥܬܠܡܗ ܝܣܡܝ ܐܠܟܘܪܗ ܐܠܕܗܒ. ܘܗܘ ܝܟܢ ܝܥܦ ܡܐܪ
ܐܦܪܝܡ ❖ ܘܦܘܬܐ ܝܣܡܝ ܦܪܢܝܣܘܣ ❖ ܘܡܐܪܐ ܐܣܡܝ ܕܐܪܐ ❖
ܘܐܒܘܪܥܟܘܣ ܐܣܡܝ ܥܢܙܐܪ ❖ ܘܡܘܢܬܐ ܐܣܡܝ ܐܠܚܪܙܝ ❖
ܘܝܥܩܘܒ ܐܣܡܝ ܐܡܝܢ ❖ ܘܙܟܝ ܐܣܡܝ ܢܪܣܝ ❖ ܘܐܒܪܗܝܡ
ܐܣܡܝ ܟܪܡ ܐܠܐܒܝܢ ❖ ܘܡܐܪܝ ܐܣܡܝ ܐܠܩܕܪܗ ❖ ܘܢܘܪܐܠܗ
ܡܢܟܪܐ ܐܠܩܘܝܠ ܘܝܘܣܦ ❖ ܘܡܐܪܘܣ ܐܣܡܝ ܐܠܝܡܝܢ ❖

8. Appendix, of the Patriarchs and Christian Emperors of Constantinople, f. 51 *a*,

ܐܠܐܒܐܝܗ ܐܠܒܛܪܝܪܟܗ. ܘܗܝ ܬܪܬܝܒܗ ܐܠܐܣܩܦ ܐܠܐܣܩܦܗ.
ܦܝ ܕܟܪ ܐܠܒܛܐܪܟܗ ܘܐܠܡܠܘܟ ܘܡܢ ܟܐܢ ܦܝ ܐܝܐܡܗܡ
ܡܢܕ ܐܘܠ ܐܠܡܡܠܟܗ ܐܠܢܨܪܐܢܝܗ. ܐܠܬܝ ܟܐܢܬ ܒܕܘܡܗ ܡܢ
ܐܠܡܠܟ ܩܘܣܛܢܛܝܢ.

The first Invention of the Cross, f. 51 *b*; the second Invention, f. 52 *a*; the empress Helena, f. 55 *a*; how the pretended Jewish converts were found out by compelling them to eat hog's flesh, جحذ ڈحذ كسح ڈلحڈلاوبذ, f. 55 *b*. The history is brought down to the reign of Theophilus the son of Michael, f. 84 *b*,

ولحدا حدر فب هڈڈة هَدنڈم وڈحدهڈة ولڈحدحب
للحڈڈلحذة (*sic*). هڈلح حلد ولحذهب ڈة هبڈڈنبد
ڈة ڈلاهڈبد ولحڈلح. ولڈؤلد ولحهر ولحڈڈة هم ولحڈنبهد.
وهڈسلا وڈهڈحذا. وح.

IV. The fourth book in seven sections, f. 88 *a*,

ولحڈڈد ولحذڈد هم ڈهڈذة ڈلاهڈذة فب جحذ ولحڈلد
ولحڈڈلد (*sic*) ولحلاحذ ولحڈڈحڈڈذة. وڈڈجح ولحڈڈلاهد
وڈحڈڈبد حلد هڈڈد فبڈول.

1. Of the Jews, f. 88 *a*,

ولحفبلد ولاول هم ولحهڈة ولحذحد. فب جحذ ولحڈڈة
ولحڈوهڈبة وحڈڈنڈا وحڈحڈول جحڈلاهذا ولجبو.

2. Of the Samaritans, f. 94 *b*,

ولحفبلد ولحڈب هم ولحهڈة ولحذحد فب جحذ ولحڈڈة
ولحهلاحڈڈة ولاوب ڈحهة هم ڈحڈد ولحڈوهڈ.

3. Of the heathen Philosophers before Christianity, f. 95 *a*,

ولحفبلد ولحڈحلا هم ولحهڈة ولحذحد فب جحذ ولحڈذ

ܒܫܘܒܚܐ ܕܐܠܗܐ ܒܟܠ ܙܒܢ ܘܒܟܠ ܥܕܢ ܘܥܕ ܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

4. Of the Christian heresies, f. 99 *b*,

ܗܕܐ ܕܟܬܒ ܥܠ ܗܠܝܢ ܕܐܬܝܪܝܣܝ. ܒܪ ܕܣܕܘ ܠܗ ܠܟܠ ܡܢ ܕܢܫܬܟܚ ܒܗ ܒܟܠ ܙܒܢ ܕܗܘ ܒܥܠܡ ܕܥܠܡܝܢ. ܟܠ ܚܕ ܡܢ ܐܠܝܢ ܕܐܬܝܪܝܣܝ ܕܟܬܒ ܠܗ ܒܣܦܪ ܗܕܐ ܕܐܢܐ ܣܝܡܘܢ ܕܩܪܝܬ ܫܡܗ ܕܡܓܘܫ ܫܡܥ ܒܗ ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝܐ ܘܩܝܡ ܡܢ ܒܝܬ ܡܘܬܐ ܒܝܘܡܐ ܬܠܬܝܐ ܟܕ ܩܡ ܡܢ ܒܝܬ ܡܘܬܐ ܘܣܠܩ ܠܫܡܝܐ ܘܝܬܒ ܥܠ ܝܡܝܢܗ ܕܐܒܘܗܝ ܥܕ ܕܐܬܐ ܠܡܕܝܢ ܠܡܫܦܛ ܥܠ ܚܝܐ ܘܡܝܬܐ ܘܠܡܠܟܘܬܗ ܠܐ ܢܗܘܐ ܣܘܦ.

The list begins with Simon Magus, and ends with Mārōn, of whom it is written, f. 113 *b*,

ܗܕܐ ܣܦܪ ܕܝ ܕܫܡܥ ܡܢ ܦܘܡܗ ܕܫܠܝܚܐ ܒܟܠ ܐܬܪ ܘܐܬܪ ܕܐܬܝܠܕ ܒܗ ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝܐ ܘܩܝܡ ܡܢ ܒܝܬ ܡܘܬܐ ܒܝܘܡܐ ܬܠܬܝܐ ܟܕ ܩܡ ܡܢ ܒܝܬ ܡܘܬܐ ܘܣܠܩ ܠܫܡܝܐ ܘܝܬܒ ܥܠ ܝܡܝܢܗ ܕܐܒܘܗܝ ܥܕ ܕܐܬܐ ܠܡܕܝܢ ܠܡܫܦܛ ܥܠ ܚܝܐ ܘܡܝܬܐ ܘܠܡܠܟܘܬܗ ܠܐ ܢܗܘܐ ܣܘܦ ❖

5. Extract from Anbā Eutychius Saʿīd ibn Baṭrīḳ the Malakite, patriarch of Alexandria, on the church of S. Michael in that city, which was formerly a temple of Saturn (زحل), f. 113 *b*,

الكنيسة التي بالاسكندرية. في ذكر ما
صنعه بطليموس الملك لما بنى مدينة
الاسكندرية.

6. Of the fourteen Councils of the Church, f. 114 *a*,

الكنيسة الجامعة في الاسقف الكنائس. في ذكر
المجامع وعددها وذكر كل واحد منها.

These are: Ancyra, Neocaesarea, Nicaea, Gangra, Antioch, Laodicea, Sardice, Constantinople I., Ephesus I., Ephesus II., Chalcedon, Constantinople II., III. and IV.

7. Showing why the Easterns had had no occasion for a council since they received the faith, f. 116 *b*,

الكنيسة الجامعة في الاسقف الكنائس. في ذكر
الطبقة التي كانوا عليها المشارقة حتى
ما احتاجوا ان يكون عندهم مجمع
ولا مجامع لانهم.

Besides the canons of the Apostles, they have the following collections of canons, f. 117 *b*,

ما وجد في الكنيسة في وقتنا. هذا
قانون ❊ ما وجد في الكنيسة الكنيسة
في وقتنا هذا قانون ❊ ما وجد

ܐܠܐܣܟܢܕܪܝܗ ܦܝ ܙܡܐܢܗ ܚܡܣܗ ܘܬܠܬܝܢ ܣܢܝܢ ܀ ܘܟܐܢ ܐܣܩܦܗܐ
ܐܣܩܘܦܝܬܗ ܐܠܐܢܛܐܟܝܗ ܐܠܐܣܟܢܕܪܝܗ ܬܠܬ ܘܥܫܪܝܢ ܣܢܝܢ ܀
ܦܝ ܟܠ ܣܢܝܢ ܡܠܟܗ ܡܪܩܘܣ ܐܘܪܝܠܝܘܣ ܀ ܬܡ ܡܢ ܐܢܛܘܢܝܢܘܣ
ܐܣܩܦ ܪܘܡܝܗ (f. 118 *a*) ܐܠܐܢܛܐܟܝܗ ܐܠܐܣܟܢܕܪܝܗ ܦܝ ܙܡܐܢܗ
ܐܩܐܡ ܦܝ ܐܠܐܣܩܦܝܗ ܥܠܝ ܐܠܟܢܝܣܗ ܐܠܐܣܟܢܕܪܝܗ ܡܕܗ ܘܬܠܬܝܢ
ܣܢܝܢ. ܘܐܩܐܡ ܒܥܕܗ ܦܝ ܥܠܝ ܐܠܐܣܩܦܝܗ ܫܡܥܘܢ ܣܢܝܢ.
ܦܝ ܟܠ ܣܢܝܢ ܡܠܟܗ ܡܪܩܘܣ ܐܘܪܝܠܝܘܣ ܀ ܘܟܐܢ ܐܣܩܦܗܐ
ܐܣܩܘܦܝܬܗ ܐܠܐܢܛܐܟܝܗ ܐܠܐܣܟܢܕܪܝܗ ܦܝ ܙܡܐܢܗ ܥܠܝ ܐܠܟܢܝܣܗ
ܬܠܬܝܢ ܣܢܝܢ. ܦܝ ܟܠ ܣܢܝܢ ܡܠܟܗ ܐܘܪܝܠܝܘܣ ܒܥܕܗ ܀
ܘܥܫܪܝܢ ܣܢܗ ܐܣܩܦܗܐ ܐܠܐܢܛܐܟܝܗ ܦܝ ܙܡܐܢܗ.
ܘܐܩܐܡ ܥܠܝ ܡܢ ܒܥܕܗ ܡܕܗ ܦܝܗ ܣܢܝܢ
ܒܥܕܗ ܡܩܕܡܗ ܦܝ ܐܠܐܣܩܦܝܗ. ܘܥܠܝ ܒܥܕܗ ܦܝ ܙܡܐܢ
ܐܠܕܝܢ ܀

V. The fifth book in seven sections, f. 118 *b*,

ܐܠܡܩܐܠܗ ܐܠܚܐܡܣܗ ܡܢ ܬܐܪܝܟ ܐܠܟܢܝܣܗ.

A. The first section, f. 118 *b*.

1. Preface, f. 118 *b*.
2. History of our Lord, ܐܠܬܕܒܝܪ ܐܠܡܣܝܚܝ, f. 119 *a*.
3. S. Peter, ܫܡܥܘܢ ܐܠܨܦܐ ܪܐܣ ܐܠܪܣܠ, f. 120 *a*.

4. S. Andrew, ܐܰܢܕܪܐܘܣ ܫܠܺܝܚܐ ܕܝܫܘܥ ܡܫܺܝܚܐ, f. 121 *a*.

5. S. James, the son of Zebedee, ܝܰܥܩܘܒ ܒܪ ܙܒܕܝ, f. 121 *b*.

6. S. John the Evangelist, ܝܘܚܢܢ ܫܠܺܝܚܐ ܘܐܘܢܓܠܝܣܛܐ, f. 121 *b*.

7. S. Philip, ܦܝܠܺܝܦܘܣ, f. 123 *a*.

8. Nathanael or Bartholomew, ܢܰܬܰܢܐܝܶܠ ܗܘ ܒܪ ܬܘܠܡܝ, f. 123 *a*.

9. S. Matthew the Evangelist, ܡܰܬܝ ܫܠܺܝܚܐ ܘܐܘܢܓܠܝܣܛܐ, f. 123 *b*.

10. S. Thomas, ܬܐܘܡܐ, f. 124 *a*.

11. S. James the son of Alphaeus, ܝܰܥܩܘܒ ܒܪ ܚܠܦܝ, f. 125 *b*.

12. S. Jude the son of James, ܝܘܕܐ ܕܒܪ ܝܰܥܩܘܒ, f. 125 *b*.

13. S. Simeon the Ḳananite, ܫܡܥܘܢ ܩܢܢܝܐ ܙܠܝܚܐ, f. 126 *a*.

14. Judas Iscariot, ܝܗܘܕܐ ܣܟܪܝܘܛܐ ܐܺܝܫܩܪܝܘܬܐ, f. 126 *a*.

15. S. Matthias, ܡܰܬܝ, f. 126 *a*.

16. S. Paul, ܦܘܠܘܣ, f. 126 *b*.

17. S. Mark the Evangelist, ܡܰܪܩܘܣ ܫܠܺܝܚܐ ܘܐܘܢܓܠܝܣܛܐ, f. 127 *b*.

18. S. Luke the Evangelist, ܠܘܩܐ ܫܠܺܝܚܐ ܘܐܘܢܓܠܝܣܛܐ, f. 128 *a*.

19. Addai, ܐܰܕܰܝ ܫܠܺܝܚܐ ܕܡܫܺܝܚܐ, f. 128 *b*.

20. Mārī, ܡܳܪܺܝ ܫܠܺܝܚܐ, f. 128 *b*; the letters of king Abgar, ܐܰܓܰܪ, and our Lord, f. 129 *a*; extract from the chronicle of Yaḥyā ibn Saʿīd, A. Gr. 1343 = A.D. 1032, f. 129 *b*.

B. The second section, f. 130 *b*.

1. The Catholic Patriarchs of the East, f. 130 *b*, ܐܠܦܨܠ ܐܠܐܘܠ. ܦܝ ܕܟܪ ܦܛܐܪܟܗ ܟܪܣܝ ܐܠܡܫܪܩ ܐܠܐܘܠܝܢ ܒܥܕ ܐܠܪܣܠ.

(1) Mārī, ܡܪܝ ܡܐܪܝ, f. 130 *b*.

(2) Abrīs, ܐܒܪܝܣ, f. 131 *a*.

(3) Abraham I., ܐܒܪܐܗܡ, f. 131 *b*.

(4) Jacob I., ܝܥܩܘܒ, f. 132 *b*.

(5) Aḥā dh'Abū(hī), ܐܚܐ ܕܐܒܘܗܝ, f. 133 *a*; ܣܝܪܗ ܐܠܐܒ ܐܠܡܒܪܘܪ ܐܠܡܣܝܚܝ ܘܐܠܚܒܪ ܐܠܡܫܗܘܪ ܡܢ ܐܠܐܒܐ ܐܠܡܒܪܘܪܝܢ ܦܛܐܪܟܗ ܐܠܪܘܡ ܟܪܣܝ ܐܠܓܠܝܠ. ܠܟܪܣܝ ܐܠܡܫܪܩ, f. 133 *b*.

(6) Shaḥlūphā, ܫܚܠܘܦܐ, f. 137 *a*.

(7) Pāpā, ܦܐܦܐ ܒܪ ܥܓܝ, f. 137 *b*.

(8) Simeon bar Ṣabbā'ē, ܫܡܥܘܢ ܒܪ ܨܒܥܐ, f. 138 *b*.

(9) Shāhdōst, ܫܗܕܘܣܬ, f. 141 *a*.

(10) Barba'shmīn, ܒܪܒܥܫܡܝܢ, f. 141 *a*.

(11) Tūmarṣā, ܬܘܡܪܨܐ, f. 141 *b*.

(12) Ḳāyōmā, ܩܝܘܡܐ, f. 142 *b*.

(13) Isaac, ܐܝܣܚܐܩ, f. 143 *a*.

(14) Aḥī, ܐܚܝ, f. 144 *b*.

(15) Yabh-alāhā I., ܝܗܒܐܠܗܐ, f. 145 *a*.

(16) Ma'nā, ܡܥܢܐ, f. 145 *b*. Margin, ܩܛܝܪܐ.

(17) Ḳarābakht, ܩܪܒܒܚܬ, f. 145 *b*. Margin, ܩܛܝܪܐ.

(18) Dadh-īshō', ܕܕܝܫܘܥ, f. 146 *a*.

(19) Bābōi, ܒܒܘܝ, f. 146 *b*.

(20) Acacius, ܐܩܩܝܘܣ, f. 149 *b*.

(21) Bābai, ܒܒܝ, f. 150 *a*.

(22) Shīlā, ܫܝܠܐ, f. 151 *a*.

(23) Narsai, ܢܪܣܝ, f. 151 *b*. Margin, ܩܛܝܪܐ.

(24) Elisha, ܐܠܝܫܥ, f. 151 *b*. Margin, ܩܛܝܪܐ.

(25) Paul, ܦܘܠܘܣ, f. 152 *a*.

(26) Mār(ī) Abhā, ܡܪ ܐܒܐ, f. 152 *a*.

(27) Joseph, ܝܘܣܦ, f. 153 *b*. Margin, ܩܛܝܪܐ.

(28) Ezekiel, ܚܙܩܝܠ, f. 154 *a*.

(29) Īshō'-yabh I., of Arzan, ܝܫܘܥܝܒ ܐܪܙܘܢܝ, f. 155 *a*.

(30) Sabhr-īshō' I., ܣܒܪܝܫܘܥ, f. 158 *a*.

(31) Gregory, ܓܪܝܓܘܪ, f. 159 *a*.

(32) Īshō'-yabh II., of Judhāl, ܝܫܘܥܝܒ ܓܕܝܐܠܝ, f. 159 *b*.

(33) Mār(ī)-emmēh, ܡܪ ܐܡܐ, f. 161 *b*.

(34) Īshō'-yabh III., of Ḥazza, ܝܫܘܥܝܒ ܚܙܝܐ, f. 161 *b*.

(35) George I., ܓܝܘܪܓܝ, f. 162 *a*.

(36) John I., the son of Mārtā, ܝܘܚܢܢ ܒܪ ܡܪܬܐ, f. 162 *b*.

(37) Ḥĕnān-īshōʿ I., ܚܢܝܢ, f. 163 *a*.

(38) John II., the Leper, ܝܘܚܢܢ ܓܒܝܐ, f. 164 *a*. Margin, ساقط.

(39) Ṣĕlībhā-zĕkhā, ܨܠܝܒܐ ܙܟܝ, f. 164 *a*.

(40) Pethion, ܦܬܝܘܢ, f. 164 *b*.

(41) Mār-Abhā ibn Bĕrīkh-ṣebhyānā (*sic*), ܡܪܝ ܐܒܐ ܒܪ ܒܪܝܟ ܨܒܝܢܐ, f. 165 *a*.

(42) Sūrīn, ܣܘܪܝܢ, f. 165 *b*. Margin, ܣܘܪܝܢ.

(43) Jacob II., ܝܥܩܘܒ, f. 165 *b*.

(44) Ḥĕnān-īshōʿ II., ܚܢܝܢ, f. 166 *a*.

(45) Timothy I., ܛܝܡܬܐܘܣ, f. 166 *a*.

(46) Īshōʿ bar Nōn, ܝܫܘܥ ܒܪ ܢܘܢ, f. 167 *b*.

(47) George II., ܓܝܘܪܓܝܣ, f. 168 *b*.

(48) Sabhr-īshōʿ II., ܣܒܪܝܫܘܥ, f. 169 *a*.

(49) Abraham II., ܐܒܪܗܡ, f. 169 *b*.

(50) Theodosius, ܬܐܘܕܘܣܝܣ, f. 170 *b*.

(51) Sergius, ܣܪܓܝܣ, f. 171 *a*.

(52) Ānōsh, ܐܢܘܫ, f. 171 *b*.

(53) John III., the son of Narsai, f. 172 *a*.

(54) John IV., ܝܘܚܢܢ, f. 175 *b*.

(55) John V., the son of al-Aʿraj, ܝܘܚܢܢ ܒܪ ܐܠܥܪܓ, f. 175 *b*.

(56) Abraham III., Ibrāzā, ܐܒܪܗܡ ܐܠܝܒܪܙܐ, f. 177 *a*.

(57) Emmanuel, ܥܡܡܢܘܐܝܠ, f. 178 *a*.

(58) Bar-Badmeh, ܒܪ ܒܕܡܗ, f. 178 *a*.

(59) Israel, ܐܝܣܪܝܠ, f. 181 *b*.

(60) ʿAbhd-īshōʿ I., ܥܒܕܝܫܘܥ, f. 182 *b*.

(61) Mārī ibn Ṭūbī, ܡܪܝ ܒܪ ܛܘܒܝ, f. 183 *a*.

(62) John VI., ܝܘܚܢܢ, f. 183 *b*.

(63) John VII., ibn Nāzūk, ܝܘܚܢܢ ܒܪ ܢܐܙܘܟ, f. 184 *a*.

(64) Īshōʿ-yabh IV., ibn Ezekiel, ܝܫܘܥܝܒ ܒܪ ܚܙܩܝܐܝܠ ܩܬܝܢܐ, f. 184 *b*.

(65) Elias I., ܐܝܠܝܐ ܐܠܝܦܐ, f. 185 *a*.

(66) John VIII., ܝܘܚܢܢ, f. 186 *a*.

(67) Sabhr-īshōʿ III., ܣܒܪܝܫܘܥ, f. 186 *b*.

(68) ʿAbhd-īshōʿ II., ܥܒܕܝܫܘܥ, f. 187 *a*.

(69) Makkīkhā I., ܡܟܝܟܐ, f. 187 *b*.

(70) Elias II., ܐܝܠܝܐ ܕܒܝܬ ܐܠܗܐ, f. 188 *a*.

(71) Bar-Ṣauma, ܒܪ ܨܘܡܐ, f. 188 *b*.

(72) ʿAbhd-īshōʿ III., ܥܒܕܝܫܘܥ, f. 189 *a*.

(73) Īshōʿ-yabh V., ܝܫܘܥܝܒ ܩܬܝܢܐ, f. 189 *b*.

(74) Elias III., Abū Ḥalīm, ܐܝܠܝܐ ܕܒܝܬ ܐܠܗܐ ܐܒܘ ܚܠܝܡ, f. 192 *a*.

(75) Yabh-alāhā II., ܝܗܒ ܐܠܗܐ ܬܪܬܝ, f. 194 *b*.

(76) Sabhr-īshōʿ IV., ܣܒܪܝܫܘܥ, f. 195 *a*.

(77) Sabhr-īshōʿ V., ibn al-Masīḥī, ܨܒܪ ܝܫܘܥ ܒܪ ܡܫܝܚܐ, f. 195 *b*.

(78) Makkīkhā II., ܡܟܝܟܐ, f. 197 *a*.

(79) Denḥā, ܕܢܚܐ, f. 198 *a*.

(80) Yabh-alāhā III., ܝܘܚܢܢ ܐܠܗܐ, f. 199 *a*, who died A. Gr. 1629 = A.D. 1317. After his decease the see remained vacant for 3 months and 8 days. In all 72 (read 73) patriarchs, besides 7 who were deposed. The successor of Yabh-alāhā III. was Timothy II., ܬܝܡܬܐܘܣ, f. 200 *b*, margin.

List of the metropolitans under the patriarch of the East (compare Assemani, *B.O.* ii. 458), f. 200 *b*.

ܐܡܐ ܡܛܪܦܘܬܐ ܕܡܕܝܢܚ ܐܠܗ ܥܠ ܟܘܪܣܝ ܕܥܕܬܐ ܕܡܪܢ ܥ̈ ܘ ܫ̈ ܢ : ✤ ܐ ܡܛܪܦܘܬܐ ܕܐܪܒܝܠ ✤ ܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܓܪܡܝ ✤ ܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܙܒܕܝ ✤ ܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܢܘܗܕܪܐ ✤ ܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܣܟܢܐ ✤ ܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܒܠܕ ✤ ܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܪܡܡܢ ✤ ܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܚܕܐ ✤ ܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܛܝܪܗܢ ✤ ܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܟܘܟ ✤ ܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܓ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܕ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܗ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܘ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܙ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܚ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܛ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܝ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܝܐ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ ܝܝܝܝܝܝܝܝܝܝܝܒ ܡܛܪܦܘܬܐ ܕܒܝܬ ܡܘܫ ✤ 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ܙܩܦܐ ❊ ܚ ܡܫܡܫܢܐ ❊ ܛ ܡܫܡܫܢܐ ❊ ܝ ܡܫܡܫܢܐ
ܟܠܡ ❊ ܟ ܡܫܡܫܢܐ ❊ ܟܐ ܡܫܡܫܢܐ ❊ ܟܒ ܡܫܡܫܢܐ
ܟܓ ❊ ܟܕ ܡܫܡܫܢܐ ❊ ܟܗ ܡܫܡܫܢܐ ❊ ܟܘ ܡܫܡܫܢܐ
ܟܙ ❊ ܟܚ ܡܫܡܫܢܐ ❊ ܟܛ ܡܫܡܫܢܐ ❊ ܟܝ ܡܫܡܫܢܐ
ܟܟ ❊ ܟܟܐ ܡܫܡܫܢܐ ❊ ܟܟܒ ܡܫܡܫܢܐ ❊ ܟܟܓ ܡܫܡܫܢܐ
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ܟܡܗ ❊ ܟܡܘ ܡܫܡܫܢܐ ❊ ܟܡܙ ܡܫܡܫܢܐ ❊ ܟܡܚ ܡܫܡܫܢܐ
ܟܡܛ ❊ ܟܡܝ ܡܫܡܫܢܐ ❊ ܟܢ ܡܫܡܫܢܐ ❊ ܟܢܐ ܡܫܡܫܢܐ
ܟܢܒ ❊ ܟܢܓ ܡܫܡܫܢܐ ❊ ܟܢܕ ܡܫܡܫܢܐ ❊ ܟܢܗ ܡܫܡܫܢܐ
ܟܢܘ ❊ ܟܢܙ ܡܫܡܫܢܐ ❊ ܟܢܚ ܡܫܡܫܢܐ ❊ ܟܢܛ ܡܫܡܫܢܐ
ܟܢܝ ❊ ܟܣ ܡܫܡܫܢܐ ❊ ܟܣܐ ܡܫܡܫܢܐ ❊ ܟܣܒ ܡܫܡܫܢܐ
ܟܣܓ ❊ ܟܣܕ ܡܫܡܫܢܐ ❊ ܟܣܗ ܡܫܡܫܢܐ ❊ ܟܣܘ ܡܫܡܫܢܐ
ܟܣܙ ❊ ܟܣܚ ܡܫܡܫܢܐ ❊ ܟܣܛ ܡܫܡܫܢܐ ❊ ܟܣܝ ܡܫܡܫܢܐ
ܟܥ ❊ ܟܥܐ ܡܫܡܫܢܐ ❊ ܟܥܒ ܡܫܡܫܢܐ ❊ ܟܥܓ ܡܫܡܫܢܐ
ܟܥܕ ❊ ܟܥܗ ܡܫܡܫܢܐ ❊ ܟܥܘ ܡܫܡܫܢܐ ❊ ܟܥܙ ܡܫܡܫܢܐ
ܟܥܚ ❊ ܟܥܛ ܡܫܡܫܢܐ ❊ ܟܥܝ ܡܫܡܫܢܐ ❊ ܟܦ ܡܫܡܫܢܐ
ܟܦܐ ❊ ܟܦܒ ܡܫܡܫܢܐ ❊ ܟܦܓ ܡܫܡܫܢܐ ❊ ܟܦܕ ܡܫܡܫܢܐ
ܟܦܗ ❊ ܟܦܘ ܡܫܡܫܢܐ ❊ ܟܦܙ ܡܫܡܫܢܐ ❊ ܟܦܚ ܡܫܡܫܢܐ
ܟܦܛ ❊ ܟܦܝ ܡܫܡܫܢܐ ❊ ܟܨ ܡܫܡܫܢܐ ❊ ܟܨܐ ܡܫܡܫܢܐ
ܟܨܒ ❊ ܟܨܓ ܡܫܡܫܢܐ ❊ ܟܨܕ ܡܫܡܫܢܐ ❊ ܟܨܗ ܡܫܡܫܢܐ
ܟܨܘ ❊ ܟܨܙ ܡܫܡܫܢܐ ❊ ܟܨܚ ܡܫܡܫܢܐ ❊ ܟܨܛ ܡܫܡܫܢܐ
ܟܨܝ ❊ ܟܩ ܡܫܡܫܢܐ ❊ ܟܩܐ ܡܫܡܫܢܐ ❊ ܟܩܒ ܡܫܡܫܢܐ
ܟܩܓ ❊ ܟܩܕ ܡܫܡܫܢܐ ❊ ܟܩܗ ܡܫܡܫܢܐ ❊ ܟܩܘ ܡܫܡܫܢܐ
ܟܩܙ ❊ ܟܩܚ ܡܫܡܫܢܐ ❊ ܟܩܛ ܡܫܡܫܢܐ ❊ ܟܩܝ ܡܫܡܫܢܐ
ܟܪ ❊ ܟܪܐ ܡܫܡܫܢܐ ❊ ܟܪܒ ܡܫܡܫܢܐ ❊ ܟܪܓ ܡܫܡܫܢܐ
ܟܪܕ ❊ ܟܪܗ ܡܫܡܫܢܐ ❊ ܟܪܘ ܡܫܡܫܢܐ ❊ ܟܪܙ ܡܫܡܫܢܐ
ܟܪܚ ❊ ܟܪܛ ܡܫܡܫܢܐ ❊ ܟܪܝ ܡܫܡܫܢܐ ❊ ܟܫ ܡܫܡܫܢܐ
ܟܫܐ ❊ ܟܫܒ ܡܫܡܫܢܐ ❊ ܟܫܓ ܡܫܡܫܢܐ ❊ ܟܫܕ ܡܫܡܫܢܐ
ܟܫܗ ❊ ܟܫܘ ܡܫܡܫܢܐ ❊ ܟܫܙ ܡܫܡܫܢܐ ❊ ܟܫܚ ܡܫܡܫܢܐ
ܟܫܛ ❊ ܟܫܝ ܡܫܡܫܢܐ ❊ ܟܬ ܡܫܡܫܢܐ ❊ ܟܬܐ ܡܫܡܫܢܐ
ܟܬܒ ❊ ܟܬܓ ܡܫܡܫܢܐ ❊ ܟܬܕ ܡܫܡܫܢܐ ❊ ܟܬܗ ܡܫܡܫܢܐ
ܟܬܘ ❊ ܟܬܙ ܡܫܡܫܢܐ ❊ ܟܬܚ ܡܫܡܫܢܐ ❊ ܟܬܛ ܡܫܡܫܢܐ
ܟܬܝ ❊ ❊ ❊

The seven metropolitans who elect and consecrate the patriarch, f. 200 *b*,

ܡܢ ܫܒܥܬ ܡܛܪܦܠܝܛܐ ܕܒܝܕ ܡܢܗܘܢ ܡܬܩܕܫ ܦܛܪܝܪܟܐ
ܒܥܕܬܐ ❊ ܡܫܡܫܢܐ ܚܕ ܒܚܕ. ܡܫܡܫܢܐ ܬܪܝܢ. ܡܫܡܫܢܐ
ܬܠܬ. ܡܫܡܫܢܐ ܐܪܒܥ. ܡܫܡܫܢܐ ܚܡܫ. ܡܫܡܫܢܐ
ܫܬ. ܡܫܡܫܢܐ ܫܒܥ. ❊

2. The preface to the treatise of Mār Elias I. on the fundamental doctrines of the Faith*, f. 201 *a*,

ܡܠܦܢ ܡܪܝܐ ܐܠܝܐ ܦܬܪܝܪܟ ܥܠ ܡܐܡܪ ܕܒܪ ܩܝܪܐ. ܒܫܡ
ܐܠܗܐ ܐܒ ܒܪܐ ܘܪܘܚܐ ܩܕܫܐ ܚܕ ܐܠܗܐ ܐܠܗܐ ܩܕܝܫ
ܡܫܪܝܐ. ܡܫܒܚ ܠܐܠܗܐ ܕܟܠ ܡܐ ܕܒܪܝܐ. ܐܡܝܢ ❊

3. From the same work, on the Incarnation, f. 206 *a*,

ܡܠܦܢ ܡܪܝܐ ܐܠܝܐ ܦܬܪܝܪܟ ܥܠ ܡܐܡܪ ܕܒܪ ܩܝܪܐ.

* See *B.O.* iii. 1. 265, note 6.

ܠܡܒܚܘܕ ܟܕ ܒܝܫ ܒܟܠܗ ܕܡܫܝܚܐ. ܦ ܠܡܒܠܐ ܒܟܠ
ܠܝܫܘܥ ܒܥܒܕܐ ܒܟܠܗ ܠܟܘܟܒܐ ܒܠܡܒܥܒ ܠܡܐ ܠܡܚܘ
ܠܡܚܘܒ ܥ ܠܡܗܝܕܐ ܡܕܒܚ ܠܡܒܕܐ.

4. From the same, proofs of the Human Nature of our Lord, f. 207 *a*,

ܠܡܦܝܠ ܠܡܕܘܝܕ ܥ ܠܡܝܠ ܠܡܒܕ. ܟܕ ܙܝܐ
ܦ ܠܡܒܘܒܐ ܒܟܠ ܫܗܗܐ ܗܝܒܕ ܠܡܗܒ.

5. From the same, proofs of the Divine Nature of our Lord, f. 207 *b*,

ܠܡܦܝܠ ܠܡܒܗܒ ܥ ܠܡܝܠ ܠܡܒܕ. ܟܕ ܙܝܐ
ܗܝܒܕ ܒܟܠܗ ܕܡܫܝܚܐ. ܦ ܠܡܒܘܒܐ ܒܟܠ ܡܗܗܐ ܗܝܒܕ
ܠܡܒܗܒ ܗܫܗܗܥܝ.

6. Extracts from the first section of a work by Mār Elias, metropolitan of Nisībis, entitled *Kitāb al-Burhān fī Tashīḥ al-Īmān**, f. 209 *a*,

ܠܡܦܝܠ ܠܡܗܕܝ ܥ ܠܒܝܠ ܠܡܕܘ. ܫܒܕ ܦܝ
ܒܠܡܫ ܥܒܒܝ ܥ ܠܡܦܝܠ ܠܒܘܟ ܥ ܒܕ ܠܡܒܫ.
ܦ ܒܝܫ ܡܡܝ. ܠܡܥܒܝܥ ܒܟܠ ܒܙܒܒ ܙܝ ܡܒܥܒ
ܦܝܘ. ܗܠܟ ܠܒ ܠܒܒܒ ܠܡܗܒ ܠܒܦ ܠܗܗ
ܠܡܦܝܠ ܫܠ ܠܒ ܡܗܗ. ܡܒܒ ܦܗ ܒܕܘ ܡܝ
ܠܒܗܒ ܒܒܡ ܒܒܙܗ ܒ ܒ.

* See *B.O.* iii. 1. 270, col. 2, no. iv.; Horst, *des Metrop. Elias von Nisibis Buch vom Beweis der Wahrheit des Glaubens.*

7. Extract from a treatise by Mār George, metropolitan of Mosul, on the Faith of the Eastern Christians*, f. 211 *a*,

ﻟﻜﻔﻴﻞ ﻟﻜﻬﻮﻫﺪ ﻣﻦ ﻟﻜﻨﻴﻚ ﻟﻜﻬﻮﺏ. ﺑﺪﺟﺪ ﻓﻴﻪ
ﺟﻤﻠﺔ ﺑﻜﻔﺎﻳﺔ ﻣﺎﻳﻜﻔﻲ ﻣﻦ ﺣﻔﻆ ﺣﻘﻮﻕ ﺟﻬﺪﻧﺎ. ﻟﻜﻤﻴﻞ.
ﻓﻲ ﺑﻌﺾ ﻟﻜﻨﻴﺴﺔ ﻟﻜﺒﻌﻘﻮﺑﻴﺔ ﻳﻘﺎﻝ ﺟﻤﻠﺔ.

8. A treatise by Mār Makkīkhā the patriarch on the Fatherhood and the Sonship†, f. 213 *b*,

ﻟﻜﻔﻲ ﻟﻜﻬﻮﻫﺪ ﻣﻦ ﻟﻜﻲ ﻟﻜﻬﻮﺏ. ﻓﻴﻪ ﺩﺟﺪ ﺟﻤﻠﺔ
ﺑﻜﻔﺎﻳﺔ ﻣﺎﻳﻜﻔﻲ ﻟﻜﻨﺠﻴﻞ ﻟﻜﻘﺪﻳﺲ ﻟﻜﻨﻔﺲ ﻟﻜﻨﺎﻃﻖ
ﻟﻜﻬﻴﻜﻞ ﻓﻬﺬﻩ ﻟﻜﺒﻌﻘﻮﺑﻴﺔ ﻳﻘﺎﻝ ﺟﻤﻠﺔ ﺫﻟﻚ
ﻣﺪ. ﻭﻟﻪ ﺟﻬﺎﺩ ﻓﻲ ﻟﻜﺘﺎﺑﺔ ﻭﻟﻜﻨﻴﺔ. ﻭﻟﻚ ﺟﻤﻠﺔ
ﻓﻲ ﻟﻜﻨﻴﺴﺔ. ﻭﻟﻪ ﺑﺼﻼﺓ ﻟﻘﺪﺱ ﻟﻘﺪﺳﻴﻦ.
ﻟﻘﺪﻳﺲ ﻓﻲ ﻟﻘﺪﺍﺱ ﻟﻘﺪﺳﺔ. ﻭﻫﻮ ﻟﻘﺪﻳﺲ
ﻟﻘﺪﻳﺲ ﻣﻦ ﻳﻘﺪﺱ ﻳﻘﺪﺳﻪ ﻳﻘﺪﺳﻪ. ﻟﻜﻲ ﻣﻦ ﻳﻘﺪﺱ
ﻟﻘﺪﻳﺴﻪ ﻭﻫﻮ ﻟﻘﺪﻭﺱ ﻟﻘﺪﻭﺳﻪ ﻟﻘﺪﻭﺳﻪ ﻟﻘﺪﻭﺱ
ﻟﻘﺪﻭﺳﻪ.

9. The Confession of Faith of Mār Michael, bishop of Āmid and Maiyāfāriḳīn, translated from Syriac into Arabic by Ṣĕlībhā‡, f. 216 *a*,

ﻟﻜﻔﻲ ﻟﻜﻬﻮﻫﺪ ﻣﻦ ﻟﻜﻨﻴﻚ ﻟﻜﻬﻮﺏ. ﺑﺪﺟﺪ ﻓﻴﻪ ﺟﻤﻠﺔ

* See *B.O.* iii. 1. 540.
† See *B.O.* iii. 1. 552, *oratio de Incarnatione.*
‡ See *B.O.* iii. 1. 558.

ܘܐܢܐܪܬܗ ܒܒܫܪܝܬܗ ܐܠܫܡܣܝܗ ܐܠܡܥܩܘܠܗ ܐܠܡܬܥܪܦܝܢ
ܒܐܠܛܒܐܝܥ. ܡܢ ܐܒܢܗ ܐܠܐܒ ܐܠܩܕܝܡ ܐܠܐܙܠܝ ܐܠܟܠܡܗ
ܐܠܡܘܠܘܕ ܐܠܐܙܠܝ ܐܠܩܕܝܡ ܐܠܐܠܗ ܐܠܬܐܡ ܡܥ ܐܠܐܒ ܡܣܐܘܝܗ ܢܣܓܕ
ܠܗ ܘܡܫܬܪܟܝܢ. ܒܐܠܗܘܬ ܘܚܕ ܐܠܐܟܪܐܡ ܘܐܠܩܕܝܣܝܢ ܐܡܝܢ.
ܢܒܬܕܝ ܒܥܘܢ ܐܠܠܗ ܬܥܐܠܝ ܘܚܣܢ ܬܘܦܝܩܗ. ܐܠܩܕܝܣ ܡܪ
ܐܝܫܘܥ ܡܢ ܐܠܟܠܡܗ ܐܠܡܬܒܪܐܗ ܐܠܬܝ ܐܠܟܠܡܗ ܐܠܐܠܗܝܗ
ܐܠܝ ܥܒܕܗ ܐܠܡܣܟܝܢ.

10. On the Unity and Trinity by Mār ʻAbhd-īshōʻ, metropolitan of Nisībis*, f. 219 *b*,

ܐܠܦܨܠ ܐܠܬܐܣܥ ܡܢ ܟܬܐܒ ܐܠܐܨܘܠ. ܢܒܕܐ ܒܥܘܢ ܡܠܟ
ܐܠܩܘܕܣ ܘܐܠܬܡܓܝܕ ܠܗ ܐܘܝܫܘܥ ܘܪܒܗ ܐܠܐܒ
ܐܠܩܕܝܡ ܐܠܟܠܡܗ ܐܠܐܙܠܝܗ ܘܐܠܡܬܐܢܣܗ ܐܠܡܣܝܚ ܗܐܕܐ
ܒܡܥܘܢܬܗ ܡܣܬܥܝܢ ܢܣܬܥܝܢ. ܒܩܘܬܗ ܘܡܥܘܢܬܗ ܗܘ ܐܠܩܕܝܣܝܢ.
ܦܝ ܬܘܚܝܕܗ ܐܠܡܬܥܠܩ ܒܗܐ ܐܠܐܒ ܘܐܠܐܒܢ ܦܝ ܐܬܚܐܕ ܐܠܐܒܢ.
ܘܬܥܠܝܡܗ ܟܐܢ ܩܕܝܡܗ ܐܠܐܬܚܐܕ. ܦܝ ܐܬܚܐܕ ܐܠܐܒܢ
ܘܐܠܐܬܚܐܕ. ܦܝ ܩܘܬܗ ܐܠܠܗ ܘܬܥܒܕܬܗ (f. 220 *a*) ܘܬܬܠܝܬܗ
ܘܡܥܢܝ ܐܩܢܘܡܗ. ܐܠܬܘܚܝܕܗ ܠܩܘܬܗ ܐܠܠܗ ܘܬܠܬܝܬܗ
ܘܬܬܠܝܬܗ ܐܢܗ ܡܬܚܕܝܢܗ. ܘܐܬܚܐܕ ܦܝܗ ܐ ܐܢܗ ܐܠܬܐܢܝܬ
ܐܠܬܥܠܝܡ ܦܝ ܡܥܢܝ ܐܠܬܘܚܝܕ ܗܥܟ (*sic*). ܐܠܐܬܚܐܕ ܐܠܐܠܗ

* See *B.O.* iii. 1. 360, col. 2 of the notes.

11. Another extract from the same work, f. 222 *a*,

12. A third extract from the same, f. 224 *b*,

13. The Confession of Faith of Mār Īshō‘-yabh ibn Malkōn*, f. 227 *b*,

الفصل الثالث عشر من ܟܬܐܒ ܐܠܡܓܕܠ. ܦܝ ܕܟܪ ܐܡܐܢܗ
ܐܒܐܝܗܡ ܐܠܐܒܪܐܪ ܐܠܡܫܪܩܝܝܢ ܐܠܡܣܟܘܢܝܗ. ܡܢ ܐܢܫܐ
ܐܠܐܒ ܐܠܩܕܝܣ ܐܠܦܐܨܠ ܡܐܪ ܐܝܫܘܥܝܒ ܡܛܪܐܢ ܢܨܝܒܝܢ
ܐܠܡܥܪܘܦ ܒܐܒܢ ܡܠܟܘܢ.

14. Letter of Mār Makkīkhā the patriarch, written when he was metropolitan of Mosul and Arbel, to a Christian noble in Ispahān, on the Faith†, f. 228 *b*,

الفصِل (*sic*) الرَّابع عشر من ܟܬܐܒ ܐܠܡܓܕܠ. ܢܕܟܪ ܦܝܗ ܢܣܟܗ
ܐܠܟܬܐܒ ܐܠܡܢܦܕ ܡܢ ܡܪܝ ܡܟܝܟܐ ܐܠܓܐܬܠܝܩ ܦܝܡܐ ܐܠܡܛܪܢܗ
ܟܐܢ ܡܛܪܢܐ ܒܢܦܣܗ. ܘܟܬܒܗ ܐܠܝ ܒܥܨ ܐܠܡܬܐܡܪܐ ܒܐܠ
ܐܠܡܘܨܠ ܘܐܪܒܠ. ܐܝܟܠ ܒܥܨ ܐܠܬܘܐܪܝܟ ܐܠܡܘܡܢܝܢ ܒܐܨܦܗܐܢ،
ܠܗܕܐ ܡܢ ܒܟܐܪܗ ✥ ܡܫܬܡܠܐ ܥܠܝ ܫܪܚ ܐܡܢܗ، ܘܡܥܪܦܬܗ
ܐܢ ܐܠܠܗ ܘܐܚܕ ܦܪܕ. ܡܥܐ ܡܬܟܠܡܐ ܘܡܬܚܕܬܐ ܡܚܬܘܝܐ
ܕܬܒܐܕܝ ܘܝܚܕܬ. ܘܕܟܪܗ ܐܠܩܘܡ، ܘܡܢ ܓܡܠܬܗܡ ܐܠܬܘܪܝܗ،
ܡܢ ܥܠ ܝܩܘܡ ܒܗ ܘܐܢ ܐܠܐܡ. ܘܕܟܪܗ ܐܢܗ ܐܠܐܒܢ
ܐܠܐܙܠܝ. ܐܠܒܫܪ ܐܠܡܬܚܕ ܦܝ ܐܠܐܠܗ ܐܠܬܗܐܢܣܘܡܝܗ.
ܐܠܐܩܢܘܡ ܐܠܪܘܚ ܐܠܩܕܣ. ܐܠܒܐܪܝ ܐܠܠܗ ܒܢܥܡܗ.
.ܬܡ

* See *B.O.* iii. 1. 295, note 2.
† See *B.O.* iii. 1. 552.

C. The third section, f. 236 *b*.

1. Introductory, f. 236 *b*,

الكفر الذي هو الجهل. في بدء الكتاب المقدس في سفر التكوين في

الجزء الاول.

2. Of the object of the Incarnation, f. 237 *b*,

الكفر الجهل هو الجهل. في بدء خلقة

الانسان خلقة الكنيسة.

3. Of the points wherein the Christian sects, Nestorians, Malakites and Jacobites, agree regarding the Union (of the two Natures in our Lord), f. 248 *a*,

الفصل الثالث هو الجهل. بدءا في ما يتفق

عليه النساطرة والملكية والسريان في الاتحاد.

4. Of the points wherein they differ in regard to the Union, f. 248 *b*,

الكفر الجديد هو الجهل. في بدء اختلاف

النساطرة والملكية في الاتحاد.

The doctrines of the three sects are thus stated, f. 249 *b*,

الذين الذهب المختلفة النساطرة والملكية واليعقوبية.

النسطورية. بدعة ١ الملك الذهب. هو الذي الكنيسة.

أبيد الملكية الجهل الكنيسة الذهب. الجهل

ܒܐܠܐܢܣܐܢ ܐܠܡܥܒܘܕ ܡܢ ܐܠܟܠܝܩܗ ܐܠܡܬܐܢܣܗ ܐܠܡܣܒܚܗ
ܡܕܐܝܡ ܐܠܐܒܕܝ. ܠܐ ܒܐܠܛܒܝܥܗ ܘܠܐ ܒܐܠܩܢܘܡ. ܠܟܢ ܒܚܩܝܩܗ
ܐܠܒܢܘܗ ܘܐܠܡܘܕܗ ܘܐܠܣܠܛܐܢ. ܘܡܥܢܝ ܗܕܐ ܐܢ ܝܟܘܢ
ܐܠܐܒ ܐܠܐܙܠܝ ܘܝܟܘܢ ܐܠܐܢܣܐܢ ܐܠܡܥܒܘܕ ܡܢ ܐܠܒܫܪܝܗ
ܡܕܐܝܡ ܒܢܦܣ ܡܣܬܘܝܗ. ܘܟܕܠܟ ܒܬܘܚܝܕܗܐ. ܘܐܠܐܬܚܐܕ
ܦܩܛ ܒܩܢܘܡܗ ܒܓܙܝܪܗ ܐܠܩܘܗ ܘܐܠܡܘܕܗ. ܘܟܕܠܟ ܐܢ
ܡܫܝܬܗ ܐܠܥܐܡܗ ܐܠܐܙܠܝܗ ܗܕܗ ܐܠܡܥܛܝܗ ܠܠܐܢܣܐܢ ܐܠܡܥܒܘܕ
ܡܢ ܡܕܐܝܡ ܦܐܬ ܒܗܐ ܘܐܚܕ (*sic*). ܘܡܥܢܝ ܠܐ ܝܟܘܢ ܕܠܟ ܦܝ
ܐܠܡܣܝܚ ܐܢܗ ܛܒܝܥܬܐܢ ܘܩܢܘܡܐܢ. ܐܢܗ ܘܐܚܕ. ܥܠܝ ܘܐܚܕ.
ܡܣܝܚ ܘܐܚܕ. ܐܘ ܐܠܐܩܢܘܡ ܗܘ ܗܘ ܒܥܝܢܗ ܠܐ ܝܬܓܝܪ ✤
ܐܠܩܘܠ ܐܠܬܐܢܝ. ܘܡܥܬܩܕܗ ܐܠܡܠܟܝܗ. ܘܗܘ ܐܢ ܐܠܡܣܝܚ
ܓܘܗܪ ܐܢ ܝܟܘܢ ܐܠܐܠܗ ܡܬܚܕ ܘܐܠܐܢܣܐܢ. ܒܢܦܣ
ܡܣܬܘܝܗ. ܘܐܠܐܬܚܐܕ ܦܩܛ ܒܩܢܘܡܗ ܦܝ ܐܠܐܬܚܐܕܝܗ.
ܚܬܝ ܨܐܪ ܐܠܡܣܝܚ ܥܠܝ ܩܘܠܗܡ ܛܒܝܥܬܝܢ ܩܢܘܡܐ ܘܐܚܕܐ.
ܘܟܕܠܟ ܝܥܬܩܕܘܢ. ܦܝ ܐܠܡܣܝܚ ܐܢܗ ܛܒܝܥܬܝܢ ܘܠܗ ܡܫܝܬܝܢ
ܘܦܥܠܝܢ ܘܩܢܘܡܐ ܘܐܚܕܐ ܒܓܡܠܗ ܘܐܚܕܐ ✤ ܐܠܩܘܠ ܐܠܬܐܠܬ.
ܘܡܥܬܩܕܗ ܐܠܝܥܩܘܒܝܗ. ܘܗܘ ܐܢ ܐܠܡܣܝܚ ܓܘܗܪ ܐܢ
ܐܠܐܬܚܐܕ ܦܩܛ ܒܐܠܛܒܝܥܗ ܘܐܠܩܢܘܡ. ܐܥܢܝ ܐܢ ܝܟܘܢ
ܐܠܐܒ ܐܠܐܙܠܝ. ܘܝܟܘܢ ܐܠܐܢܣܐܢ ܐܠܡܥܒܘܕ ܡܢ ܐܠܒܫܪܝܗ
ܡܕܐܝܡ ܒܐܠܬܘܚܝܕ ܦܐܬ ܘܐܚܕܐ. ܘܟܕܠܟ ܒܬܘܚܝܕܗܐ ܨܐܪܐ

ܕܝܝܒܐ. ܡܢܗܠܗ ܟܠ ܕܟ ܕܟ ܒܟ ܐܟܗܒ ܐܟ ܒܟ ܐܟ ܒܟ ܐ
ܕܝܝܒܐ ܗܒܢܗ ܕܝܝܒܐ ❖

5. Proofs and arguments in favour of the Nestorian doctrine, f. 250 *b*,

ܐܟܝܟ ܐܟܝܒܗ ܡ ܐܟܝܟ ܐܟܗܐ. ܒ ܕܟ ܟܝܟ
ܐܟ ܐܟ ܡܝܒܟ ܡܡܒܟ ܐܟ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ❖

The first question begins on f. 256 *a*.

6. Canon regarding the Union, f. 260 *a*,

الفصل السادس ܡ ܐܟܝܟ ܐ. ܒ ܕܟ ܐ ܐ ܐ ܐ ❖

7. Reply to the objection that the Nestorians add a fourth Person to the Trinity, f. 262 *a*,

الفصل السابع ܡ ܐܟܝܟ ܐ. ܒ ܐ ❖

8. Reply to the objection that they believe in two Sons, f. 263 *b*,

الفصل الثامن من كلام النصارى. في الرد عليهم
من كتب يعقوب اسقف حران.

9. Of the doctrines of the Jacobites, with refutations, f. 267 *a*,

النصارى اليعقوبية من كلام النصارى. صورة
بعض كتب مقالة. وذكر فيه ما يعتقد
النصارى في ربنا المسيح. والرد عليهم
من كتاب ابرهام اسقف حران.

a. Extracts from the dissertation of Severus ibn al-Muḳaffa', Jacobite bishop of Ashmūnain in Egypt, f. 267 *a*,

من النصارى من مقالة ثانية في مقالة
النصارى (so everywhere) في الرد
عليهم. ذكر ما ذهب اليه
النصارى مقالة. وما ابطلناه من كتاب.

b. Extract from the epistle of Jacob, the Jacobite bishop of Edessa, to the Malakites of Ḥarrān, showing that he believed the human nature of our Lord to have descended from Heaven, f. 272 *b*,

في ان ما يقول
من ذهب
من النصارى
في رد
ما

c. Another extract from the same epistle to the Malakites of Ḥarrān, in which Jacob of Edessa admits the mortality of God, f. 273 *a*,

ܬܘܒ ܡܢ ܗܝ ܐܓܪܬܐ ܕܠܘܬ ܚܪܢܝܐ ܡܠܟܝܐ ܗܝ
ܕܥܠ ܡܘܬܗ ܕܡܫܝܚܐ. ܡܫܝܚܐ ܗܘ ܕܝܢ ܕܐܠܗܐ ܗܘ ܡܝܬ
ܕܐܠܗܐ ܡܝܬ ܒܒܣܪܐ ܕܐܬܒܪܢܫ. ܐܝܟ ܕܟܬܝܒ.

d. The Confession of Faith of the Jacobite patriarch Ignatius (II.), after the European monk Fra Andrea (?) had visited him, f. 273 *b*,

ܬܘܒ ܗܝ ܕܝܠܗ ܕܐܢܕܪܐ ܐܦܪܢܓܝܐ ܕܝܠܗ ܕܦܛܪܝܪܟܐ
ܕܝܥܩܘܒܝܐ ܕܐܢܛܝܘܟܝܐ. ܟܕ ܐܬܐ ܠܘܬܗ ܐܢܕܪܐ ܐܦܪܢܓܝܐ
ܕܠܦܛܪܝܪܟܐ ܘܫܐܠܗ ܥܠ ܗܝܡܢܘܬܗ ܠܗ ܐܘܕܝܬܗ ܘܐܬܚܙܝ ܠܗ.
ܘܟܬܒ ܠܗ ܗܕܐ ܗܝܡܢܘܬܗ. ܘܫ.

e. The Confession of Faith of the Jacobite patriarch John bar Ma'danī, when visited by the same monk, f. 274 *b*,

ܬܘܒ ܗܝ ܕܝܠܗ ܕܐܢܕܪܐ ܐܦܪܢܓܝܐ ܗܝܡܢܘܬܐ ܕܠܦܛܪܝܪܟܐ ܕܝܥܩܘܒܝܐ
ܕܐܬܐ ܠܘܬ ܝܘܚܢܢ ܕܡܥܕܢܝ ܕܐܬܚܙܝ ܗܘܐ ܠܗ (*sic*) ܕܠܦܛܪܝܪܟܐ
ܘܐܘܕܝܬܗ. ܘܫ.

D. The fourth section, f. 276 *a*.

1. Disputation between the priest Sabhr-īshō' ibn Paulus of Mosul and a Jewish rabbi*, f. 276 *a*,

ܕܬܘܒ ܕܩܘܡ ܡܢ ܕܐܝܟ ܕܐܡܪܝܢ. ܟܬܒܐ ܗܢܐ ܐܡܪ

* See *B.O.* iii. 1, 541 sqq.

مدا ﻟﻠﺬﻳﻦ ﻳﻠﻔﻈﻮﻧﻪ ﻣﺠﺪﻳﻔﻮﻥ ﻳﺦ ﻗﻮﻟﻮﻫﻢ ﺍﻟﻤﻜﻠﻒ ﻣﺪ
ﺟﺪﻱ ﺑﺎﻟﺤﻖ ﺍﻟﻨﻘﻲ. ﻓﻲ ﺍﻟﻤﻘﺎﻡ ﺍﻟﺜﺎﻧﻲ ﻣﻦ ﻛﺘﺎﺏ ﻫﺬﺍ.

2. To prove that Mary gave birth to the Christ, with refutation of Severus ibn al-Muḳaffaʿ the Jacobite, f. 278 *b*,

ﺍﻟﻜﻼﻡ ﺍﻟﻘﺎﺋﻢ ﻣﻊ ﺍﻟﻤﻜﻠﻢ ﺍﻟﺬﻱ. ﻓﻲ ﺍﻟﺮﺩ ﻋﻠﻰ
ﻣﺪﻋﻰ ﺍﻟﻌﻘﻞ ﺍﻟﻘﺎﺋﻞ. ﻭﻟﺬﻟﻚ ﻫﺬﻩ ﺍﻟﻤﻘﺎﻟﺔ ﻳﺦ
ﺍﻟﻤﻘﺎﻟﺔ. ﻭﻫﻲ ﺍﻟﺘﻲ ﺍﻟﺘﻲ ﻓﻴﻬﺎ ﺍﻟﺒﺮﻫﺎﻥ ﺍﻟﺬﻱ ﻳﺪﻋﻰ
ﺍﻟﻤﻜﻠﻒ. ﻭﻟﺬﻟﻚ ﻫﺬﻩ ﻫﻲ ﺍﻟﺘﻲ ﻣﻦ ﺍﻟﻜﺘﺎﺏ ﻫﺬﻩ ﺍﻟﻤﻘﺎﻟﺔ
ﺍﻟﻜﻞ.

3. Extract from a treatise by Īshōʿ-yabh [bar Malkōn], metropolitan of Nisībis, in refutation of the same*, f. 279 *b*,

ﺍﻟﻜﻼﻡ ﺍﻟﻘﺎﺋﻢ ﻣﻊ ﺍﻟﻤﻜﻠﻢ ﺍﻟﺬﻱ. ﻫﺬﻩ ﻓﻲ
ﺍﻟﺮﺩ ﻋﻠﻰ ﻣﻦ ﻳﺪﻋﻰ ﺍﻟﻌﻘﻞ ﻣﻦ ﺟﻬﺔ ﺍﻟﻨﺼﺮﺍﻧﻴﺔ ﻣﻦ
ﻳﻌﻘﻮﺏ. ﻓﻲ ﻫﺬﻩ ﺍﻟﻤﻘﺎﻟﺔ ﻫﻲ ﺍﻟﺘﻲ ﻫﺬﻩ ﺍﻟﺒﺮﻫﺎﻥ
ﻳﺦ ﺍﻟﻤﻘﺎﻟﺔ ﺍﻟﺘﻲ ﻓﻴﻬﺎ ﺍﻟﺒﺮﻫﺎﻥ. ﻫﺬﻩ ﺍﻟﻤﻘﺎﻟﺔ ﺍﻟﺘﻲ
ﺍﻟﻤﻜﻠﻒ.

4. Refutation of the chief argument of the Jacobites, f. 282 *b*,

ﺍﻟﻜﻼﻡ ﺍﻟﻘﺎﺋﻢ ﻣﻊ ﺍﻟﻤﻜﻠﻢ ﺍﻟﺬﻱ. ﻓﻲ ﺭﺩ ﺍﻟﻤﻘﺎﻡ
ﺍﻟﺬﻱ ﻳﺴﺄﻟﻮﻥ ﺍﻟﻤﺪﺑﺮﻭﻥ ﺍﻟﺘﻲ ﻳﻘﻮﻟﻮﻫﺎ ﺍﻟﻘﺎﺋﻞ.

* See *B.O.* iii. 1, 295.

Six questions addressed by the author to the Jacobites, f. 283 *a*; a story narrated by him, f. 286 *b*,

ܘܩܨܬܗ ܐܝܨܐ ܒܥܕ ܡܣܐܝܠܗ ܚܟܐܝܗ ܠܩܒܛܝ ܐܣܝܘܛ
ܐܠܡܬܩܕܡܗ ܡܥ ܐܠܝܥܩܘܒܝܗ ܦܝ ܟܬܐܒ ܓ̰ܡܥܗܡ ܦܝ ܗܕܐ
ܐܠܡܥܢܝ. ܘܩܨܗ ܐܟ̰ܪܝ ܚܟܐܗܐ ܗܕܐ ܐܠܪܓ̰ܠ ܡܢ ܐܣܝܘܛ ܦܝ
ܡܥܢܐܗ ܡܢ ܟܬܒ ܐܠܝܥܩܘܒܝܗ. ܘܐܘܠܗ ܡܩܕܡܬܗ ܥܠܝ ܨܘܪܬܗ
ܐܠܡܢܝܪܗ ܗܕܗ ܐܠܝ ܐܠܠܗ. ܘܥܠܝ ܨܘܪܬܗ ܐܠܡܣܝܚ ܡܩܐܬܘܪܗ
ܗܕܐ ܒܩܘܠ ܐܠܡܣܝܚ ܡܬܠܝ ܐܠܡܥܠܡ. ܦܩܐܠ ܠܗܡ
ܐܓ̰ܕܘܝܗ ܐܢ ܗܘܠܐܝ ܐܠܩܘܡ ܠܡ ܝܦܗܡܘܢ ܗܕܗ ܐܠܡܟܬܘܒ
ܐܠܡܥܢܘܝܗ ܠܡ ܝܟܬܡܗܐ. ܘܐܦܗܡܗܡ ܘܐܠܟܬܗ ܒܡܥܢܝܗܐ. ܘܡܥ.

E. The fifth section, f. 288 *a*.

1. Against those who say that God suffered and was crucified and died, especially against Severus ibn al-Muḳaffaʻ, f. 288 *a*,

ܐܠܦܨܠ ܐܠܐܘܠ ܡܢ ܐܠܦܨܠ ܐܠܟ̰ܐܡܣ. ܦܝ ܐܠܪܕ ܥܠܝ
ܡܢ ܩܐܠ ܐܢ ܐܠܠܗ ܬܐܠܡ ܘܨܠܒ ܘܡܐܬ. ܘܗܘ ܪܕ ܥܠܝ
ܣܘܝܪܘܣ ܐܒܢ ܐܠܡܩܦܥ.

2. Against those who hold that our Lord's sufferings and death pertained only to His human nature*, f. 288 *b*,

ܐܠܦܨܠ ܐܠܬܐܢܝ ܡܢ ܐܠܦܨܠ ܐܠܟ̰ܐܡܣ. ܝܪܕ ܦܝܗ ܥܠܝ
ܡܢ ܐܘܓ̰ܥܗ ܘܡܘܬܗ ܠܐܢ ܐܠܐܠܗܝܗ ܐܠܡܬܐܢܣܗ ܡܢ ܐܢ

* [The Arabic text quoted seems to indicate that Professor Wright has here made some slip of the pen. A. A. B.]

ܠܟܬܒ ܐܠܩܘܫ ܢܒܥ ܕܢܒ ܕܢܗܒ ܫܒܕ ܠܡܫ
ܫ ٥٥٥ ܕܐ ܠܟ ܫܗܘܒܗ ܢܝ ܠܟܝܩܕ ܠܟܕܩܬ ܢܝܩ
ܠܟܒܡܘܒ ܒܐܒܕܐ ܠܟܕ ܒ ܩܡܝ. ٥٠٠ ܠܟ ܚܠܒ
ܒܒ ܒܩܡܝ. ١٠ ܠܟܬܒ ܐܠܩܘܫ ܒܠ ܐܠܩܘܫ ܒܐ
ܠܟ ܠܠܟ ٥ ܠܟܒܒ.

Evidences from the Fathers, f. 293 *a*; questions, f. 294 *a*,

3. How the Jacobites distort and alter the text of the Scriptures, f. 295 *b*,

الفصل الثالث ܒ ܠܟ ܠܟܒܡܗ. ܒ ܕܐ ܡ
ܒܣܐ ܐ ܐ ܠ ܐ ܠܟ ܡ ܒ ܐ ܠ ܠ ܠ
ܠܟ ܠ ܠ.

4. How they falsely cite Mār Ephraim, f. 297 *a*,

ܠܟ ܠ ܠ ܒ ܠܟ ܠܟܒܡܗ. ܒ ܐ
ܐ ܠ ܠ ٥٠٠ ܠ ܠ ܠ ܠ ܠ ܠ
ܠ ܠ. ܒ ܐ ܠ ܠ ܠ ܠ ܠ ܠ.

F. The sixth section, against the Malakites, f. 299 *b*,

ܠܟ ܠ ܒ ܠ ܠ ܠ ܠ. ܠ ܠ
ܠ ٥٠٠. ܠ ٥٠٠. ܒ ܐ ܠ ܠ ٥٠٠ ܠ
ܠ ٥٠٠ ܒ ٥٠٠ (*sic*) ܠ ٥٠٠ ܠ ٥٠٠
ܠ ٥٠٠ ٥٠٠ ٥٠٠ ٥٠٠ ٥٠٠ ٥٠٠ ٥٠٠.

ﻣﻦ ﺍﻟﻤﻘﺎﻟﺔ ﺍﻟﺜﺎﻧﻴﺔ ﻋﺸﺮ ﻣﻦ ﻛﺘﺎﺏ ﻳﻮﺣﻨﺎ ﺍﻟﺪﻣﺸﻘﻲ ﻣﻦ ﺍﻟﻤﻘﺎﻟﺔ ﺍﻷﻭﻟﻰ ﻓﻲ ﺣﺪ ﻣﺎ ﻳﺼﻒ ﺍﻟﻤﺴﻴﺢ ﻭﻫﻮ ﻣﺘﺠﺴﺪ ﻭﻣﺎ ﻳﺼﻒ ﺍﻟﻤﺴﻴﺢ ﻭﻫﻮ ﻣﺘﺄﻟﻢ.

1. Extracts from a work of John of Damascus, f. 299 *b*, المقالة الاولى في حد ما يوصف المسيح انه متجسد وما يوصف انه متألم (*sic*).

2. Extracts from Saʿīd ibn Baṭrīḳ the Malakite against the Nestorians and Jacobites, f. 302 *b*, المقالة الثانية من الكتاب الملكي. في حد ما يوصف به ابن الله انه واحد وانه اثنان.

G. The seventh section, f. 315 *b*.

1. Introduction, ﺍﻟﻤﻘﺪﻣﺔ, f. 315 *b*.

2. Refutation of Ibn al-Baṭrīḳ, f. 316 *b*, الكفر الذي قاله ابن البطريق, in four sections, but the beginnings of the other three are not clearly indicated.

3. Conclusion, on the Union (of the two Natures), against Severus ibn al-Muḳaffaʿ and Ibn al-Baṭrīḳ, f. 345 *a*,

ﻭﻗﺪ ﺃﺗﻰ ﻣﺎ ﻳﺠﺐ ﻋﻠﻰ ﺍﻟﻤﺘﺠﺴﺪ ﻭﻋﻠﻰ ﺍﻟﻤﺘﺄﻟﻢ ﻣﻦ ﺍﻟﻤﻘﺎﻟﺔ ﺍﻟﺘﻲ ﻓﻲ ﺍﻟﻮﺣﺪﺍﻧﻴﺔ. ﻣﻦ ﺍﻟﻤﻘﺎﻟﺔ ﺍﻟﺘﻲ ﻓﻲ ﺍﻟﺘﺠﺴﺪ ﻭﺍﻟﺘﺄﻟﻢ ﻓﻲ ﺍﻟﻤﺠﻤﻊ ﺍﻟﺴﺎﺩﺱ ﻣﻦ ﺍﻟﻤﺠﺎﻣﻴﻊ.

The colophon, f. 366 *a*, states that this book, known as "the Book of Dates," was finished on the 27th of the second Kānūn,

A. Gr. 2041 = A.D. 1730, when Mār Elias was patriarch, at Mosul, by the deacon Johannān, son of the deacon Hōrmizd, son of the deacon Gabriel, of Alkōsh.

ܬܡ ܘܟܡܠ ܗܕܐ ܐܠܟܬܐܒ. ܐܠܡܒܪܘܟ ܒܟܬܐܒܬ
ܐܠܟܐܬܒܝܢ. ܒܬܐܪܝܟ ܫܗܪ ܬܡܘܙ ܡܢ ܣܢܝܢ ܐܠܡܝܠܐܕܝܗ ܘܐܠܝܘܢܐܢܝܗ
ܘܐܠܦܝܢ ܘܐܠܐܪܒܥܝܢ ܐܠܝܘܢܐܢܝܗ. ܘܣ. ܘܟܐܢ ܕܠܟ ܐܠܡܩܕܣ ܡܪܝ ܦܝ
ܐܠܒܛܪܝܪܟ ܐܠܡܥܬܪܦ ܒܐܠܠܗ ܐܠܩܘܝ. ܦܝ ܡܕܝܢܗ ܘܟܐܬܒܗ
ܐܦܩܪ ܥܒܕܗ. ܘܣ. ܫܡܐܣ ܝܘܚܢܢ ܘܐܒܢ ܐܠܫܡܐܣ ܠܐܒܪܘܢ
ܐܠܡܐܣ. ܘܣ. ܘܝܘܚܢܢ ܗܘܐ ܐܠܟܐܬܒ ܦܝ ܩܪܝܗ ܡܢܟܘܪܗ
ܐܠܡܫܗܘܪܗ ܐܠܡܚܒܘܒܗ ܒܐܠܩܕܝܣܗ ܐܠܦܝܠܣܘܦܗ. ܘܣ. ܐܠܠܗ
ܒܐܠܩܕܝܣ ܝܚܦܛ ܡܢܗ ܘܒܐܠܪܚܡܗ ܝܥܝܢ ܐܝܘܗ ܐܠܟܐܬܒܗ.
ܘܣ. ܘܐܒܘܗ ܗܘܐ ܐܠܟܐܬܒ ܦܝ ܐܒܘܗ ܐܝܨܐ ܐܠܡܫܗܘܪ ܘܣ.
ܫܡܥܘܢ ܘܡܠܐܟܐ ܘܐܠܚܕܝܐ ܡܪܝܐ ܐܠܐܒ ܐܠܡܫܝܚܝ ܘܣ. ܘܟܢ
ܝܠܘܠܘ ܗܘܐ ܐܠܟܐܬܒ ܚܠܩ ܡܢ ܐܣܩܦ ܐܠܡܪܬܒ. ܘܦܝ ܡܛܠܒ
ܐܠܝܚܝܐ ܠܝܗ ܠܗ ܘܐܢ. ܘܣ. ܟܬܒܬܗ ܡܩܕܣܗ ܦܝ ܫܒܬܗ
ܗܘܪܡܝܙܕ ܡܢ ܐܠܩܪܝܗ ܫܒܬܗ ܠܟܢܝܣܬ ܐܠܩܕܝܣܝܢ.
ܘܐܠܠܗ ܝܘܡ ܗܐܕܝܢ ܦܝ ܐܠܡܕܝܢܗ ܐܠܡܫܗܘܪܗ ܐܠܡܘܨܠ.
ܘܣ.

Add. 2903

[See Appendix.]

Add. 2917

Paper, about $8\frac{1}{4}$ in. by $5\frac{7}{8}$; 126 leaves; made up of two manuscripts.

I. Ff. 9—86, of which the first is mutilated, and others slightly waterstained; 7 quires, signed with Arabic words at the upper left-hand corner of the first leaf of each (e.g. f. 38 *a*, كراسه رابعه), of 10 leaves, except the first, which has only 8; leaves are wanting after ff. 17, 58 and 68, the two latter lacunae being supplied by a modern hand; 17 lines in the first quire, 14 in the rest. Written on thick, coarse paper, in a large, regular, Jacobite hand of the xvith cent., with many vowels of both kinds.

A collection of Anaphoras or Liturgies of the Jacobite Church in Syria, f. 9 *b*,

ܚܕܐ ܐܝܬܝ ܕܩܘܕܫܐ ܕܫܘܪܝܐ ܐܢܐ ܐܒܗܬܐ ܕܐܠܗܐ
ܒܪܝܟ ܗܘ ܫܡܗ ܕܡܪܝܐ.

1. The Epistle, Gospel, prooemium and sedrā, f. 9 *b*,

ܩܕܡ ܒܗ ܐܝܟ ܕܟܬܒ ܒ ܐܦܣܛܘܠܐ. ܒ
ܩܪܝܢ ܐܢ ܐܝܟ ܕܐܡܪ ܒ ܐܒܗܬܐ ܗܝ ܐܒܐ. ܐܠܐ ܒܙ
ܫܒܥ.

a. Without any special heading, f. 9 *b*,

ܩܕ ܟܬܒ ܠܟ ܐܝܟ ܕܐܡܪ ܠܟ ܒ ܐܓܪܬܐ
ܩܕܡܝܐ ܕܦܘܠܘܣ (1 Corinth. xi. 23 sqq.).

b. F. 12 *b*,

ܐܡܝܢ ܐܡܪ ܠܟ ܐܝܟ ܕܐܡܪ ܩܕ ܟܬܒ ܒ
ܐܓܪܬܐ ܩܕܡܝܐ ܕܦܘܠܘܣ (1 Corinth. xv. 20 sqq.).

c. F. 15 *b*,

ܠܘܬ ܥܒܪ̈ܝܐ ܕܦܘܠܘܣ ܐܪܒܥܐ (*sic*) ܡܦܩ̄ ܦܘܠܘܣ ܘܫܠܝܚܐ

ܡܢ ܐܝܟܢܐ ܕܠܘܬ ܥܒܪ̈ܝܐ (Hebr. ii. 14 sqq.).

The sedrā is imperfect at the end, f. 17 *b*.

2. The liturgy of S. James, the brother of our Lord, as arranged by Jacob of Edessa, f. 18 *a*,

ܠܘܬ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܕܡܪܢ (*sic*) ܝܥܩܘܒ ܘܫܠܝܚܐ

ܘܡܬܩܢܢܐ ܘܐܚܘܗܝ ܕܡܪܢ ܕܐܬܬܩܢܗ ܥܠ ܦܘܫ ܕܡܫܡܫܢܐ

ܒܟܬܒܬܐ ܕܐܪܐ ܐܝܟ ܛܘܪܣܐ ܕܝܥܩܘܒ ܐܘܪܗܝܐ ܗܘ ܐܠܗܝܐ

ܡܩܒܠܐ ܕܒܠܗܘܢ ܡܘܪܝܐ ܕܗܘܝ ܫܟܝܢ ܡܢ ܩܕ̈ܝܫܐ ܩܪ̈ܝܒܐ

ܕܟܠ ܐܝܬܝܢ ܕܡܬܢܣܒܝܢ ܡܢܗ ܕܒܗ ܐܘܪܝ ܠܗ ܕܢܬܦܪܥܢ ܡܘܪܝܐ ܗܢܐ

ܡܩܒܠܐ ܡܩܒܠܬܐ̄ ܠܟܠܬܐ ܕܡܪܢ ܘܡܫܝܚܐ. ܠܟܠܗ ܕܒܠ ܘܡܩܪܐ.

ܠܝ ܠܗܘܢ ܕܠܐ ܦܘܫ. ܕܦܘܫܝ ܒܕܡ ܠܦܘܪܩܢܐ ܗܢܐ ܕܢܬܒ

ܐܝܬܐ. ܘܫ̄.

This is a different redaction from that in Add. 2887, no. 2. Compare Renaudot, t. ii. p. 371, and Assemani, *B.O.* i. 476, 2. The margins contain Arabic versions, in Karshūnī, of many of the prayers.

3. The liturgy of S. Basil of Caesarea, f. 33 *a*,

ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܒܐܣܝܠܝܘܣ ܪܫܐ ܐܦܝܣܩܘܦܐ

ܕܩܣܪܝܐ.

See Add. 2887, no. 16.

4. The liturgy of Moses bar Kēphā, f. 51 *b*,

ܠܘܬ ܐܢܐܦܘܪܐ ܕܡܘܫܐ ܒܪ ܟܐܦܐ. ܡܦܩ̄ ܠܟܠܬܐ ܕܡܦܩ

ܥܠܡܐ. ܡܪܢܐ ܠܟܠܗ ܢܗܘܪܐ ܡܬܒܘܡܢܐ ܘܡܢܝܪܐ. ܘܠܟܘܪܐ ܕܢܗܘܪܐ
ܡܬܒܘܡܢܐ ܘܡܢܝܪܐ. ܡܚܒܒܢܐ ܕܚܝ̈ܐ ܘܡܚܒܒܐ ܕܛܝ̈ܒܘܬܐ. ܦܘܪܩܢܐ
ܕܦܓܪܐ ܘܪܘܚܐ ܕܥܠܡܐ. ܐܦܐ ܠܟ ܕܫܡܫܢܐ ܘܫܡܫܐ ܕܫܪܝܪ
ܠܐܢܬܘ ܒܪܫܥܐ ܙܘܗܝܬܐ. ܘܟ̄.

See Renaudot, t. ii. p. 391 ; Assemani, *B.O.* ii. 130.

5. The liturgy of Xystus of Rome, f. 61 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܟܣܘܣܛܘܣ ܦܛܪܝܪܟܐ
ܕܪܘܡܝ.

See Add. 2887, no. 10.

6. The liturgy of S. Peter, f. 66 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܦܛܪܘܣ ܪܝܫܐ ܕܫܠܝ̈ܚܐ.

See Add. 2887, no. 3.

7. The liturgy of Michael the great or the elder, f. 72 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܩܕܝܫܐ ܡܪܝ ܡܝܟܐܝܠ ܦܛܪܝܪܟܐ
ܕܐܢܛܝܘܟܝܐ ܕܡܬܩܪܐ ܪܒܐ ܥܠ ܐܠܗܐ ܕܐܠܦ ܒܗ.

See Add. 2887, no. 21.

8. The liturgy of S. John the Evangelist, f. 83 *a*,
ܬܘܒ ܐܢܐܦܘܪܐ ܕܩ̄ ܘܫܠܝܚܐ ܡܪܝ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ.

See Add. 2887, no. 11. Imperfect, breaking off at f. 86 *b*. Here again there are Arabic translations of the prayers, in Karshūnī, on the margins.

II. Ff. 1—8 and 87—126. A modern supplement to part I., of the xixth cent., written in an inelegant Jacobite hand.

1. Common order of the liturgy, beginning, f. 1 *b*,

ܠܐܠܗܐ ܫܘܒܚ ܗܘ ܚܕ ܠܥܠܡܝܢ ܕܥܠܡܝܢ ܠܥܠܡܝܢ ܒܥܠܡ (*sic*)

ܘܢܣܩ ܠܐܠܗܐ ܘܠܡܫܝܚܗ ܩ̄ܠܐ ܕܒܪܝܬܗ ܕܡܢ ܘܠܟܠܗ

ܘܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ. ܘܕܟܠܗ ܡܕܒܪܢܘܬܐ ܕܒܟܠܗ ܦܪܘܫܘܬܐ

ܕܚܠܬܢ. ܘܫ̄.

Compare Renaudot, t. ii. pp. 16—18. This ends on f. 3 *a*, and f. 3 *b* contains only two pieces of verse of four lines each.

(*a*) ܕܟܘܬܒܐ ܕܓܝܢܬܐ.

ܫܘܒܚ ܢܫܘܥ ܕܒܝܬܐ. ܩܘܡܘ ܒܢܝܐ ܐܫܬܘܕܝ. ܘܫ̄.

(*b*) ܒܗ ܒܗܬܐ

ܒܗܬܐ ܩܢܛܐ ܕܒܗܠ ܐܗܪܘܢ. ܡܫܝܚܐ ܐܟܢ ܒܡܫܝܚܘܬܐ.
ܘܫ̄.

2. Services supplementary to I. 1, viz.

a. F. 4 *a*,

ܕܥܘܩ ܕܠܐܝ ܒܫܒܐ (*sic*). ܡܦܠܠܘܣ ܫܠܝܚܐ ܡܢ ܐܓܪܬܐ

ܕܠܘܬ ܪ̈ܗܘܡܝܐ (Romans xii. 9 sqq.).

b. F. 5 *b*,

ܢܘܩ ܕܬܠܬܐ ܚܕܒܫܒܐ (*sic*). ܦܘܠܠܘܣ ܫܠܝܚܐ ܡܢ

ܐܓܪܬܐ ܕܠܘܬ ܩܘܪܢܬܝ̈ܐ (1 Corinth. xiii. 4 sqq.).

c. F. 6 *b*,

ܢܘܩ ܚܕܒܫܒܐ ܕܐܪܒܥܐ. ܦܘܠܠܘܣ ܫܠܝܚܐ ܕܠܘܬ

ܥܒܪ̈ܝܐ (Hebrews ii. 14 sqq.).

d. F. 8 *a*,

ܗܘ ܒܟܠܗ ܒܒܝܥܬܐ (*sic*). ܣܒܟܟܦ ܡܟܒܢܐ ܒܟܠ

(1 Corinth. xii. 28 sqq.) ܫܘܬܕܐ.

The sedrā ends on f. 9 *a*, at the foot of which is written in Arabic, وكمالة باقى الجمعه فى اخر هذا الكتاب يوم الجمعه ويوم السّبت, by which we are referred to f. 123 *a*.

3. Supplement to the collection of Anaphoras; viz.

a. Continuation of the liturgy of S. John the Evangelist, f. 87 *a*.

b. The liturgy of the Twelve Apostles, arranged by S. Luke, f. 91 *b*,

ܠܥܒ ܐܒܗܙܐ ܒܙܕܗ ܡܟܒܢ ܗܘܩܐ ܒܒܓܗ ܟܥܐ

ܡܡܒܦܕܒܢ (*sic*) ܠܟܡܒܪ ܒܙܐ ܣܐܡܟܟܗ.

See Add. 2887, no. 4.

c. The liturgy of Mārūthā of Taghrīth (Tekrīt), f. 96 *b*,

ܠܥܒ ܐܒܗܙܐ ܒܒܝܥܐ ܡܟܒ ܡܙܘܐ ܒܐ ܒܙ

ܦܐܡܟܒܥ ܒܡܒܢܐ.

See Add. 2887, no. 32.

d. The liturgy of S. James, the brother of our Lord, as arranged by Barhebraeus, f. 105 *a*,

ܐܒܗܙܐ ܥܒܥ ܒܡܒ ܟܟܥܥ ܟܢܢܐ (*sic*) ܡܗܗܕܒ.

ܐܘܗܥܒ ܒܡܒ ܐܟܐܐ. ܒܐܡܒ ܟܐ ܙܥܒ ܒܡܒ ܥܟܥ

ܡܟܥܒܢ ܟܟܟܢܐ ܒܐܐ.

e. The liturgy of Matthew the Shepherd, f. 112 *a*,

ܐܒܗܙܐ ܒܥܒܥ ܡܒ ܡܟܐ ܙܟܢ.

See Add. 2887, no. 5.

f. ܡܫܠܡܢܐ or dimissory hymns, in the metre of Jacob of Batnae, viz.

(1) F. 116 *a*,

ܡܫܠܡܢܐ ܕܝܥܩܘܒ ܡܢ ܒܛܢܐ. ܐܒܐ ܕܟܠ ܟܠ ܚܕ ܕܡܬܟܢܫ ܘܕܡܬܦܠܓ ܥܠ ܟܠ ܚܕ ܘܚܕ ܒܫܡܗ ܕܡܫܝܚܐ ܐܡܝܢ ÷

(2) F. 117 *b*,

ܐܚܪܢܐ ܕܡܫܠܡܢܐ ܕܝܥܩܘܒ ܡܢ ܒܛܢܐ. ܒܪ ܟܠ ܚܕ ܥܠ ܟܠ ܚܕ ܕܡܬܟܢܫ ܘܕܡܬܦܠܓ ܥܠ ܟܠ ܚܕ ܘܚܕ ܒܫܡܗ ܕܡܫܝܚܐ ܐܡܝܢ (*sic*). ÷ (*sic*)

(3) F. 118 *b*, alphabetical,

ܐܚܪܢܐ ܕܡܫܠܡܢܐ ܕܝܥܩܘܒ ܡܢ ܒܛܢܐ (*sic*). ܟܠ ܚܕ ܒܪ ܟܠ ܚܕ. ܕܡܬܟܢܫ ܘܕܡܬܦܠܓ ܥܠ ܟܠ ܚܕ. ܐܬܐ ܒܬܪ ܐܬܐ ܟܠ. ÷ ܘܚܕ ܒܫܡܗ

g. The liturgy of Dionysius or Jacob bar Ṣalībī, f. 120 *a*,

ܐܬܝܗܒ ܒܪܝܟ ܡܢ ܕܡܫܡܫܢ ܡܪܝ ܝܥܩܘܒ ܐܬܐ ܕܐܫܬܕܐ ܐܟܪ ܡܪܕܐ ܕܬܐ ܒܟ ܚܕ ܕܐ ܘܐܙܕܥܕ.

See Add. 2887, no. 27.

4. Continuation of no. 2 above, from f. 9 *a*, وهذا كمالة الفولاصات والاناجيل والحسّايات, viz.

a. F. 123 *a*,

ܒܫܡ ܟܪܝܣ ܐܠ ܕܡܫܝܚܐ ܫܦܪ ܘܫܒܚ ܘܬܘܕܐ ܠܐ (*sic*) ܕܡܫܝܚܐ. ܕܒܟܠ ܥܕܢ ܘܥܕܢ ܥܕܡܝܢ (Hebrews xi. 32 sqq.).

b. F. 124 *b*,

ܒܫܡ ܦܨܚܐ ܒܕܒܝܐ : ܗܘ ܟܦܟ ܡܟܒܫ ܒܟܠ ܣܘܬܐ

.(2 Corinth. v. 1 sqq.)

5. Another ܒܫܠܡܐ ܐܦܘܕ ܡܫܠܡܢܐ or dismissory hymn, beginning, f. 126 *a*,

ܟܠ ܐܝܟ ܕܐܒ ܒܥܠܡ ܚܠܡ ܕܫܠܡ ܐܢ ܠܐ
ܡܬܟܟܝܐ. ܡܢ ܒܥܐ ܟ ܐܦ ܒܟܟܒ ܐܢ ܠܐ ܐܦ
ܡܫܒܘܬ ܡܢ ܠܐ ܩܢ ܒܝܬܐ. ܐܡ.

The scribe's name was Ibrāhīmshā, f. 126 *b*,

وترحموا على هاذى النافوره والمهتمّ فيهم وفى كمالتها وهو عبدًا خاطى مملوا خطايا وهو برشم قسّيسٌ ابراهيمشا وكل من ذكرهُ بشىءٍ لهُ اظعاف ما يقول الخ

On f. 1 *a* are extracts in Arabic from the Ethics of Barhebraeus, viz.

سؤال من قول ابن العبرى مار ايغناطيوسٌ (*stc*) من الاثيقون فى الاداب تحريص (*sic*) للسان

and

الفصل فى اصناف المصايب

On the inside of the right-hand cover is an index to the anaphorae contained in this volume.

Presented by the Rev. G. Phillips, D.D., President of Queens' College.

Add. 2918

Paper, about $10\frac{1}{8}$ in. by $6\frac{5}{8}$; 278 leaves, of which ff. 1—6 and 274—278 are European, of the xviith or xviiith cent.; ff. 7—20 and 235—273 are more or less stained with water; 27 quires, signed with letters, of 10 leaves, except ܐ, which has 8 (ff. 7—14), and ܟ, which has 9 (a leaf having been cut out after f. 273); 17 to 21 lines. Written in a good, regular, Jacobite hand, and dated A. Gr. 1529 = A.D. 1218.

The Homilies or Dissertations of Moses bar Kēphā on the Principal Festivals of the Church, with some other discourses by the same writer*,

ܚܒܫܐ ܕܡܘܫܐ ܒܪ ܟܐܦܐ ܥܠ ܥܕܬܐ ܩܕܝܫܬܐ ܕܡܪܝܐ ܐܠܗܢ ܘܡܠܦܢ ܕܫܪܪܐ ܕܐܚܪܢ ܕܐܝܬ ܠܗ ܡܐܡܪ ܚܕ ܒܗ ܘܒܫܠܡܐ ܐܡܝܢ.

1. On the Annunciation of Zacharias, ܒܬܪ ܙܟܪܝܐ ܟܗܢܐ, f. 7 *b*. Subscription, f. 16 *a*,

ܡܫܠ ܠܗ ܒܥܕܬܐ ܩܕܝܫܬܐ ܕܒܬܪ ܙܟܪܝܐ ܟܗܢܐ. ܘܒܫܠܡܐ ܕܟܠ ܡܐܡܪ ܚܕ ܒܗ ܘܒܫܠܡܐ ܐܡܝܢ. ܫܠܡ ܠܐ ܫܠܡ ܠܡܪܝ ܐܠܗ ܟܠ ܚܕ ܘܠܟ ܫܘܒܚܐ ܘܬܫܒܘܚܬܐ ܠܥܕ ܥܠܡ ܥܠܡܝܢ.

2. On the Nativity of the Virgin Mary, in five chapters, ܡܐܡܪ ܕܝܠܕܬܐ ܕܡܪܝܡ, f. 16 *b*.

3. On the Visit of Mary to Elisabeth, f. 19 *b*,

ܡܐܡܪ ܕܡܪܝܡ ܐܡܗ ܕܐܠܗܐ ܠܘܬ ܐܠܝܫܒܥ ܐܡܗ ܕܝܘܚܢܢ ܡܥܡܕܢܐ.

4. On the Birth of S. John the Baptist, f. 21 *b*, ܕܠܐ ܕܝܠܕܬܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ, in seven chapters.

* See Assemani, *B.O.* ii. 131, no. 9; Zotenberg, *Catal.*, nos. 206 and 207; Wright, *Catal. Brit. Mus.*, p. 621.

5. On the Nativity of our Lord, f. 27 *a*, ܬܘܪ̈ܓܡܐ ܕܥܐܕܐ ܩܕܝܫܐ ܕܝܠܕܐ, in two parts, viz. (1) ܡܟܬܒܬܐ ܕܥܠ ܒܥܘܬܐ, f. 27 *a*, and (2) ܩ̈ܠܐ ܕܢܥܝܡܝܢ (*sic*) ܠܗ ܠܥܐܕܐ, f. 32 *b*.

6. Eighteen chapters on the Feast of the Nativity, f. 34 *a*,

ܬܡܢܬܥܣܪ ܩܦ̈ܠܐܐ. ܥܠ ܥܐܕܐ ܩܕܝܫܐ ܕܝܠܕܗ ܕܡܪܢ.

7. On the Visit of the Magi, in twelve chapters, f. 42 *a*,

ܡܛܠ ܦܢܝܬܐ ܕܡܬܐܬܝܬܐ ܕܡܓ̈ܘܫܐ.

Their names, f. 43 *a*,

ܫܡܗ̈ܐ ܕܡܓ̈ܘ ܐܢܘܢ. ܡܠܟܝܘܪ ܒܪ ܗܘܪܡܙܕ. ܘܐܦ ܫܡܗ̈ܘܢ
ܕܠܗܘܢ ܗܠܝܢ. ܗܘܪܡܝܙܕ ܡܢ ܐܙܠܡܢ. ܗܘܙܕܓܪܕ ܡܢ
ܫܠܡܪܫ. ܘܦܪܘܙ ܡܢ ܫܘܪܫ. ܐܪܫܟ ܡܢ ܡܛܒܪܫ. ܐܪܘܚ ܡܢ
ܘܙܪܕ. ܐܪܝܗܘ ܡܢ ܒܫܪܘ. ܐܪܛܚܫܫܛ ܡܢ ܚܘܠܢܝܬ. ܐܫܛܢܒܘܢ
ܡܢ ܦܢܫܪܘܢ. ܡܗܪܘܒ ܡܢ ܗܘܗܘܬ. ܐܣܫܢܕܘܦ ܡܢ ܓܘܢܝܬ.
ܓܕܝܚ ܡܢ ܒܠܚ. ܡܪܘܕܟ ܡܢ ܫܒܐ.

8. On the Star, in eight chapters, f. 47 *b*,

ܬܡܢܝܐ ܐܣܛܪ̈ܘܢܐ ܥܠ ܦܪܩܐ ܕܟܘܟܒܐ.

9. On the Feast of the Nativity, f. 53 *a*, a stupid repetition of no. 6. Marginal note,

ܗܠܝܢ ܟܬܝܒܝܢ ܚܕܐ ܙܒܢܬܐ ܡܢ ܠܥܠ.

10. On the Massacre of the Innocents, in ten chapters, f. 62 *b*,

ܬܫܥܝܬܐ ܕܥܠ ܩܛܠܐ ܕܝܠܘ̈ܕܐ.

11. On the Epiphany, in seventeen chapters, f. 67 *b*,

ܩܛܠܐ ܐܦܨ ܬܥ ܒܕܒܝܫ ܟܡܗܥ ܕ ܚܐ. ܒܠ

ܚܙܐ ܥܒܥ ܒܡܬܐ ܐܦܨ ܨܒ ܒܫ.

12. On the Circumcision of our Lord, in fourteen chapters, f. 80 *a*,

ܩܛܠܐ ܒܠ ܡܫܝܚܐ ܒܟ.

13. On the Temptation of our Lord, in ten chapters, f. 88 *a*,

ܩܛܠܐ ܒܠ ܢܣܒܬ ܒܟ.

14. On Lent, in twenty chapters, f. 92 *a*,

ܡܐܡܪܐ ܒܠ ܥܡܐ ܥܒܥ ܬܥ ܐܡܥ ܩܕܫܐ ܒܩܒ ܐܢ

ܒܟܝ ܟܡܗܥ ܕ ܚܐ ܢܒܫ ܒܨ ܐܡܪ. ܥܡܐ ܨܡܐ ܒܟ

ܒܟ ܡܐܡܪ.

It concludes with a short exhortation suitable for the end of any discourse, f. 101 *b*,

ܒܪܫܢ ܒܢܫ ܟܠ ܫܩܠ ܡܐܡܪ ܐ ܡܟܐ

ܒܡܐܡܪ.

15. On the Leper, in six chapters, f. 102 *a*,

ܕܟܐ ܒܠ ܡܫܚ.

16. On the Woman that had the issue of blood, f. 104 *b*,

ܡܟܐ ܡܟ ܐ ܐܪܐ ܡܟܣܣ.

17. On the Words of our Lord in S. Matthew viii. 22, f. 105 *a*,

ܫܥ ܡܟܐ ܐܡܪ ܒܡ ܩܒܐ ܦܢ

ܡܬܐ.

18. On the Widow's Son, f. 107 *a*,

ܦܘܫܩ ܡ̈ܠܐ ܕܟܬܒܐ ܥܠ ܒܪܗ ܕܐܪܡܠܬܐ.

At the end is a spiritual exposition of the passage, ܦܘܫܩܐ ܪܘܚܢܐ, f. 108 *b*.

19. Exposition of the parable of the Good Samaritan, f. 108 *b*,

ܦܘܫܩ ܡ̈ܠܐ ܕܟܬܒܐ ܥܠ ܗܘ ܕܢܚܬ ܗܘܐ ܡܢ ܐܘܪܫܠܡ ܠܐܝܪܝܚܘ.

20. On the story of Lazarus, in seven sections, f. 115 *a*,

ܡܐܡܪܐ ܒܩܛܠܐ ܡܦܫ̈ܩܢܐ ܥܠ ܫܪܒܐ ܕܠܥܙܪ. ܕܦܠܝܓ ܠܫܒܥܐ ܒܝ ܟܐܦܐ. ܩܦ̄ ܒܟܠܝܐ ܕܡܐܡܪܐ.

21. On Palm Sunday, f. 120 *a*,

ܡܐܡܪܐ ܕܥܠ ܥܐܕܐ ܩܕܝܫܐ ܕܐܘܫܥܢܐ ܕܦܠܝܓ ܠܫܒܥܐ ܒܝ ܟܐܦܐ ܐܦܣܩ̄ ܕܒܥܠ ܙܐܡܝܢ ܘܡܫܘܙܠܐ. ܩܕܡܝܬ̄ ܡܦܩܕ ܒܪܘܚܐ.

There is a concluding admonition, f. 134 *a*,

ܡܪܬܝܢܘܬܐ ܕܢ̈ܦܫܬܐ ܠܗ ܠܟܐܦܐ.

Subscription, f. 134 *b*,

ܫܠܡ ܡܐܡܪܐ ܕܟܐܦܐ ܩܕܝܫܐ ܕܐܘܫܥܢ̈ܐ ܕܦܠܝܓ ܠܫܒܥܐ ܘܟܬܝܒ ܠܐܠܗܐ ܡܢ ܦܘܠܚܢܐ ܠܒܘܪܐ. ܕܡܕܢܚܐ ܒܝ ܟܐܦܐ. ܕܒܥܠ ܙܐܡܝܢ ܘܡܫܘܙܠܐ. ܕܠܘܩܒܠܗ ܡܢ ܠܒܫܪܐ ܕܡܢܝ ܦܢܝܫܝܫ ܕܟܣܘܪܐ ܙܘܗܪܐ ܕܟܠ ܚܛܝܬܐ ܡܚܝܠܬܐ.

22. On the Consecration of the Chrism, in fifty chapters, f. 135 *a*,

ܡܐܡܪܐ ܕܥܠ ܨܘܪܬ ܡܠܘܫܐ. ܕܪ̈ܝܫܐ ܡܠܘ̈ܫܐ. ܗ̄ܝ ܕܒܠܬܐ

ܡܬܬܠܕܢܘܬܐ ܘܡܬܦܪܢܣܢܘܬܐ.

23. On the Feast of the Resurrection, in thirty chapters f. 162 *a*,

ܡܐܡܪܐ ܕܥܠ ܥܐܕܐ ܕܩܝܡܬܐ ܕܡܫܝܚ ܠܗ ܗ̄ܝ ܠܗ ܠܡܫܝܚܐ

ܡܢܝܢ ܡܬܘܡܐ ܗ̄ ܒܐܒܐ ܩܕܡܝܬ ܟܠܬܐ ܕܠܗ ܕܡܐܡܪܐ.

24. On the Confessors who rose on the Friday of the Crucifixion, in six chapters, f. 178 *a*,

ܕܠܗ ܕܗ̄ ܒܐܒܐ ܩܠܝܠܐ ܗܟܢ ܕܥܠ ܡܘܕܝܢܐ ܕܩܡܘ

ܒܥܪܘܒܬܐ.

25. On Easter Sunday, consisting of an introduction and seven chapters, f. 183 *a*,

ܡܐܡܪܐ ܕܥܠ ܚܕ ܒܫܒܐ ܚܕܬܐ: ܗ̄ܝ ܟܠܬܐ.

26. On the words of our Lord, S. John xx. 17, in eight chapters, f. 190 *a*,

ܡܐܡܪܐ ܥܠ ܦܬܓܡܐ ܕܗܿܘ ܦܘܠܐ ܕܡܬܦܠܓܝܢ ܐܢܫܝܢ ܡܢܗܘܢ

ܗܿܝ ܕܐܡܪ ܡܫܝܚܐ ܠܡܓܕܠܝܬܐ. ܕܐܙܠ ܐܢܐ ܠܘܬ ܐܒܝ.

ܘܐܒܘܟܘܢ. ܘܠܐܠܗܝ ܘܠܐܠܗܟܘܢ. ܗ̄ܝ ܦܣܘܩ ܬܡܢܝܐ.

27. On the Feast of the Ascension, in twenty chapters, f. 196 *a*,

ܡܐܡܪܐ ܕܥܠ ܥܐܕܐ ܕܣܘܠܩܐ.

28. On Pentecost, in nineteen chapters, f. 202 *b*,

ܥܠ ܥܐܕܐ ܩܕܝܫܐ ܕܦܢܛܩܘܣܛܐ ܘܥܠ ܩ̈ܦܠܐܘܢ.

29. On the Feast of the holy Cross, in twenty-two chapters, f. 213 *b*,

ܡܐܡܪܐ ܕܪ̈ܝܫܐ ܡܠܘ̈ܫܐ ܕܥܐܕܐ ܕܨܠܝܒܐ. ܗ̄ܝ. ܟܠܬܐ.

Of chapter 19 only the title is given, f. 228 *a*,

ܡܐܡܪܐ ܕܬܫܥܣܪ. ܕܡܛܠ ܐܝܟܐ ܢܦܠܬ ܠܗ ܚܕ ܡܢ ܡܘܡܐ
ܠܡܪܝܐ ܠܟܘܡܪܐ ܕܡܫܝܚܘܬܗ ܕܨܠܝܒܐ ܚܕܐ ܘܫܬܪܥܘܬܐ
ܐܝܟ ܕܠܡܪܝܐ ܠܟܘܢ ܚܙܪܐ. ܘܐܦܪܝܡܐ.

The first Invention of the Cross, f. 228 *b*,

ܡܐܡܪܐ ܕܫܟܝܚ. ܥܠ ܐܝܟ ܕܐܫܬܟܚܬ ܨܠܝܒܐ. ܘܩܐܡܝܢ
ܦܝܠܘ ܐܦܝܣܩ. ܘܗܘܐ ܐܣܝܐ ܐܦܝܣܩ. ܠܡܫܝܚܐ ܡܢ ܒܬܪ
ܕܐܬܐ ܡܫܝܚܐ.

The second Invention, f. 231 *a*,

ܡܐܡܪܐ ܕܫܟܝܚ ܬܪܝܢ ܕܡܫܝܚܐ. ܡܫܟܚܬܗ ܕܨܠܝܒܐ ܕܐܬܪܐ
ܐܝܟ ܕܐܡܪ ܗܠܝܢ ܐܦܐܗ ܕܩܘܣܛܢܛܝܢܘܣ ܡܠܟܐ ܐܚܐ.

30. On the Commemoration of Sergius and Bacchus, in eight chapters, f. 235 *a*,

ܡܐܡܪܐ ܕܥܠ ܣܪܓܝܣ ܘܒܟܘܣ ܣܗܕܐ ܢܨܝܚܐ.

31. On the Commemoration of S. George, f. 238 *a*,

ܟܬܒܐ ܐܚܪܢܐ ܥܠ ܡܪܝ ܓܝܘܪܓܝܣ ܣܗܕܐ.

32. On the Coming of the Antichrist in twelve chapters,

ܫܪܒܐ ܕܡܐܬܝܬܗ ܕܐܢܛܝܟܪܝܣܛܘܣ.

33. From the book of Clement, on the End of the World, f. 248 *a*, and the Son of Perdition, f. 251 *a*. The former begins:

ܡܢ ܟܬܒܐ ܕܩܠܝܡܝܣ ܥܠ ܫܘܠܡܐ ܘܗܘܐ ܡܢ ܟܕ ܕܐܬܝܠܝܕ
ܘܩܡ ܡܢ ܩܒܪܐ ܠܫܡܝܐ ܣܠܩ: ܘܐܬܝܬܒ ܡܢ ܝܡܝܢܐ ܕܐܒܘܗܝ

ܡܪܚܡܐ ܘܡܛܠ ܕܡܠܟܘܬܗܘܢ ܀ ܐܡܪܘ ܠܗ ܗܢܘܢ ܒܬܪܟܢ ܀ ܡܢܘ ܀ ܐܡܪ ܠܝ ܐܬܘܬܐ ܕܚܙܬܐ ܀ ܘܕܡܠܟܘܬܗܘܢ ܫܡܝܢܝܐ ܕܗܘܝ ܒܗܘ ܙܒܢܐ ܀ ܘܫ̄.

and the latter, f. 251 *a*,

ܒܬܪ ܦܠܚܘܬ ܡܛܠ ܕܝܢ ܐܚܪܢܐ ܐܡܪ. ܗܠܝܢ ܐܢܝܢ ܐܬܘܬܐ ܕܕܡܘܬܗ. ܢܦܫܗ ܐܝܟ ܡܠܟܘܬܐ ܕܢܘܪܐ. ܘܟܝܢܗ ܕܡܟܝܢܐ ܡܚܝܢܐ ܕܝܠܐ. ܘܗܘ ܕܡܫܠܐ ܐܝܬ ܒܗ ܠܘܬ ܟܬܒܐ. ܘܫ̄.

34. On the Tonsure of Monks, in ten chapters, f. 252 *a*,

ܥܠ ܣܘܦܪܐ ܕܕܝܪܝܐ ܘܕܝܚܝܕܝܐ.

35. Exposition of the Mysteries of the Consecration of bishops, priests and deacons, in ten sections, f. 256 *a*,

ܦܘܫܩܐ ܕܐܪ̈ܙܐ ܕܟܘܪܬܘܢܝܐ ܥܠ ܐܦܝܣܩܘܦܐ ܘܩܫܝܫܐ ܘܡܫܡܫܢܐ.

36. Of the Mysteries in the Consecration of bishops, in eight chapters, f. 258 *b*,

ܐܪ̈ܙܐ ܕܟܘܪܬܘܢܝܐ ܕܪ̈ܝܫܝ ܟܗܢܐ ܐܘܟܝܬ ܐܦܝܣܩܘܦܐ.

37. Of the qualities that were in man at the first, and those that are in him now, f. 265 *b*,

ܡܛܠ ܗ̈ܘܝܐ ܕܗܘܝܢ ܐܝܬܘܗܝ ܗܘܐ ܒܐܢܫܐ ܡܢ ܪܫܝܬ. ܘܗܠܝܢ ܕܗܘܝܢ ܐܝܬܘܗܝ ܗܫܐ.

38. On the Fall of Satan and his Envy of Man, f. 266 *a*,

ܡܛܠ ܡܦܘܠܬܗ ܕܣܛܢܐ ܘܚܣܡܗ ܕܒܪܢܫܐ܀

It is followed by an extract from Dionysius (bar Ṣalībī),

f. 268 *a*, ; and notes by Rabban David bar Paul *, f. 268 *b*,

39. Of certain unwritten Mysteries in the Church, f. 269 *a*,

40. Other Mysteries of the same kind, f. 269 *a*,

41. Of certain marvellous Births, f. 269 *b*,

42. Of the various kinds of Death, f. 270 *a*,

43. Of those who say that there is no Resurrection of the Body, f. 271 *a*,

44. How many Seas there are, f. 271 *a*,

45. A life of Moses bar Kēphā, f. 272 *b*,

It is similar to the life published by Assemani in the *B.O.* ii. 218, note 1, but rather shorter.

* See *B.O.* ii. 243.

The colophon, f. 273 *a*, states that this manuscript was finished on the 15th of Tammūz in the year 1529 = A.D. 1218, when Mār John, otherwise called Yēshū' the scribe, was patriarch*, and Ignatius II. maphriān†. The scribe's name was 'Īsā bar Mas'ūd, who wrote it for Rabban Thomas bar Sulaimān bar Mār Daniel.

ܐܗܡܟܠ ܕܐܚ ܗܢ ܚܕ ܕܐܡܟ ܥܒܕ ܟܠ
ܡܡܟܥܐ ܘܟ ܒܩܒ. ܚܩܡܟ ܬܟܐ ܚܒܬ. ܡܢ
ܒܚܒܕ ܟܠܢܒ ܒܢ. ܘܡܒܟܐ ܥܐ ܒܢ ܟܐܚ.
ܟܠ ܒܙܒ ܚܬܒ ܒܟܡ ܐܩܒ ܐܒ ܡܩܒ ܚܬܒ.
ܕܐܚ ܚܒܐ ܡ ܡܟܐܒ ܒܥܟ ܒܒ. ܟܒ ܙܐܡܟ
ܒܒ ܚܒܒ ܡ ܡܟܟܡ ܡ ܡܢ ܒܒ ..... ܡ
ܟܐܒ ܡܥܡܒ. ܡ.

The name of the scribe is also given in several of the subscriptions, viz. ff. 62 *a*, 189 *b*, and 234 *b*.

On f. 119 *a* is a *wakf*, the third line of which is mutilated at the beginning and hard to decipher

اوقف هذا الكتاب المبارك القسّ
ابراهيم بن حُطَام على كنيسّة الك
. . ع من بعض . . . . . .

On f. 141 *a* is recorded the name of an owner, the deacon Abraham, son of the priest معل, son of Mūsā, etc.

On f. 183 *b*, at the foot, is noted in Arabic the decease of Maryam, the daughter of the priest ——, on the 30th of the 1st Kānūn, A. Gr. 1675 = A.D. 1364; and on f. 184 *a* that of her brother Jirjis on the 13th of the 2nd Kānūn, A. Gr. 1676 = A.D. 1365.

* See *B.O.* ii. 370, no. 49.

† See *B.O.* ii. 454, no. xxxvi.

لما كان بتاريخ نهار السبت كمال ثلثين نهار مضت من شهر كانون الاول سنة خمسة وسبعين (*sic*) الف وستة ماية وخمسة وسبعين توفت (*sic*) مريم بنت القس يعاسو (?) الى رحمة الله تعالى رحم الله من قرا فى هذا التذكار وقال رحمها الله يكون اجره على الله وترحم والديه امين، وكذلك اخوها جرجس كانت وفاته نهار السبت ثلثة عشر نهار مضت من كانون الاخر سنة الف وستة ماية وستة وسبعين رحمهم الله تعلى الخ،

On f. 234 *b* is a mutilated note with the date A. Gr. 1574 = A.D. 1263, written in the convent of Mār Bar-ṣaumā.

ܙܟܐ ܨܡܥܐ ܠܐ [. . . . .] ܨܥܕ

ܐܢܐ ܥܒܕ ܥܡܡܐ ܒܟܬ ܙܘܡܐ.

F. 273 *b* is partly covered with an unpointed scrawl in Syriac, beginning:

ܠܐ ܐܡܐ ܐܠ ܒ ܐܡܐ ܐܒܥܐ ܚܕܐ ܐܒ ܐܡܐ ܒܥܐ

ܥܥܐ ܥܠܐ ܟܬܒ ܫܥܐ ܐ ܥܥܒ ܥܕ ܥܠܐ ܥܡ ܥܥܒ

ܒܐ ܐܒܥܐ ܟܒ ܥܕܐ ܠ (*sic*) ܥܕܐ ܐ ܐܥܐ ܒܥ

ܟܒܐ ܐܡܙܥܒ ܥ.

F. 6 *a* contains an index to the contents of the volume, ܟܬܒ ܫܘܬܐ, in a modern hand. On the same page is the impression of a seal, and above it a note in three lines, two of which have been blotted out, dated A.D. 1730.

. . . . . .

[الف] . . . . . .

وسبعماية وثلاثين

On f. 7 *a* is pasted a leaf from an Arabic manuscript of the *Acts of the Apostles*, written in Egypt, in the xivth cent.

Diacritical points are sparingly added. It contains Acts vii. 2 (end)—14.

Presented by the Rev. George Phillips, D.D., President of Queens' College, A.D. 1888.

Add. 2919—3269

[See Appendix.]

Add. 3275

Paper, about $8\frac{7}{8}$ in. by $6\frac{1}{8}$; 123 leaves; quires (unsigned) of 8 and 12 leaves alternately; 2 leaves are wanting after f. 6; 20 or 21 lines in each page. This volume, which is written in a fair Jacobite serṭā and dated A. Gr. 2062 = A.D. 1751 (water-mark, 3 crescents), contains

The *Kĕthābhā dhĕ-Zalgē* of Gregory Barhebraeus, translated into Arabic by Gregory John, bishop of Damascus (f. 122 *b*). It begins, f. 1 *b*:

صهد الله والاب وكنيسة كهنة الله اما حق
الاصل الحاكم بها كتب احد بل انما ؛ الكهنة
واخذ ذلك انها (*sic*) : احد الابناء كتب وجه اصل
الكهنة اي الكتب وابن الكنيسة الكهنة.
والكهنوت الكهنة. بعد الكهنوت والكهنوت (*sic*).
الكتب ما اصف عنا على حكم الا صنع حين جاء.
الجاء صهد. واخذ الكهنوا بها اخذ الكنيسة والكهنة اجل

هذه مقالات متنوعة للإمام مخلص مكاريوس. وهي
أربعة بهذا الترتيب ❊

1. Preface, المقدمة, f. 1 *b*.

2. First discourse, f. 1 *b*:

المقالة الأولى في جحة الهداة إلى. وهذا
أولها: فاحات هجية.

3. Second discourse, f. 24 *a*:

المقالة الثانية في الأفخم دنب الملوك.
وهذا (*sic*) فاحص.

4. Third discourse, f. 33 *b*:

المقالة الثالثة في العدل الذي أتى الذي
الخلص. وهذا أيضا أفاحات.

5. Fourth discourse, f. 44 *b*:

المقالة الرابعة في المطابخ: وهذا أولها
أفاحات.

6. Fifth discourse, f. 50 *a*:

مقالة فاخرة في الزنار العزيز: وهذا
فاحص.

7. Sixth discourse, f. 53 *a*:

مقالة هايلة تحكي. في الكنيسة:
وهذا (*sic*) فاتحة أفاحات.

8. Seventh discourse, f. 65 *b*:

ܡܡܪܐ ܕܫܒܥܬܐ ܒܗ ܕܡܬܐ ܠܬܠܡܝܕܘܗܝ ܘܠܫܠܝܚܘܗܝ:

ܥܠ ܡܫܝܚܐ ܕܐܬܐ.

9. Eighth discourse, f. 75 *a*:

ܡܡܪܐ ܕܬܡܢܝܬܐ ܒܗ ܕܫܟܚ ܠܗ ܡܫܝܚܐ ܕܐܬܐ ܥܠ ܟܠ ܒܪܢܫܐ.

ܥܠ ܡܫܝܚܐ ܕܐܬܐ.

10. Ninth discourse, f. 96 *b*:

ܡܡܪܐ ܕܬܫܥܝܬܐ ܒܗ ܕܥܠ ܕܬܠܡܝܕ ܕܐܬܐ ܠܡܫܕܐ ܒܝܘܡ ܡܘܬܗ ܕܡܪܝܐ:

ܥܠ ܡܫܝܚܐ ܕܐܬܐ (*sic*).

11. Tenth discourse, f. 108 *b*:

ܡܡܪܐ ܕܥܣܪܬܐ ܒܗ ܕܡܬܐ ܕܐܬܐ.

12. Conclusion, f. 121 *b*:

ܫܠܡ ܡܫܠ (*sic*): ܐܡܪ ܐܢܐ ܡܪܝ ܝܘܚܢܢ ܕܒܪ ܙܟܪܝܐ ܟܗܢܐ

ܡܢ ܐܪܥܐ ܕܡܢ ܫܡܐ ܩܕܝܫܐ ܥܠ ܐܝܟܢܐ. ܐܓ.

Another conclusion, f. 122 *b*:

ܐܡܪ ܐܢܐ ܡܪܝ ܝܘܚܢܢ ܕܒܪ ܙܟܪܝܐ ܟܗܢܐ ܕܐܬܝܬ ܒܫܢܬ ܐܠܦ

ܘܫܬܝܢ ܣܒ ܫܢܝܢ ܠܬܪܓܡܢܘܬܐ ܕܝܢ ܕܐܬܐ ܡܢ ܡܕܝܢܬܐ ܕܝܘܢ

ܕܐܬܐ ܡܢ ܡܕܝܢܬܐ ܕܝܘܢ ܕܐܬܐ ܡܢ ܡܕܝܢܬܐ. ܘܥܠ ܙܐܬ

ܕܐܬܐ ܡܢ ܡܕܝܢܬܐ ܕܝܘܢ. ܐܓ.

The colophon, f. 122 *b*, gives the names of the author of the translation (see above) and of the scribe, the deacon Thomas, son of the priest Zachariah, who copied it in the year 2062

= A.D. 1751, when Ignatius George was patriarch of Antioch, Basil ʿĀzār maphriān, and Cyril Rizḳ-Allāh bishop (of Damascus).

ܗܕ ܠܝ ܒܝܫ ܡܢܐ ܐܢܐ ܠܐ ܐ ܕܟܟ ܩܕ ܐܢܐ ܗ
ܐܝܟ ܕܐ ܕ ܒܝ ܒ ܟܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
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Add. 3276

Paper, about 12½ in. by 8⅝; 156 leaves, the first of which is blank; 16 quires, signed with letters, 15 of 10 leaves and the last of 5; 2 columns of 32 lines. Written in a good, regular, Jacobite serṭā of the first half of the xviiith cent. (watermark, 3 crescents). This volume contains

The *Kitāb al-Hadāyā** (ܟܬܒ ܗܕܝܐ) or Nomocanon of Gregory Barhebraeus, translated into Arabic by Yōḥannā ibn Jarīr az-Zirbābī (in Zotenberg's *Catal.*, no. 227, p. 176). F. 2 *a*:

ذكر ما دخل الى كتاب الهداية منقسم
ثلاث مقالات. في اول المعاني الجديدة
والتعاريف والحكمية. ومما زيد
الى الجزء مقالة بديعة المعنى مختصر
المعنى. وهذه المقالة ذكرا. وهاي المعنى
والبيت. تقسيما الكتاب وتسعة وعشرين اصل.

Introduction and index, f. 2 *a*; ch. 1, f. 2 *b*; ch. 2, f. 6 *b*; ch. 3, f. 9 *a*; ch. 4, f. 11 *a*; ch. 5, f. 15 *b*; ch. 6, f. 20 *b*; ch. 7, f. 22 *a*; ch. 8, f. 33 *a*; ch. 9, f. 43 *a*; ch. 10, f. 45 *a*; ch. 11, f. 48 *a*; ch. 12, f. 55 *a*; ch. 13, f. 57 *b*; ch. 14, f. 59 *b*; ch. 15, f. 61 *b*; ch. 16, f. 64 *a*; ch. 17, f. 65 *a*; ch. 18, f. 66 *b*; ch. 19, f. 68 *a*; ch. 20, f. 74 *a*; ch. 21, f. 77 *a*; ch. 22, f. 80 *a*; ch. 23, f. 81 *b*; ch. 24, f. 82 *b*; ch. 25, f. 85 *a*; ch. 26, f. 88 *a*; ch. 27, f. 92 *a*; ch. 28, f. 93 *b*; ch. 29, f. 96 *a*; ch. 30, f. 103 *b*; ch. 31, f. 104 *b*; ch. 32, f. 106 *a*; ch. 33, f. 108 *a*; ch. 34, f. 111 *b*; ch. 35, f. 120 *a*;

* So written in this MS. and in Zotenberg's *Catal.*, no. 228; but Zotenberg's no. 227 has more correctly ܟܬܒ ܗܕܝܐ, *Kitāb al-Hidāyah.*

ch. 36, f. 122 *b*; ch. 37, f. 124 *a*; ch. 38, f. 126 *a*; ch. 39, f. 131 *b*; ch. 40, f. 136 *b*.

The Nomocanon is followed by

1. An account of the principal Councils of the Church, and of the Monophysite schism, f. 142 *b*:

نخت دخ كمكمامس معم ذل هد كمحص معم
اب معبد واز الاهذاص معم حمكلا هذا هد اماه هم
ظل معاككه كمعهذل حكد دكن.

2. Teachings of the Fathers before the schism, and historical notices of what befel the true believers (the Monophysites or Jacobites) after the schism in various places, f. 148 *b*:

نخت كمذاكمد (*sic*) الاحا الاحزاز كمعاصم هد
كمباهه صحلا اهذاص الاماند معا ببد ككد كمعصم
صد كماهذاص هد حدف الاصحل [read الاماحل]
كمعصوند معاككه كمعهذل.

3. An account of the emperor Marcian and his dealings with the Jacobite Church, f. 151 *a*:

ايضا كمعلا هد مدصل ككد ببعد ما هذلا
كمكدم هد كمعمعدم. معم بعدد كخم نهد
ككد ما ببد حد اهذاص كمصكه مذببة الاماند
هم هببهس جكصدبل معكد زاند معمز هذا مدصل
كماهد. مف.

4. Creed or Confession of Faith, f. 154 *a*:

ܗܘ ܕܟܠ ܟܠ ܡܕ ܐܝܬ ܒܗ ܡܢ ܐܠܗܘܬܐ ܘܡܢ
ܟܠ ܐܢܫܘܬܐ. ܐܠܗܐ ܕܡܫܝܚܐ ܗܘ ܕܐܝܬ ܒܗ
ܡܢ ܐܠܗܘܬܐ ܘܡܢ ܟܠ ܐܢܫܘܬܐ ܕܐܝܬ ܒܗ
ܡܢ ܐܠܗܘܬܐ ܘܡܢ ܟܠ ܐܢܫܘܬܐ. ܐܠܗܐ ܐܒ
ܘܐܠܗܐ ܪܘܚܐ ܩܕܝܫܐ ܚܕ ܗܘ ܒܬܠܬܗܘܢ
ܐܠܗܐ (*sic*) ܠܐ ܠܝ ܐܠܗ ܐܠܐ ܚܕ ܗܘ. ܠܐ ܥܒܕ
ܟܘ ܒܬܠܬܗܘܢ ܐܠܗܐ ܐܠܐ ܚܕ ܗܘ. ܠܐ ܒܕܐ
ܟܘ ܒܐܠܗܘܬܐ ܐܠܐ ܚܕ ܗܘ. ܠܐ ܒܪܝܬ ܥܠܡܐ
ܟܘ ܒܐܠܗܘܬܐ ܐܠܐ ܚܕ ܗܘ. ܠܐ ܒܪܝ ܥܠܡܐ
ܘܠܐ ܒܪܝ ܚܕܬܐ. ܠܐ ܒܪܝ ܥܠܡܐ ܘܠܐ ܒܪܝ ܚܕܬܐ.
ܐܡ.

Subscription, f. 154 *b*:

ܗܕܐ ܣܦܪܐ ܕܝܠܝ ܗܘ ܕܟܬܒܬ ܠܗ. ܒܝܕ ܥܒܕܐ ܕܝܢ
ܒܪ ܐܝܠܝܐ ܡܠܦܢ ܟܠ ܡܢ ܕܢܚܘܬ ܒܝܬ ܡܫܝܚܐ
ܕܒܝܬ ܡܕܝܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ ܣܢܝܢ
ܠܡܢܟܪ ܕܐܬܝ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ
ܣܢܝܢ ܠܡܢ ܕܐܬܝ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ
ܣܢܝܢ ܠܡܢ ܕܐܬܝ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܒܥ
ܐ.

On f. 154 *b* is a note of purchase, partially erased, dated A. Gr. 2067 = A.D. 1756.

ܐܡܪ ܠܝ ܐܢ ܗܢܐ ܕܟܬܒ ܗܘ ܐܠܗ ..... ܡܢ
ܐܢ ܐܬܐ ܒܝ ܐܢ ܐܡܪ ܠܟ ܐܢ ܐܬܐ ܐ ܐܢ ܐܬܐ
ܠܐ ܐܬܐ ܐ ܐܢ ܐܬܐ ܐ ܐܢ ܐܬܐ ܐ ܐܢ ܐܬܐ ܐ
(*sic*).

F. 155 *a* contains a note relating to certain events in the year 2148 = A.D. 1837, as follows:

ﻛﺘﺎﺏ ﻣﺼﺤﻔﺔ ﻣﻨﻬﺎ ﻛﺘﺐ ﻓﻲ ﻣﺴﻜﺔ ﻛﺒﻴﺮﺓ
ﻣﺼﺤﻔﺔ ﻣﻨﻬﺎ ﻛﺘﺐ ﻓﻲ ﻛﺒﺮ ﻓﻲ ﺫﻫﺐ ﻛﺒﻴﺮ
ﻣﺼﺎﺣﻒ ﺣﺎﺭ ﻛﺘﺎﺏ ﻣﺼﻐﺮﺓ ﻣﺼﺤﻔﺔ ﻣﺎﺭ ﻟﻮﻗﺎ
ﻣﻴﺮﺍ ﻣﻘﺎﻝ (*sic*).

Ff. 155 *b* and 156 *a* are covered with rudely drawn crosses.

Add. 3277

Paper, about 12½ in. by 8⅞; 262 leaves, of which the first and last are blank; 25 quires of 10 leaves and one of 12; 2 columns of from 27 to 29 lines; written in a good Jacobite serṭā, and dated A. Gr. 2102 = A.D. 1790 (watermark, 3 crescents). The volume contains

The *Mĕnārath Ḳudhshē* of Gregory Barhebraeus, translated into Arabic, under the title of *Manārat al-Aḳdās* مَنارَة الأَقْداس, by the deacon Sergius ibn Yōḥannā ad-Dimashkī az-Zirbābī (see Zotenberg's *Catal.*, no. 211, p. 164). F. 2 *b*:

ﺍﺑﺘﺪﺍ ﻟﻬﺬﺍ ﻳﺤﺼﻞ (*sic*) ﻟﻠﺤﺎﻝ ﺣﺎﻝ ﻣﻨﺎﺭﺓ ﺍﻟﺎﻗﺪﺍﺱ
ﻭﻟﻜﻦ ﻣﻦ ﺍﻟﻀﺮﻭﺭﻱ ﺍﻥ ﻧﻘﺪﻡ ﺍﻟﻤﻘﺪﻣﺎﺕ. ﻭﻫﺬﻩ
ﻫﻲ ﺧﻤﺴﺔ ﻋﺸﺮ ﻓﺼﻼ.

1. Introduction, ﻣﻘﺪﻣﺔ ﺍﻟﻜﺘﺎﺏ, f. 2 *b*.

2. First basis, f. 4 *a*:

ﻓﻲ ﺍﻻﻭﻝ ﻓﻲ ﺍﻟﻤﻌﺮﻓﺔ ﺍﻟﺴﻌﺎﺩﺓ ﻭﺷﺮﻭﻃﻬﺎ
ﻭﺍﻻﺧﻼﺹ. ﻭﻓﻴﻪ ﺛﻼﺙ ﻓﺼﻮﻝ.

3. Second basis, f. 10 *b*:

صدق . فحل اذا ذلت لها صعبها حتى
صارت لا تمتنع.

4. Third basis, f. 50 *a*:

حتى كأنها من الخضوع تكاد تتحرك.
صار (*sic*) ذليلا خاضعا.

5. Fourth basis, f. 81 *b*:

حتى تراه كالمتحير.
صار مبهوتا.

6. Fifth basis, f. 124 *a*:

حتى كأن الجاهل فيها هو العالم
صار (*sic*) يتوهم ان الصفات هو الموصوف.

7. Sixth basis, f. 143 *a*:

حتى . تزين من لزوجته
صار يتزين.

8. Seventh basis, f. 153 *b*:

حتى كأنها الزمان فيه : اي
صار .

9. Eighth basis, f. 161 *a*:

حتى كأن الصبح ثوب
صار ذا الوان متغايرة.

10. Ninth basis, f. 197 *b*:

ܐܠܪܟܢ ܐܠܬܐܣܥ ܐܠܩܘܠ ܥܠܝ ܐܠܫܒܗܗ ܐܠܪܐܒܥܗ
ܘܐܠܚܝܪܝܗ ܐܠܡܢܣܒܗ: ܒܝܢܗܐ ܘܒܝܢ ܐܠܐܒܬܕܐܝ ܐܠܕܝ ܠܐܒܕܐ
ܐܠܒܫܪ ܐܝܢ ܐܠܚܝܘܢܗ ܐܠܐܢܣܐܢܝܗ. ܘܦܝܗܐ ܣܒܥ
ܫܒܗ. ܘܐܠܡܩܨܘܕ ܥܠܝ ܗܕܐ ܐܠܡܫܒܗ. ܘܦܝ ܐܠܥܢܐ
(*sic*) ܘܐܠܡܢܙ ܘܐܠܐܝܠܐ. ܘܦܝܗ ܒܝܐܢ ܘܡܥܪܦܗ ܐܢܣܐܢܬ.

11. Tenth basis, f. 222 *b*:

ܐܠܪܟܢ ܐܠܥܐܫܪ. ܐܠܩܘܠ ܥܠܝ ܐܠܢܒܘܗ. ܐܥܢܝ
ܢܒܘܗ ܐܠܐܢܒܝܐ. ܘܦܝܗ ܬܠܬ ܐܒܚܐܬ.

12. Eleventh basis, f. 230 *b*:

ܐܠܪܟܢ ܐܠܚܐܕܝ ܥܫܪ ܐܠܩܘܠ ܦܝ ܐܠܐܒܢ ܘܐܠܒܢܘܘܗ
ܘܪܘܚ ܐܠܩܕܣ. ܘܦܝܗ ܐܒܚܐܬ ܟܬܝܪܗ.

13. Twelfth basis, f. 250 *a*:

ܐܠܪܟܢ ܐܠܬܐܢܝ ܥܫܪ. ܐܠܩܘܠ ܦܝ ܐܠܡܥܐܕ ܒܝܢ ܘܬܬܡܬܗ
ܡܟܠܡܐܬܗ ܐܠܓܐܝܙܗ ܒܗ. ܘܦܝܗ ܐܪܒܥܗ ܐܒܚܐܬ.

The colophon, f. 261 *a*, gives the name of the translator, as mentioned above, and that of the scribe, the monk and priest Mūsā ibn Mattā al-Mauṣilī, who copied this MS. in the year 2102 = A.D. 1790, in the convent of Mār Eugenius, commonly called the Dair az-Za'farān.

ܬܡ ܢܩܠ ܡܩܐܠܗ ܐܠܐܡܐܡ ܥܠܝ ܝܕ ܐܠܦܩܝܪ
ܐܠܓܐܗܠ ܐܠܕܝ ܠܝܣ ܗܘ ܡܣܬܚܩ ܠܪܬܒܗ ܐܠܟܗܢܘܬ
ܐܠܟܘܪܝ ܙܐܘܗ ܡܘܣܝ ܐܒܢ ܡܬܝ ܐܠܪܐܗܒ ܐܠܡܘܨܠܝ

من الحكم. وهو ان لا يكون المولى اب ابن من يرجو
منه شيئا فيما يخبره الابن من امر ابيه فان الكذب
في ذلك من شيء يجتنب. ف. وكذا اذا كان الابن
عالما بان ابيه لا يقبل شهادة ابنه فان الكذب
ايضا من شيء يجتنب. وقد يكون الكذب واجبا
اذا كان فيه انقاذ نبي او ولي من القتل او
نحو ذلك. وقد يكون مندوبا اذا كان فيه اصلاح
بين اثنين او دفع ضرر عن مسلم او جلب نفع
له. وقد يكون مباحا اذا كان فيه خديعة
الحربي او ارضاء الزوجة او نحو ذلك. وقد
يكون مكروها اذا كان فيه مدح الظالم او
تعظيمه. وقد يكون حراما اذا كان فيه ضرر
على انسان او ذهاب حق له او اخذ ماله
بغير حق. ف. ومن الكذب المباح ان يعد
الرجل امرأته بشيء ولا ينجز له. ف. ومن
الكذب المباح ان يكذب الرجل ليصلح بين
الناس. ف. ومن الكذب المباح ان يكذب
الرجل في الحرب. ف. ومن الكذب المباح
ان يكذب الرجل ليدفع عن نفسه او ماله
ظلم الظالم. ف. ومن الكذب المباح ان
يكذب الرجل ليدفع عن نفسه او ماله
ظلم الظالم. ف. ومن الكذب المباح ان

Add. 3278

Paper, about $8\frac{7}{8}$ in. by $6\frac{1}{4}$; 352 leaves, of which the first three are blank. The quires, of 8 and 10 leaves, are signed with letters only as far as f. 42 *a* (ס). The number of lines varies from 23 to 31. This volume is written in an inelegant Jacobite serṭā, and dated A. Gr. 2033 = A.D. 1722. It seems to have been copied from a defective manuscript, as rubrics are frequently wanting, and there are considerable lacunae marked, for example, at ff. 103, 129 sqq., 144, 148, 149, 151, and 181. It contains

An anonymous commentary, ascribed to a patriarch of Alexandria, on the books of Genesis and Exodus in Arabic. The text is divided into lessons, ܦܨܩܐ. It seems to agree very closely with the Paris MSS. Ancien fonds 7 and Supplément 6 (see De Slane's *Catal.*, p. 5, nos. 18 and 21).

1. Genesis, f. 5 *a*:

صهد الاث والاحد وعشر كعبه كحا واس بحذب
صحم كحه لحاكب حنهب كهصه الاوّل مح اهجاز
كحنواة ولاهصنحا مح هنب الاث كحمحيّمد (*sic*) حَهنب
الاهخرنّه (*sic*) كحنومه (*sic*) كحب كحاصه وكهنبه (*sic*)
صهه هصه كحصه. كحصاة الاولا. اوّل مح جكه كحه
كهصا والازج. وخابة الازج بعد مخنومة وبعد مهاكبه.
وكجكمه هصه كحكّه. وعشر كحه لحق هصه كحا.
كاهصه. كحبّه مهصه خلف واذا كهصه مهصاه

الخفي. ذهبت إحدى هذه في الكبد الذي ذاب.
مكمد بخ مجكمص ماجزة هجحّ حد لل مههد حد
في الكبد حالك في ال الكهف فإذا كان هاجد
حمل ظ صلا ا بخ مجكمص به هعد. ويكن حكمّد
الكبد في ضعف الكذه كذ الكبد ظ. معد بخ
مجكمص. إنّ جكمص فلا مجكمص. ويكن ا الكبد
كمد يهمد حدا الإهمد إلّا كحدد احدنا (sic) حاضرٌ
بخ ابن حكمّة ولا مكمكمد بعد حتّة ا بخ.
مكما. بخ ظ في الكبد لا مجكمص كمد حد مكمكمّة ضعفّة
الذي كد (sic) ابن الكبد. وهذه الل معد الكاه
حمكمهّة لل صلا مد الكهمل معههد خاذا الكاه
في الكسفا الحاكمد من ٦سبّولا في معكمص في
معمعد الكهمد الكبد. اجكمها هد يكن إنّ
في ولا ابنا ابكذّ كمد ٦ولا مد الحاف. معمد في
الكبد في معمعد. مكمد الحاكمد ٦اجّة معك احكمد
مجكمص لا مجكمص مكمد في الكذه معكمين
[marg. مجكمص] الحمد (sic) هاذا الكذه معد معد. فإذا الكذه
ا ضعف (fol. 5 b) في جكمص منه معكمين مكمكمص
ا خلا يكن مجكمص معبّة. هد هاة انه. من
كمد مد ٦ولا هد يكن هد معد مد بخ معد. الخ،

2. Exodus, f. 220 *a* :

ܗܘܠܐܝ ܐܣܡܐ ܒܢܝ ܐܣܪܐܝܠ ܐܠܕܝܢ ܕܟܠܘܐ (sic) ܐܠܝ ܡܨܪ
ܡܥ (f. 220 *b*) ܝܥܩܘܒ ܐܒܝܗܡ. ܟܠ ܘܐܚܕ ܡܢܗܡ ܘܐܗܠܗ
ܒܟܠܘ̈ܗ ܕܟܠܘܐ. ܪܘܒܝܠ. ܫܡܥܘܢ. ܠܐܘܝ. ܘܝܗܘܕܐ. ܘܐܝܣܐܟܪ.
ܙܒܠܘܢ. ܘܒܢܝܐܡܝܢ. ܕܐܢ. ܘܢܦܬܐܠܝܡ. ܓ̰ܐܕ. ܘܐܫܝܪ.
ܘܝܘܣܦ ܟܐܢ ܒܡܨܪ. ܘܟܐܢ ܓ̰ܡܝܥ ܐܠܢܦܘܣ ܐܠܕܝܢ ܟܪܓ̰ܘܐ
ܡܢ ܨܠܒ ܝܥܩܘܒ ܟܡܣܗ ܘܣܒܥܝܢ. ܫܡܥܘ ܗܕܐ
ܐܠܫܥܒ ܫܥܒ ܐܠܓ̰ܙܘܢ ܠܟܘܢܗ̈ ܢܟܬ̈ܪ ܡܢ ܒܢܝ ܐܣܪܐܝܠ
ܡܢ ܡܨܪ. ܘܦܢܘ ܢܦܘܗ ܘܪܫܡ ܓ̰ܕܪ (sic). ܠܡ ܒܢܘܢ ܐܠܐܪܡܠܗ
ܡܢ ܐܠܓ̰ܢܣܝܢ ܒܓ̰ܠܒ ܐܠܡܨܪܝܝܢ ܘܡܨܪܗ̈. ܘܡܢ ܒܢܘܢ
ܐܠܢܦܣ ܡܢ ܐܠܒܝܘܬ ܒܐܠܬܘܒܗ. ܘܢܫܐ ܒܢܝ ܒܐܣܡܐ
ܒܢܝ ܐܣܪܐܝܠ ܐܠܐܠܢܥܡ ܘܓ̰ܡܠܬܗܡ. ܐܝܢ ܙܐܪܐ ܒܡܨܪܗ
ܘܫܒܥܝܢ. ܘܐܠܒܡܨܪܗ ܐܠܡܚܐܒܗ (sic) ܐܠܝ ܐܠܫܒܥܝܢ.
ܐܦܐܪܩ̈ ܢܟܒ ܒܡܠܫ. ܘܐܒܘܗ̈ ܪܒܝܐ ܒܐܠܓ̰ܝܫ ܒܢܝ
ܢܘܫܦ ܐܠܐܪܒܥܗ. ܐܝܟ ܠܡ ܢܟܘܢܐ ܦܝ ܟܝܗ̈ ܐܠܫܒܥܝܢ
ܠܠܡܠܟ. الخ ؛

Colophon, f. 350 *a* :

ܫܠܡܬ ܐܒܬܐ ܕܚܕܐ ܠܟ̈ܬܒܐ ܡܢ ܕܡܟܬܒܐ̇ ܠܟܬܒܘ ܒܟܠܡܬܐ.
ܗܢ ܚܕܐ ܒܠܘܒܐ ܒܫܘܪ̈ܝܐ ܐܚܪ̈ܝܐ ܕܒܠܒܐ.
ܠܬܫܡܫܬܗ (sic) ܘܠܫܒܚ ܠܠܐܒ ܘܠܒܪ ܘܪܘܚ ܠܩܕܘܫ ܠܐܠܗ̄
ܘܐܝܢ ܐܡܝܢ. ܐܒܐ ܝܐ ܒܪܐ ܝܐ ܪܘܚܐ ܝܐ ܒܪܘܚܝܢ. ܢܬܠܬ

ܗܝ ܥܠ ܟܬܒ ܟܬܒܗ ܟܠ ܡܢ ܕ. ܥܠ ܠ
ܠܟܬܒܗ ܒܬܒ ܟܬܒ ܟܠ ܐܢ (*sic*) ܐ
ܟܬܒ ܐܬܒܥ ܠܐ ܒܬܒ ܟܬܒ ܥܠ ܐܠ
ܟܠ ܐ.. ܒܬ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܡ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ..... ܐ ..... ܐ ..... ܐ
ܐ ..... ܐ ..... ܐ ..... ܐ
ܐ ..... ܐ ..... ܐ ..... ܐ
ܐ ..... ܐ ..... ܐ ..... ܐ

On f. 351 *a* was once recorded the name of an owner, but it has been designedly effaced. I can only read:

ܡ ..... ܐ ..... ܐ ..... ܐ
ܐ ..... ܐ ..... ܐ ..... ܐ

The same name, and that of another owner, stood on f. 352 *b*, but the greater part of this leaf has been torn away.

F. 4 *b* exhibits a cross surrounded by an ornamental border.

Add. 3279

Paper, about 6 in. by 4⅛; 192 leaves. The older portion of the manuscript, ff. 22—182, consists of quires of 8 or 10 leaves, signed with Syriac letters (ܒ to ܘ) and from ܙ onwards with Arabic words also (e.g., f. 102 *b*, الكراس الثانى عشر; f. 182 *b*,

الكراس العشرون). There were 20 lines in each page. The writing is a close, regular, Jacobite serṭā, of the xviith cent.—watermark



—except ff. 89 *b*—92 *b*, where the writing is larger and more straggling, with only 10 lines in the page. The remainder of the manuscript, ff. 1—21 and 183—191, is a more recent supply. The writing is less neat and regular, with 17 lines in a page. It belongs to the first half of the xviiith cent. (watermark, 3 crescents with letters, viz. ℂ, 𝕀, and ℝ 𝕀). The contents are—

Discourses of Isaac of Nineveh in an Arabic translation. The order is however quite different from that of the MSS. described by Assemani, *Bibl. Orient.* i. 446 sqq., and the version also.

I. 1. On love of silence, f. 1 *b*:

صهد الله والاحب مكرمة كلهم كلهم واسع امين.
بحمد منحك هي صلى هذا اهتمام بكم مصحة
الكهفة الكهفة (*sic*). اما الكهفة الراهد مدهش
الوحدة (*sic*) هي من الكلاة اما بكلاة. اما هي
اهلا هدم الكلام. واما هي مدافة الكبرياء هد
الكهنوت. واما هي ان نفي الانهار مدة من
[marg. من] الله هد داخلة. ولا يدخل مدة الكلام.
الخ

See Assemani, *B.O.* i. 456, col. 2, liber III, sermo 23.

2. On the motion of the bodily members, f. 2 *a*:

كمامن كلاب في سرخة كبيهر. اما سرخة
الاجا كبيهرانية كهطانية لخم مع بعد هذ.
ماء مع الابَّة كحاومة كمخل. كلب مسنَّن صراخة
لمع كنهم كب كعضا. صبد اذاوما مصبد
مصمص. صمب مع امثلا كحمي. الخ،

See *B.O., loc. cit.*, sermo 24.

3. On the varieties and mutations of sorrows or trials, and how much delight and pleasure accrues to those who suffer patiently on behalf of the truth, etc., f. 5 *b*:

كمسمن كلاكا حكب انوان واجلاك الانوا مخم
سلامة مكرة لخم كبب بوجوه (*sic*) مع اهلا كسب.
وان ذاحه وان ذاوحب مب كلب بهطب حما الانعل.
كهزانا زاج حدهما مع حدي كنا لخم يزيد
كهزنكه جعنه لصنكه. الخ،

See *B.O., loc. cit.*, sermo 25.

Then follows a fresh heading—

II. F. 10 *a*:

حهمد الات الخ بحاب حمم كنكه مبهم لوصحة
منحك مماعن كصبهم كهاز الا ماذ اهداص كهنانب
كناهز والاة محنا امدي.

1. On the abandoning of the things of this world and the warfare of the monkish life, f. 10 *a*:

ܡܐܡܪܐ ܩܕܡܝܐ ܕܥܠ ܫܒܘܩܐ ܕܟܠ ܡܕܡܝ ܕܥܠܡܐ ܗܢܐ (*sic*) ܘܩܪܒܐ
ܕܪܗܒܢܘܬܐ. ܐܡܪ ܠܗ ܐܒܗ ܡܓܗܬܐ ܕܟܠ ܡܕ ܐܝܬ ܒܗ
ܟܠ ܫܘܠܛܢ ܡܢ ܫܘܠܛܢ ܥܠ ܐܡܬܐ. ܐܚ'

See *B.O.* i. 449, col. 1, liber II, sermo 1.

2. On rest from this world, patience and humility, f. 29 *b*:

ܡܐܡܪܐ ܩܕܡܝܐ ܕܫܒܝܬ ܡܢ ܟܠ ܡܕ ܕܥܠܡܐ ܗܢ
ܡܡܠܟ. ܘܥܡܐ ܕܒܪ ܐܚܪ ܟܠ ܟܬܒ ܟܬܒ ܕܥܠ ܕܥܠܡܐ
ܕܐܒܕ ܟܝ ܗܢ ܡܢ ܟܬܒ (*sic*) ܕܥ. ܫܪܝܟܐ
ܟܬ ܕܐܡܪ ܕܡܡܠܐ. ܐܚ'

See *B.O.* i. 454, col. 1, liber III, sermo 2.

3. On the weakness of one's nature, f. 44 *a*:

ܡܐܡܪܐ ܩܕܡܝܐ ܒܪ ܙܟ ܟܗܝܕ. ܟܝ ܒܟ
ܡܗܡܐ ܡ ܡ ܥܠ ܟܓܗܐ ܗܝܟ ܙܠܐ ܟܬ
ܙܟ ܟܗܝܕ. ܠ ܟܟ ܕܡܢܗ ܐܠܐ ܒܥ
ܐܢܫ ܥܟ ܐܠܐ. ܐܚ'

See *B.O.*, *loc. cit.*, sermo 3.

4. Useful questions and answers; on tears and their various kinds, f. 56 *a*:

ܡܐܡܪܐ ܩ. ܡ ܡܐ ܥ ܐ ܒ
ܡܟ ܟ ܐ. ܡ. ܟ ܒ ܟ
ܠ ܠ ܥ ܟ ܟ. ܐ ܠ ܐ ܠ ܡ

كسفحة. وهكذا (*sic*) هو تحكم كساة. وإذن
أنّ كله ذلك أن أصل المعنى أنها كلا
هذا.

See *B.O.*, *loc. cit.*, sermo 5.

5. On the ordering of the monkish life, and how the virtues are born one of another, f. 72 *b*:

كعنوان الجامع في ترتيب الرهبانية. وصف
٧٢ب الكامل حيث ما هي حقه (*sic*). هي مرتبة الأعمال
٧٣أ التي السيادة الفضائل. هي بداية هو الطالب.
هي الأفضل الفاضلة الفاضلة كلا الأعمال. الخ،

See *B.O.*, *loc. cit.*, sermo 6.

6. On the various kinds of assaults wherewith Satan attacks those who walk in the narrow path, f. 74 *b*:

كعنوان الهاربة كلا هوى أنواع الأعمال الذي
تخ في العمل. معاملا الذي يهلكني هو الهوى
الذي هو العمل (*sic*) أيضا إذا الذي. هو هي الذي
معاملة الذي من تحكما هو إذا الهوى. الخ،

See *B.O.*, *loc. cit.*, sermo 7.

7. On the second sort of assaults of the enemy, f. 76 *b*:

كعنوان الهاجم هو الذي الذي في الأعمال
الذي. أما العمل الأعمال هذه ما يخ العمل
لا الفعل هذا. من ٧٦أ صيرة يهدمه. من تحكما
إذا الأعمال كلا تحريك. الخ،

8. Of the brave and their warfare, f. 79 *a*:

ܡܐܡܪܐ ܕܥܠ ܓܢܒܪ̈ܐ܂ ܕܝܢ ܗܢܘ ܐܬܟܬܫܘܬܐ ܘܦܠܓܘܬܗܘܢ. ܐܪܐ
ܟܠ ܚܕ ܕܡܢܗ ܐܬܩܢ ܬܠܬܐ ܢܘܡܘܣ ܕܡܠܟܘܬܐ ܐܝܟܢܐ
ܘܠܗܘܢ ܢܛܪܘܗ ܒܗ ܠܫܘܠܛܢܐ. ܡܢ ܐܝܟ ܕܠܐ ܠܒܝܫ ܢܫܡܬܗ
ܘܢܦܫܗ ܠܒܝܫ ܒܗ ܠܦܓܪ ܐܠܗܝܐ. الخ

9. F. 80 *a*:

ܡܐܡܪܐ ܕܬܠܬܐ. ܐܪܐ ܕܝܢ ܘܡܢܗ ܡܢ ܒܬܪ ܟܠܗ. ܠܐ
ܠܬܠܬܐ ܡܬܩܢܝܢ ܕܒܢܝ ܥܠܡܐ. ܒܕܡܘܬ ܕܒܪܐ ܕܠܐ ܢܦܠܘܢ
ܐ ܚܝܘ ܕܠܐܘ ܐܠܗܝܐ ܗܘܝܘ. ܡܫܡܠܝܐ. ܒܢܘܢ ܗܘ ܕܝܢ.
ܠܫܘܠܛܢ. ܐ ܡܚܘܝ ܐܠܗܝܐ ܒܗ ܢܨܚܢܘ ܠܬܠܬܐ. ܠܐܘ
ܕܡܠܐ ܦܪܨܘ ܕܩܕܝܫ ܒܥܠܐ ܠܡܬܩܢܘܬ ܡܢ ܬܠܬܐ ܘܐܝܬܘܗܝ
ܠܗܝ ܐܝܬܘܬ ܡܫܡܠܝܘܬܗ. الخ

10. Teaching as to what brings man near unto God in his heart, and what is the real cause that leads man to humility, f. 83 *b*:

ܡܐܡܪܐ ܕܬܫܥܐ. ܠܝܘܠܦܢܐ ܒܡܪܕܐ ܕܩܪܒ ܐܠܗܝܐ
ܠܒܗ ܕܟܠܗ. ܒܗ ܡܠܟܗ. ܘܐܝܟ ܗܝ ܕܗܝ ܠܟܠܗ
ܠܡܫܝܚܐ ܕܠܝܬ ܢܩܪܒ (sic) ܐܠܗܝܐ ܠܗܝ ܠܬܘܬܒܐ. ܛܘܒܝ
ܠܒܢܝ̈ܐ (sic) ܠܗܝ ܕܢܩܪܒ ܢܦܫܗ ܠܐ ܕܝܢܗ ܠܡܫܡܥܗ ܢܦܫ
ܠܗ ܐܝܟ ܘܐܬܒܪܐ. الخ

See *B.O.*, *loc. cit.*, sermo 8.

11. On repentance, f. 88 *a*:

أبا كيميئ كسابب هع (*sic*) ي كصلا كب
هصص ص كحلاث الأحس كب هصص ص هـ
حيز أبا هي صلا هي أبا كصصح كب صلا هي أبا كصصح
كساه سابه كحر هي ككه كسب. ول كصصح
هذا ٦ركس ٦ههـ سهيّة كجهـه. كصاحه كذ
اصه صحفهه كصصة ولكصح ثلاث هـ الحا اصوخ
هي كهلا والانصا ها ركس كنا أ ناجيا صجهـ
سهيحصا سهيّة. الخ،

See *B.O.*, *loc. cit.*, sermo 10.

12. Teaching as to how one may attain the beauty of the monkish life, and how to glorify God, f. 93 *a*:

أبا كيميئ كأبب هع. ٦ركسه هـ أ هـ
ناهصح الأصل كرئ سهي هيّة كيحاسه ول
صو هـ ٦هصسة ككه ٦ومكسهه. سحصب كذاك
أ نحر هـ خلا اصوئه ذهمّ صنصحه كخلا هي ساه.
الخ،

See *B.O.*, *loc. cit.*, sermo 11.

13. Of the changes that befal those that walk in the path of silence that is enjoined by God, f. 94 *b*:

كميئ كأبلاب هع هـ كأَيَّاز (*sic*) ولصلا صا
سه كسه كهلاخب هـ ٦سه كهضز٦ كصلاصه

ܒܗܐ ܡܢ ܐܠܠܗ. ܘܗܕܐ ܠܡܣܬܡܥܝܢ ܡܬܝ̈ܗ ܡܢ ܐܠܐܒܬܕܐ ܘܒܥܕ
ܐܠܢܗܐ ܘܡܬܝ̈ܗ ܒܚܝܐܬܗ ܦܝܗ ܘܫܟܪܗ ܠܗܐ ܢܥܡ ܠܒܗܐ
ܟܐܢܗ ܒܗܐ ܀ ܐܠܕܝ ܡܢ ܐܦܬܪܐܟ ܒܡܒܐܠܗ ܐܘ ܚܡܠܗ ܒܝ
ܐܠܨܠܘܬ. ܦܠܝܣܬ ܕܐܝܡܐ ܘܬܟܘܢ ܠܠܫܝܐܛܝܢ ܐܠܪܘܚܐܢܝܗ.
الخ ·

See *B.O.*, *loc. cit.*, sermo 13.

14. Of those that are in silence, etc., f. 95 *a*:

ܐܠܡܩܐܠܗ ܐܠܪܐܒܥܗ ܥܫܪ ܥܢ ܐܠܕܝܢ ܦܝ ܐܠܨܡܬ. ܘܡܬܝ
ܢܬܪܟ ܢܦܘܣܗܡ ܐܠܝ ܐܢ ܡܢ ܘܓܕܐ ܒܡܠܟܘܬ ܦܝ
ܗܕܐ ܐܠܥܐܠܡ ܐܠܕܝ ܠܐ ܝܓܐܙ ܐܚܕ ܬܪܟ ܐܠܨܡܬ ܘܡܬܝ
ܢܫܬܓܠܘܢ ܐܘ ܢܬܦܪܓܘܐ ܡܥܠܡܐ ܘܠܐ ܬܟܠܡܬ ܡܢ ܒܪܐ ܐܘ ܢܬܟ
ܐܡܬܪܐ ܀ ܐܦܠܝܣ ܠܟܢ ܐܡܪ ܦܠܐ ܬܓܗܠܘܗ ܡܬܠܐ ܦܝ̈ ܢܚܢ.
ܘܠܐ ܬܦܢ ܦܝ ܟܐܦܝ ܦܟܠܝ. الخ ·

See *B.O.*, *loc. cit.*, sermo 14.

15. F. 96 *a*:

ܐܝܗܐ (*sic*) ܐܠܡܩܐܠܗ ܐܠܟܐܡܣܗ ܥܫܪ ܦܝ ܐܢܗ ܠܐ ܢܢܒܓܝ
ܠܟܢ ܐܠܠܗ ܐܠܕܝ ܡܢ ܐܦܓܝܢ ܐܠܟܐܠܩ ܘܐܦܬܟܪ (*sic*) ܡܢܗ.
ܘܒܝܢ ܢܗܠܟ ܐܠܠܗ ܒܟܠ ܩܘܬܗ ܐܕ ܠܐ ܝܕܪ ܐܠܝܣܦ ܐܢ
ܢܩܘܕ ܡܢ ܐܠܗܠܟܗ ܘܬܩܥܕ ܦܐܒܪܕ ܝܙܐܪܗ ܢܦܣܗ ܡܢ
ܐܠܝܙܐܪܗ ܐܠܡܬܘܐܬܪܗ ܦܝܗ ܡܢ ܐܠܥܕܘ ܐܠܐܠܗܝ. ܘܦܝܢ
ܦܙܐܝܕܗ ܠܐ ܐܠܬܦܬ ܒܗܕܐ ܐܠܣܘܠ ܢܦܠ ܦܝ ܕܪܢ ܐܠܐܠܡ ܀

ܒܥܐ ܙܕܩ ܠܟܠ ܒܗܘ ܡܫܝܚܐ ܐܠܗܐ. ܐܘܟܝܬ. ܘܠܡܫܘܬܦܐ.
ܘܠܕܐܡܠܟܘ. ܐܠܟ̄.

See *B.O.*, *loc. cit.*, sermo 12.

16. Of hope in God, f. 97 *b*:
ܡܐܡܪܐ ܕܣܒܪܐ ܕܠܘܬ ܐܠܗܐ: ܐܡܪ ܠܗ ܢܘܚ ܕܟܝܢܐ ܕܒܟܠܗ ܘܡܢ
ܗܘ ܕܝܢ ܡܫܝܚܐ ܘܗܦܟ ܘܟܠܗ ܕܡܫܬܪܪܐ ܗܟܢܐ ܠܗ ܢܐܦ.
ܡܢ ܗܟܢ ܢܐܦ ܕܒܟܠܗ ܡܢ ܐܡܬܝ ܗܘ ܕܡܠܟ ܕܐܝܬܘ.
ܘܗܟܢ ܣܒܪܐ ܕܐܬܪܗ̈ (*sic*) ܘܐܡܬܝܘ̈ ܘܡܫܬܪܪܘ. ܐܠܟ̄,

See *B.O.*, *loc. cit.*, sermo 15.

17. Of fleeing from the world, f. 101 *a*:
ܡܐܡܪܐ ܕܥܪܘܩܝܐ ܡܢ ܥܠܡܐ: ܗܘ ܕܒܥܐ ܠܡܥܪܩ ܡܢ
ܠܥܠܡ ܡܢ ܥܠܡܐ.

This is all that the ms. contains.

18. That being free from cares is profitable to those that live in silence, etc., f. 101 *a*:
ܡܐܡܪܐ ܕܠܐ ܐܝܬ ܠܗ: ܗܘ ܕܡܠܟܐ ܡܢ ܐܫܬܘܕܥܘܬܐ
ܕܐܝܬ ܠܗ ܐܝܬ ܠܗܕܐ. ܘܐܢ ܕܢܬܒܥܐ ܘܠܫܠܝܐ ܕܡܬܝܪ
ܠܗܘܢ ܗܘ ܘܡܬܒܥܐ: ܐܠܗܐ ܕܠܐ ܐܫܬܘܕܥܘܬܐ ܡܢ
ܡܬܝܗܒܐ ܠܗ ܢܐܦ ܘܗܘ ܫܦܝܪܐ. ܐܠܟ̄,

See *B.O.* i. 456, col. 1, sermo 16.

19. Of the path that brings nigh unto God, f. 103 *a*:
ܐܘܚܐ ܡܐܡܪܐ ܕܐܘܪܚܐ ܕܡܩܪܒܐ ܠܐܠܗܐ ܠܟܠ ܐܢܫ
ܠܟܠ ܐܢܫ. ܠܡܬܝܪ ܠܐܠܗܐ. ܡܢ ܕܝܢ ܗܘ

الحكمة. من كتب مع ما هو مكتوب في الكتاب المقدس
(*sic*) لا تحب العالم.. انما العالم ذات انسان.
ان هذه محبة الله في الانسان حتى يحب الانسان
الحكمة. الخ،

See *B.O.*, *loc. cit.*, sermo 17.

20. Of actions that strengthen the evils of sin, etc., f. 108 *b*:

المصنف الضعيف يذكر اعمالا صالحة وهو الجهد
العمل الذي يحيي الانسان ان كان انما صالحا
فاسدة لان الجهد هو في الحقيقة ذبح
حيوان من بيت الهياكل من اجل ضحية
ما احدث هذا العمل كان من بيت الله
حتى صار معاصي كالعمل. الخ،

See *B.O.*, *loc. cit.*, sermo 18.

21. Of guarding the understanding, f. 113 *b*:

انا المصنف الضعيف يذكر في هذا الكتاب
حكاية الناسك حين اتى المدينة الاخرى. ان هذا
مثل هو الكلام هذا انما. الخ،

See *B.O.*, *loc. cit.*, sermo 19.

22. Of the workings and signs of the Divine love, f. 115 *a*:

انها المصنف الضعيف يذكر هو اعمالا صالحة
هو مثل هذه الكتب في الحقيقة. ان هذه الكتب

هاه صاه ميد حيد الاهل حد لكوة ولا سوكة حد الكهدة. حد
الحكة لكنز لكدهه وهو الخ،

See *B.O., loc. cit.*, sermo 20.

23. Of various virtues, f. 116 *a*:

الحمدة لكلكة ولكدهن ككد ابلا الكهزلا
ولا نز صده بيد لكهنه لا لكفه صد أحصاا. لكهنه
هزاه لكسواه حهاه لكده. الخ،

See *B.O., loc. cit.*, sermo 21.

24. Of continuous fasting, f. 118 *a*:

ابلا الحمدة لكاه ولكدهن ده لكوه لكاه
نزلا ولا نز صد ابنا وهه حد حلاا الاهل ولهه
حد هدهه الحهم لكدلا لكهاا ةحدهه صد ولا ،ةحدهه
لا لكسلاه كد ولا ،ةحدهه لكدلا لكهاا ةحدهه صد ولا
لكحدة نزا حد الكهدة الكهزلا ولهزة لا نز كدا. الخ،

See *B.O., loc. cit.*, sermo 22.

25. Of pride, f. 126 *a*:

الحمدة لكاهه ولكدهن ده لكدهه. ابلا
لكاه ككد لكد هكه لا هكدة نهه لكه لكسه
ولهده. هكاه ولاه ولا لكهاهكه هكه لكه
لكسه. ولا الحمدة ولا ،الخ

See *B.O*, *loc. cit.*, sermo 26.

26. Of purity of soul and body, and how purity of mind springs from it, f. 128 *a*:

ܐܠܡܝܡܪ ܐܠܬܐܡܢ ܘܐܠܥܫܪܝܢ ܦܝ ܛܗܐܪܗ ܐܠܢܦܣ
ܘܐܠܓܣܕ ܘܟܝܦ ܝܟܘܢ ܡܢܗܐ ܛܗܐܪܗ ܐܠܥܩܠ. ܛܗܐܪܗ
ܐܠܓܣܕ ܗܘ ܐܠܒܥܕ ܥܢ ܢܓܐܣܬܗ. ܘܛܗܐܪܗ ܐܠܢܦܣ
ܗܘ ܐܠܒܪܝܗ ܡܢ ܐܠܐܠܐܡ ܐܠܓܣܕܝܗ. الخ '

See *B.O.*, *loc. cit.*, sermo 28.

27. Of knowledge and faith, f. 128 *b*:

ܐܝܗܐ ܐܠܡܝܡܪ ܐܠܬܐܣܥ ܘܐܠܥܫܪܝܢ ܡܘܥܛܗ ܦܝ
ܐܠܡܥܪܦܗ ܘܦܝ ܐܠܐܡܐܢܗ ܐܥܠܡ ܐܢ ܒܐܪܝܗ ܘܨܦܬ ܡܥܪܦܬܗ
ܡܬܥܠܩܗ ܒܡܥܪܦܬܗ ܙܝܐܕܬܗ. ܐܠܐܡܐܢܗ ܒܐܒ ܐܠܡܥܪܦܗ.
ܟܡܐ ܐܢ ܒܥܝܢ ܐܠܓܣܕ ܐܠܐܡܘܪ ܐܠܡܚܣܘܣܗ. ܗܟܕܐ ܐܠܐܡܐܢܗ
ܒܥܝܢ ܐܠܢܦܣܐܢܝܗ ܗܝ ܐܠܒܨܝܪܗ ܐܠܥܩܠܝܗ الخ '

See *B.O.*, *loc. cit.*, sermo 29.

28. Of repentance, f. 129 *a*:

ܐܝܗܐ ܐܠܡܝܡܪܐ (*sic*) ܐܠܬܠܐܬܝܢ ܘܐܠܥܫܪܝܢ ܦܝ ܐܠܬܘܒܗ
ܐܠܬܘܒܗ. ܢܥܡܗ ܡܢ ܢܥܡܗ ܐܠܠܗ ܐܠܬܐܡ ܒܐܠܬܘܒܗ.
الخ '

29. Of the various virtues and the power of each, and how one exceeds the other, f. 131 *a*:

ܐܝܗܐ ܐܠܡܝܡܪ ܐܠܚܐܕܝ ܘܐܠܬܠܐܬܝܢ. ܠܦܨܝܪ ܡܥܠܐ
ܐܠܦܨܐܝܠ. ܘܟܐܢ ܗܝ ܩܘܗ ܟܠ ܘܐܚܕܗ ܡܬܦܘܩܗ ܘܟܝܦ ܐܢ

ﻣﻮﻋﻈﺔ ﻟﻠﺮﻫﺒﺎﻥ ﺍﻟﺬﻳﻦ ﺗﺮﻛﻮﺍ ﺍﻟﺪﻧﻴﺎ ﻭﺍﻟﻘﻨﻴﺎﺕ ﻭﺍﻟﺘﺠﺎﺭﺓ
ﻭﺍﻟﻤﻘﺎﻣﺎﺕ ﻭﺍﻟﺒﻴﻊ ﻭﺍﻟﺸﺮﺍﺀ ﺍﻟﺦ ،

30. Profitable counsels, f. 134 *a*:

ﺍﻣﺎ ﺍﻟﻤﻨﻔﻌﺔ ﺍﻟﻤﻮﻋﻈﺔ. ﻣﻮﻋﻈﺔ ﻣﻨﻔﻌﺔ ﻣﻮﻋﻈﺔ
ﻣﻨﻔﻌﺔ ﻟﻠﺮﻫﺒﺎﻥ ﺍﻟﺬﻳﻦ ﻫﺠﺮﻭﺍ ﺍﻟﺪﻧﻴﺎ. ﺍﻟﺦ ،

See *B.O.*, *loc. cit.*, col. 2, sermo 31.

31. Of knowledge and faith, f. 142 *b*:

ﺍﻣﺎ ﺍﻟﻤﻨﻔﻌﺔ ﺍﻟﺜﺎﻧﻴﺔ. ﻓﺎﻫﻢ ﻳﺎ
ﺍﺧﻲ ﺍﻥ ﺍﻟﻤﻌﺮﻓﺔ ﻭﺍﻻﻳﻤﺎﻥ. ﻟﻴﺲ ﻣﻌﺮﻓﺔ ﺗﻨﻔﻊ ﺑﺪﻭﻥ
ﺍﻻﻳﻤﺎﻥ. ﻭﻟﻴﺲ ﻣﻌﺮﻓﺔ ﺗﻨﻔﻊ ﻣﻌﺮﻓﺔ ﻣﻜﺬﻭﺑﺔ ﻓﻲ
ﺍﻻﻳﻤﺎﻥ. ﻭﻟﻜﻦ ﻣﻌﺮﻓﺔ ﺻﺤﻴﺤﺔ ﻣﻊ ﺍﻻﻳﻤﺎﻥ ﺍﻟﻤﺴﺘﻘﻴﻢ
ﻓﻲ ﺍﻻﻳﻤﺎﻥ ﻫﻲ ﻣﻌﺮﻓﺔ ﻧﺎﻓﻌﺔ. ﺍﻟﺦ ،

See *B.O.*, *loc. cit.*, col. 1, sermo 30.

32. Of the angelic motion that awakens within the spiritual by the command of God's Providence for the safety of the soul, f. 145 *b*:

ﺍﻣﺎ ﺍﻟﻤﻨﻔﻌﺔ ﺍﻟﺜﺎﻟﺜﺔ ﻓﻲ ﺍﻟﺴﺮﻳﺔ
ﺍﻟﻤﻼﺋﻜﻴﺔ. ﺍﻥ ﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻣﻼﺋﻜﺔ ﻣﻮﻛﻠﻴﻦ ﻣﻦ
ﻗﺒﻠﻪ ﺑﺤﻔﻆ ﺍﻟﻨﻔﻮﺱ ﺍﻟﺒﺸﺮﻳﺔ. ﻭﻫﺬﻩ ﺍﻟﻤﻼﺋﻜﺔ
ﻻ ﺗﻔﺎﺭﻕ ﺍﻟﻨﻔﺲ ﻓﻲ ﺟﻤﻴﻊ ﺍﻻﻭﻗﺎﺕ ﺍﻟﺘﻲ ﻳﻜﻮﻥ
ﺍﻟﻨﻔﺲ. ﻓﻲ ﺍﻻ ﻣﺎ ﻳﻜﻮﻥ ﻣﻦ ﺳﻮﺀ ﺣﺎﻝ ﺍﻟﻨﻔﺲ
ﻳﺼﻌﺪ ﺍﻟﻤﻼﻙ ﺍﻟﻤﻮﻛﻞ ﺑﻬﺎ. ﺍﻟﺦ ،

See *B.O.*, *loc. cit.*, sermo 32.

33. Of the second work in man, f. 147 *a*:

أما الصنعة الثانية من الإنسان وهي الأعمال الثانية بعد الأولى. إذا ما هذه الأعمال الثانية فهي أن يكون الإنسان بعد أن يكون قد صار إلى حالة الكمال. إذا ما أخذ الإنسان في صنعة الثانية فهي أن يكون قد صار إلى حالة الكمال. الخ،

34. Of the alternations of light and darkness and the trials thence manifestly arising, f. 148 *a*:

أما الصنعة الثانية من الأعمال الثانية (*sic*) في الإنسان هي أن يكون قد صار إلى حالة الكمال. ا ذا كان قد صار إلى حالة الكمال (*sic*) فهو يكون. صار في الكمال في زمن طويل. فهو الذي لا يتحرك إلا بما هو كمال له. إذا كان قد صار إلى حالة الكمال فهو الذي لا يتحرك إلا بما هو كمال له. الخ،

See *B.O.*, *loc. cit.*, sermo 33.

35. Short chapters against jealousy, f. 150 *a*:

أما الصنعة الثالثة من الأعمال الثانية فهي أن يكون الإنسان (*sic*) الصنعة الثالثة التي يكون قد صار إلى حالة الكمال.

See *B.O.*, *loc. cit.*, sermo 34.

Subscription, كمل الميمر الثالث والثلاثون بعون الله, whence false numeration subsequently.

36. Of evil thoughts arising involuntarily from previous negligence, f. 158 *a*:

أيها المصعب الذاكر الكلام [marg. السادس] في الأفكار الخبيثة التي تأتي علينا بغير إرادتنا في الأوقات. ثم أتاه تلميذه وسأله. الخ،

See *B.O.*, *loc. cit.*, p. 458, sermo 35.

37. Of patience for the love of God, etc., f. 162 *b*:

أيها المصعب الصابر الكلام في الحث على المحبة لله. ثم قال تلميذه للمعلم. صبرك على هذا الناس أجزل الأجر. فهل لك جعل لله. أخبرنا الخبير عن ذلك الخ،

See *B.O.*, *loc. cit.*, sermo 38.

38. Of experience that teacheth all, f. 165 *b*:

أيها المصعب الكامل الكلام في الخبرة التي تعلم كل شيء. هذا حال الصالحين. ليت شعري أنا لا نعلم حقك من الباطل. أخبرنا الخبير لا عدم الخ،

39. Of spiritual love, f. 172 *a*:

أما مدهنا حكم كتب كتابة. هي كتب
الله هي ربه كتب الحقيقة وهو بيد
الحقيقة هي الحقيقة. لا تحتاج
على بث كتب. الخ،

40. That the Lord is nigh at all times with His help to the holy, f. 174 *a*:

كتب من بيت هي الله بيت. أما مدهنا حكم
بيت لا يزال هو هي الحقيقة. تحت
الحقيقة هي تحت. أما مدهنا حكم
الحقيقة هي الحقيقة. الحقيقة
الحقيقة لا تحتاج. الخ،

41. Another discourse, beginning, f. 177 *b*:

مدهنا أنا أما. لا الله الله أنا مدهنا
الحقيقة الحقيقة. الحقيقة
الحقيقة هي الحقيقة. الخ،

42. Of prayer, f. 180 *b*:

أما مدهنا أنا حكم الحقيقة. الحقيقة
الله هي الحقيقة الحقيقة.

ܠܠܗܘܬܗ. ܗܘ ܚܝܐܬ݂ ܢܦܣܐܢܝܗ. ܦܩܒܠ ܪܘܚ ܠܠܩܕܣ
ܬܐܙܪ ܒܐܠܗܘܬܗ ܠܐܠܗܘܬܗ ܘܠܐܢܣܐܢܝܬܗ. ܐܠܟ݂ ܀

43. Another discourse, beginning, f. 182 *a*:

ܘܐܝܛܐ ܡܐܡܪ ܐܚܪ. ܐܢ ܓܠܐܠܐ ܠܠܢܦܣ ܡܢ ܠܠܗܘܬܗ.
ܘܐܠܟܠܡܐ ܐܠܡܬܚܕܗ ܒܐܠܦܐܡ ܢܦܣܗ. ܘܡܢܙܗ ܥܢ ܐܠܚܕܐ.
ܡܥܝ ܢܦܐܪܩ ܡܢܐ ܐܠܐܬܚܐܕ ܘܐܠܦܪܩܗ. ܐܠܟ݂ ܀

44. Another, beginning, f. 184 *a*:

ܘܠܗ ܐܝܛܐ ܡܐܡܪ ܐܚܪ. ܡܚܐܢ ܡܢܙܗ ܐܠܐܒܘ ܥܢ ܢܦܣܗ.
ܐܢܗ ܕܐܠ ܡܢ ܐܒܬܕܐ ܐܪܬܝܐܒ ܐܠܡܬܒܪܝܗ ܐܠܐܗܘܬܗ ܡܢܗ.
ܐܠܟ݂ ܀

On f. 191 *b* is a note of ownership dating from A. Gr. 2080 = A.D. 1769, but the name of the owner has been erased and that of another man substituted, viz. the deacon Ya'ḳūb ibn Ibrāhīm.

ܪܓܠ ܡܢ ܡܠܟ ܠܠܥܒܕ ܐܠܡܣܟܝܢ [ܝܥܩܘܒ ܒܢ ܐܒ
ܐܒܪܗܝܡ ܠܠܫܡܐܣ ܘܟܐܢ ܕܠܟ ܦܝ ܣܢܗ ܒܦ ܚ.

The deacon 'Abd al-Aḥad ibn Tōmā owned the book in the year 2085 = A.D. 1774, *ibid.*

ܪܓܠ ܡܢ ܡܠܟ ܐܠܥܒܕ ܐܠܡܣܟܝܢ ܠܠܥܒܕ ܥܒܕ ܐ
ܐܠܐܚܕ ܐܒܢ ܬܘܡܐ ܠܠܫܡܐܣ ܘܟܐܢ ܕܠܟ ܦܝ ܣܢܗ
ܒܦܗ ܚ.

In the year 2151 = A.D. 1840 Rabban Mattā ibn Buṭrus, brother of the bishop 'Abd al-'Azīz, bought it from the priest

Gabriel, brother of the late maṭrān Simeon ibn ⟨illegible⟩ (qu. الاخرس, الادنه ?).

⟨illegible⟩

Seal of Mattā ibn Buṭrus below, with the date 1235 (of the Hijra = 1819–20 ?).

On f. 192 *b* a recent hand has begun to write an account of the Apostles, their families, countries, etc. Here are mentioned S. Peter, S. Andrew, and S. James the son of Zebedee. The last leaf, containing the remainder of this tractate, has been torn out.

Add. 3280

Paper, about 8¼ in by 5½; 176 leaves; 19 quires, mostly of 10 leaves (ا has only 9; ك, 12; ب to م, 8 each; and ف only 5); 22 or 23 lines in a page. Written in a good, regular, Jacobite serṭā, A. Gr. 1918 = A.D. 1607. The contents are as follows.

I. A Commentary, in *Arabic*, on the Lessons from the Epistles of S. Paul, the Acts and the Catholic Epistles, as read at the celebrations of the Eucharist in Lent and on other occasions throughout the year. The Lessons are first quoted, and then the Commentary follows, introduced by the words قال المُفَسِّر. Title, f. 1 *b*,

⟨illegible⟩

ܐܝܟ ܕܡܦܫܩܢܐ. ܘܒ ܟܢܘܢ ܘܟܗܢܐ ܕܐܠܗܐ.
ܐܝܟ ܕܗܘ ܡܥܡܕܢܐ ܡܢ ܫܒܥ ܫܒܬܐ ܕܦܨܚܐ ܕܒܗ.
ܐܡܝܢ ÷

The use seems to be that of the Malkite or Greek Church.

1. *a.* Easter Sunday, f. 1 *b*, ܐܝܟ ܕܐܬܝ ܡܪܝ ܥܠ ܡܕܒܚܐ; margin, in a different hand, ܩܝܡܬܐ.

b. Monday in Easter week, f. 3 *a*; margin, ܒܝܘܡ ܬܪܝܢ ܕܩܝܡܬܐ.

c. Tuesday do., f. 4 *a*.

d. Wednesday do., f. 5 *b*.

e. Thursday do., f. 7 *b*.

f. Friday do., f. 9 *a*, ܕܒܗ ܒܫܥܬܐ ܕܨܠܒܐ ܥܠ ܡܕܒܚܐ; margin, ܨܠܝܒܐ ܩܕܝܫܐ.

2. *a.* The Sunday after Easter, the Sunday of Thomas or the new Sunday, f. 12 *a*,

ܐܝܟ ܕܐܬܝ ܡܪܝ ܥܠ ܡܕܒܚܐ ܒܝܘܡ ܚܕ (*sic*) ܒܫܒܬܐ ܕܬܘܡܐ. ܐܦ ܗܝ ܩܪܝ ܠܗ ܚܕܫܬܐ.

b. The following ferial days, f. 13 *a*.

3. *a.* The second Sunday after Easter, called that of the ointment-bearing women (*τῶν μυροφόρων*), f. 22 *b*,

ܐܝܟ ܕܐܬܝ ܡܪܝ ܥܠ ܡܕܒܚܐ ܒܝܘܡ ܚܕ ܒܫܒܬܐ ܕܡܪܝܚܐ ܕܡܫܚܬܐ.

b. The following ferial days, f. 24 *a*.

4. *a.* The third Sunday after Easter, f. 34 *b*,

ܐܝܟ ܕܐܬܝ ܡܪܝ ܥܠ ܬܠܬܐ ܒܫܒܬܐ.

b. The following ferial days, f. 36 *b*.

5. *a.* The fourth Sunday after Easter, of the Samaritan woman, f. 48 *a*,

ܚܕܐ ܕܐܬܐ ܕܒ ܟܘܪܝ. ܚܕܪܐ ܕܡܥܠܬܐ.

b. The following ferial days, f. 50 *a*.

6. *a.* The fifth Sunday after Easter, of the blind man, f. 57 *b*,

ܐܒ ܚܕܐ ܕܒ ܟܘܪܝ ܚܕܪܐ ܕܥܕܡܐ.

b. The following ferial days, f. 60 *a*. Thursday, f. 65 *b*, is the day of the Ascension,

ܗܘ ܚܕܐ ܕܒ ܐܬܐ ܐܠܗܐ ܗܘ ܡܫܝܚܐ ܠܫ ܫܡܝܐ.

7. *a.* The sixth Sunday after Easter, the Commemoration of the Nicene Fathers, f. 69 *b*,

ܐܒ ܫܒܥ ܕܒ ܟܘܪܝ: ܚܕܪܐ ܕܐܒ ܐܒ ܩܕܝܫܝܢ.

b. The following ferial days, f. 72 *b*.

8. Pentecost or Whitsunday, f. 78 *b*,

ܗܘ ܐܒ ܕܚܝܢ ܚܕܪܐ ܕܡܐ (*sic*) ܩܕܝܫܝܢ.

9. *a.* The Sundays after Pentecost from the first, f. 80 *a*,

ܐܒ ܐܚܕ ܕܒ ܕܚܝܢ ܡܢ ܐܒ ܒܪܟ ܩܕܝܫܝܢ

to the 31st, f. 115 *b*,

ܐܒ ܫܒܐ ܕܥܠܡ ܕܒ ܕܚܝܢ.

b. The following Friday and Saturday, f. 116 *a*.

c. The 32nd Sunday after Pentecost, f. 118 *a*, to the 34th, f. 120 *b*.

d. The following Saturday, f. 121 *b*.

e. The 35th Sunday after Pentecost, f. 122 *a*.

f. The 36th Sunday after Pentecost, or the Sunday of the Priests, or of the Prodigal Son, f. 123 *b*,

الأحد الحادي والعشرون بعد العنصرة وهو أحد الكهنة والعاشر (*sic*) أحد الابن الضال.

10. The Sunday of the Dead, f. 127 *a*, أحد الموتى.

11. The first Saturday of Lent, the commemoration of Mār Theodore, f. 128 *b*,

السبت الأول من الصوم المقدس وهو السبت الذي فيه ذكر مار ثاودوسيوس.

12. The six Sundays in Lent, f. 130 *a*, ending with الأحد الحادي والعشرون من الصوم المقدس من كتاب ثاودوسيوس, f. 137 *a*.

13. The Great Thursday, f. 138 *a*,

خميس العهد المقدس.

14. The Great Saturday, f. 139 *b*,

سبت الفصح المقدس.

15. The Elevation of the Cross, f. 146 *b*,

الصوم الكبير هو: هو الصليب المقدس،

16. The Sunday of the Rich Man and Lazarus, f. 148 *b*,

وأما هذا الأحد فهو هذا هو الابن الضال من الكهنة والكاهن.

17. The Sunday before the Nativity, f. 151 *a*,

الأب قبل الميلاد.

18. The Eve of the Nativity, f. 152 *b*,

ܐܠܨܠܐܗ ܠܠܝܠܗ ܥܝܕ ܐܠܡܝܠܐܕ ܐܠܡܓܝܕ.

19. The Nativity, f. 154 *b*,

ܥܝܕ ܐܠܡܝܠܐܕ ܐܠܡܓܝܕ.

20. The Sunday before the Epiphany, f. 156 *b*,

ܐܠܐܚܕ ܐܠܕܝ ܩܒܠ ܐܠܓܛܐܣ.

21. The Eve of the Epiphany, f. 157 *b*,

ܠܒܪܡܘܢܗ ܐܠܓܛܐܣ (*sic*).

22. The Epiphany, f. 159 *a*,

ܨܠܐܗ ܥܝܕ ܐܠܓܛܐܣ.

23. The Sunday after the Epiphany, f. 160 *a*,

ܠܐܚܕ ܐܠܕܝ ܒܥܕ ܐܠܓܛܐܣ.

24. The Festival of our Lord's Entry into the Temple (the Presentation), f. 161 *b*,

ܥܝܕ ܕܟܘܠ ܐܠܡܣܝܚ ܐܠܝ ܐܠܗܝܟܠ.

25. The Commemoration of S. Peter and S. Paul, f. 163 *a*,

ܥܝܕ ܐܠܪܣܘܠܝܢ ܐܠܡܥܛܡܝܢ ܒܛܪܣ ܘܒܘܠܨ.

26. The Transfiguration, f. 164 *b*,

ܠܥܝܕ ܬܓܠܝ ܪܒܢܐ ܥܠܝ ܛܘܪ ܬܐܒܘܪ.

27. The Decease of the Virgin Mary, f. 165 *b*,

ܠܥܝܕ ܢܝܐܚ ܘܐܠܕܗ ܐܠܐܠܗ.

Subscription, f. 167 *a*,

ܬܡ ܟܬܐܒ ܨܘܪ ܐܠܪܣܠܐ ܡܢ ܢܣܟܗ ܪܘܡܝ ܘܐܛܪܣܡܘܣ

ܥܠܐ ܝܕܐܝܢ (*sic*) ܐܠܚܘܪܝ ܦܝ ܕܐܪ (*sic*) ܐܠܡܥܢܘܗ ܐܠܐܠܗܝ

ﻭﺍﻟﺘﺪﺍﺑﻴﺮ ﺍﻟﺤﺴﻨﺔ ﺍﻟﺘﻲ ﺗﻠﻴﻖ ﺑﺎﻟﻨﻔﻮﺱ ﻭﺗﺠﻌﻠﻬﺎ ﺗﺴﺘﻘﻴﻢ ﻓﻲ ﺍﻟﻄﺮﻳﻖ ﺍﻟﻤﺴﺘﻘﻴﻢ ﻭﺗﺴﻠﻜﻬﺎ ﻓﻲ ﺍﻟﺴﺒﻴﻞ ﺍﻟﻤﻮﺻﻠﺔ ﺇﻟﻰ ﺍﻟﺤﻴﺎﺓ ﺍﻟﺪﺍﺋﻤﺔ: ﺣﺴﺐ ﻣﺎ ﻳﺴﻤﺢ ﺑﻪ ﻛﻼﻡ ﺍﻟﺮﺏ ﺍﻟﻤﺴﻴﺢ.

II. Extracts from several writers; viz.

1. From the book entitled *al-Ḥāwī*, a translation into *Arabic* of the work of the monk Nicon, Παυδέκτης τῶν ἑρμηνειῶν τῶν θείων ἐντολῶν τοῦ Κυρίου (see Zotenberg, *Catal. des MSS. Éthiop.*, no. 110, p. 100, col. 2; De Slane, *Catal. des MSS. Arabes*, 1er fasc., nos. 181, 182).

a. From ch. 57, extract from Anastasius Sinaita, f. 167 *b*,

ﻭﻗﺎﻝ ﺍﻧﺴﺘﺎﺳﻴﻮﺱ ﺍﻟﺮﺍﻫﺐ ﻣﻦ ﺟﻤﻠﺔ ﻣﺎ ﻗﺎﻝ ﺍﻟﻤﺘﻔﻘﻬﻮﻥ ﻓﻲ ﺍﻟﻜﻨﻴﺴﺔ ﻣﻦ ﻣﻌﺎﻧﻲ ﺍﻟﻜﺘﺎﺏ ﺍﻟﻤﻘﺪﺱ ﻭﻫﻮ ﻳﺸﺮﺡ ﻟﻬﻢ ﻭﻳﻔﺴﺮ ﻟﻬﻢ ﺍﻟﻤﻮﺿﻊ ﺍﻟﺬﻱ ﻳﺸﻜﻠﻮﻥ ﻋﻠﻴﻪ ﻭﻳﺴﺄﻟﻮﻧﻪ ﻋﻨﻪ ﻭﻫﻮ ﻳﻘﻮﻝ ﻟﻬﻢ ﺇﻥ ﻫﺬﺍ ﺍﻟﻤﻮﺿﻊ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﺗﻔﺴﻴﺮ ﻭﺷﺮﺡ ﻛﺜﻴﺮ ﻭﻟﻜﻦ ﺍﻟﻤﺴﻴﺢ ﺍﻟﺬﻱ ﻳﻌﻠﻢ ﺍﻟﻘﻠﻮﺏ ﻳﻌﻠﻢ ﺃﻧﻲ ﻟﺴﺖ ﺃﺭﻳﺪ ﺃﻥ ﺃﺗﻜﻠﻢ ﻓﻲ ﺍﻟﻜﺘﺎﺏ ﺑﻞ ﺃﻥ ﺃﺳﺘﻔﻬﻢ ﻣﻨﻪ.

b. Extract from Dorotheus, on Lent, f. 169 *a*,

ﻭﻗﺎﻝ ﺃﻳﻀﺎ ﺍﻧﺴﺘﺎﺳﻴﻮﺱ ﺍﻟﺮﺍﻫﺐ ﻓﻲ ﺍﻟﺼﻮﻡ ﺍﻟﻤﻘﺪﺱ ﺍﻟﻤﺒﺎﺭﻙ ﻭﻫﻮ ﻳﻔﺴﺮ ﻟﻠﻤﺘﻔﻘﻬﻴﻦ ﻓﻲ ﺍﻟﻜﻨﻴﺴﺔ.

c. Extract from John Chrysostom, on Lent, f. 170 *a*,

ﻭﻗﺎﻝ ﺃﻳﻀﺎ ﺍﻧﺴﺘﺎﺳﻴﻮﺱ ﺍﻟﺮﺍﻫﺐ ﻓﻲ ﺍﻟﻤﻘﺎﻟﺔ ﺍﻟﺘﻲ ﺗﺘﻜﻠﻢ ﻓﻴﻬﺎ ﻋﻦ ﺍﻟﺼﻮﻡ ﺍﻟﻤﻘﺪﺱ ﻭﻫﻮ ﻳﻔﺴﺮ ﻟﻠﻤﺘﻔﻘﻬﻴﻦ ﻓﻲ ﺍﻟﻜﻨﻴﺴﺔ.

ﻣﺼﺒﺎﺡ ﺍﻟﻈﻠﻤﺔ ﻭﺇﻳﻀﺎﺡ ﺍﻟﺨﺪﻣﺔ

2. From the work entitled مِصْباح الظُّلْمة وإيضاح الخِدْمة, 'The Lamp of the Darkness and the Explanation of the Divine Service,' a sort of ecclesiastical encyclopaedia compiled for the Jacobites in Egypt by Abu 'l-Barakāt ibn Kabar al-Ḳibṭī (see De Slane, *Catal. des MSS. Arabes*, 1er fasc., no. 203), f. 171 *a*,

ﻓﻲ ﺣﺎﻝ ﻣﻮﺣﺎﺕ ﺍﻟﻜﻠﻤﺔ ﺍﻟﻮﺍﺣﺪ ﺍﻟﺬﻱ ﻟﻪ ﺍﻟﺤﺎﻝ ﺍﻷﺧﺮ ﺍﻟﺬﻱ ﻫﻮ ﺍﻟﺤﺎﻝ ﺍﻟﺜﺎﻧﻲ ﻣﻨﻪ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺴﻤﻰ ﺍﻟﻤﺼﺪﺭ. ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﺬﻱ ﻳﺴﻤﻰ ﺍﻟﻤﺼﺪﺭ ﻭﻫﻮ ﻋﻠﻰ ﺛﻼﺛﺔ ﺃﻗﺴﺎﻡ ﻓﻌﻞ ﻭﺍﺳﻢ ﻭﺣﺮﻑ ﺍﻟﺦ،

The extract is from the chapter on the various sects and their doctrines, and relates to the *Sabtīya*, f. 171 *b*,

ﻣﻠﺔ ﺍﻟﺴﺒﺘﻴﺔ ﻭﻫﻢ ﺍﻟﻴﻬﻮﺩ ﺍﻟﺬﻳﻦ ﺍﺗﺒﻌﻮﺍ ﻣﻮﺳﻰ ﺑﻦ ﻋﻤﺮﺍﻥ ﻭﻫﻢ ﺍﻟﻔﺮﻗﺔ ﺍﻟﺜﺎﻧﻴﺔ ﻣﻦ ﺍﻟﻴﻬﻮﺩ ﻭﻫﻢ ﺍﻟﺬﻳﻦ ﺍﺳﺘﺤﺪﺛﻮﺍ ﺍﻟﺘﻠﻤﻮﺩ ﻭﻫﻮ ﻋﻠﻰ ﺛﻼﺛﺔ ﺃﻗﺴﺎﻡ ﺍﻟﻘﺮﺍﺋﻴﻦ ﻭﺍﻟﺴﺎﻣﺮﻳﻴﻦ ﻭﺍﻟﺮﺑﺎﻧﻴﻦ ﻓﺎﻟﻘﺮﺍﺋﻴﻦ ﻫﻢ ﺍﻟﺬﻳﻦ ﻳﻘﺮﺅﻥ ﺍﻟﺘﻮﺭﺍﺓ ﻭﻳﺤﻔﻈﻮﻧﻬﺎ ﻭﻳﺘﺮﻛﻮﻥ ﺍﻟﻌﻤﻞ ﺑﻤﺎ ﻓﻴﻬﺎ ﺇﻻ ﻗﻠﻴﻼ ﻣﻨﻪ ﻭﻫﻢ ﻗﻠﻴﻠﻮﻥ ﺟﺪﺍ

ܘܡܛܠܗܕܐ ܠܐ ܠܟܠܗܝܢ ܠܐܢܫܝܘܬܗ ܠܚܫܬ ܡܦܪܢܘܬܗ* ܠܟܠܗܝܢܘܗ.
ܘܕܝܢܟܘܢ ܡܢ ܠܐܠܗܘܬܟ ܠܡܫܝܚܘܬܗ ܐܝܟ ܕܐܦ ܡܫܝܚܘ.
ܘܗܘܐ ܗܘܐ ܠܐܢܫ ܐܠܐ ܫܘܐ ܒܟܠ ܠܐܢܫܐ. ܐܝܟܢܐ
ܡܢ ܠܐܒܘܗܝ ܠܐܠܗܘܬܗ. ܘܐܝܟܢܐ ܡܢ ܠܐܒܐ. ܘܐܝܟܢܐ ܡܢ
ܠܟܠܗܝܢ ܠܐܠܗܐ܀

3. An extract in *Syriac* from an exposition of the Consecration of the Chrism (τὸ μύρον), ascribed to George (bishop of the Arab tribes), f. 171 *b*,

ܒܘܣܡܐ ܡܟܝܠ ܟܠ ܒܘܣܡ ܡܬܩܪܐ ܡܢ ܒܣܡܐ ܕܡܫܚܐ
ܝܘܢܝܐ܀ ܡܬܩܪܐ ܐܘܟܝܬ ܡܫܚܐ ܕܡܫܝܚܘܬܐ ܡܬܦܪܫ.
ܒܟܠ ܦܬܓܡܐ ܚܕܐ ܐܝܟ ܒܣܝܡܐ ܒܡܫܚܐ ܕܐܪܐ. ܐܘ ܡܫܚܐ
ܕܡܫܚܐ ܠܡܫܡܫܬܐ ܕܩܘܪܐ. ܐܘ ܒܟܠܗ ܩܢܝܢ ܕܒܟܠܗ ܕܥܘܡܐ.
ܡܬܦܪܫ ܠܗ ܕܝܢ ܐܘܣܝܐ ܦܠܚܘܕ. ܘܫ.

It is therefore quite different from the metrical exposition in Brit. Mus. Add. 12,165, f. 262 *b* (see Wright's *Catal.*, p. 848, no. 78).

4. Letters of Simeon Stylites, in *Syriac*, to show that he rejected the Council of Chalcedon, f. 173 *b*,

ܐܓܪܬܐ ܕܡܪܝ ܫܡܥܘܢ ܕܐܣܛܘܢܐ ܕܫܕܪ ܠܡܠܟܐ
ܕܠܐ ܢܩܒܠܘܢ ܠܣܘܢܗܘܕܘܣ ܕܟܠܩܝܕܘܢ (*sic*).

See Brit. Mus. Add. 12,154, f. 199 *b* (Wright's *Catal.*, p. 986, no. 33).

* So. Read ܡܦܪܢܘܬܗ.

a. To the emperor Leo, f. 173 *b*,

ܡܪܝܡܘܬܐ ܠܘܬ ܠܐܘܢ ܡܠܟܐ ܗܘ ܕܐܡܠܟܗ ܟܠܗ ܡܪܝܡܘܬܗ.
ܡܢ ܡܠܟ ܡܠܟܐ ܕܡܠܟܘܬܗܘܢ܆ ܡܪܝܡܘܬ ܡܠܟܘܬܟ܆ ܕܟܝܢܘܬܐ
ܦܫܝܛܬܐ ܡܬܟܫܦܐ ܐܢܐ܆ ܗܝ ܕܡܫܝܚܐ ܕܬܘܕܝܬܐ ܘܫܘܒܚܐ ܗܘܐ܆
ܕܗܠܝܢ ܕܗܘܝܢ ܡܢ ܩܕܡ ܙܒܢܐ ܦܠܓܘ ܒܫܘܦܪܗܘܢ ܡܗܝܡܢܘܬܐ
ܕܠܥܒܪܘܬܐ ܡܫܝܚܐ ܘܡܫܘܬܦܝܢ ܠܢܦܫܐ ܡܫܠܡܐ ܕܡܪܝܐ܆ ܡܢ
ܕܠܒܝܫܐ ܗܘܐ ܒܓܘܗ ܕܐܠܗܐ܆ ܡܛܠ ܚܘܪܬܐ ܘܫܠܡܘܬܐ ܕܗܝܡܢܘܬܐ
ܗܝ ܕܗܪܛܝܩܘ ܡܬܚܫܒܐ ܘܛܥܝܐ. ܘܫ̈.

b. To the abbot Mār Jacob of Kaphrā Rĕḥīmā, f. 174 *a*,

ܐܚܪܬܐ ܠܘܬ ܡܪܝ ܝܥܩܘܒ ܕܟܦܪܐ ܪܚܝܡܐ. ܠܐܒܘܢ ܪܘܚܢܐ
ܕܡܫܡܫܢܐ ܡܢ ܩܕܡ ܒܫܘܒܚܐ ܡܫܒܚܐ ܘܐܠܗܝܐ܆ ܛܒܝܒܐ
ܕܗܝܡܢܘܬܐ ܬܪܝܨܬܐ ܕܐܒܗܬܐ܃ ܗܝ ܕܢܓܒܝܢ ܡܢ ܢܒܝܐ
ܘܫܠܝܚܐ ܘܐܒܗܬܐ ܩܕܝܫܐ܆ ܡܢ ܪܥܝ ܕܝܢ ܐܢܐ ܝܥܩܘܒ ܕܟܦܪܐ
ܪܚܝܡܐ. ܡܢ ܟܘܪܐ ܡܚܝܠܐ ܚܛܝܐ ܡܬܬܦܝ܃ ܕܩܐܡ ܥܠ
ܐܣܛܘܢܐ ܕܛܠܝܢ (*sic*) ܩܕܡܬܐ. ܦܝܣ ܘܡܬܚܢܢܬ ܒܡܢ
ܡܠܟܐ܀ ܩܕܡ ܒܠܡܕܡ ܡܬܟܒܫ ܐܢܐ ܠܝ ܕܠܗܘܐ ܡܬܢܒ
ܙܒܢܬܐ ܚܠܦܝ ܠܐܠܗܐ. ܕܗܠܝܢ ܠܝ ܢܗܠܐ ܘܡܬܦܬܟܪܢܘܬܐ܃
ܥܠ ܗܕܐ ܓܐܝܐ ܕܒܠܝܢܐ ܩܐܡ ܐܢܐ. ܘܫ̈.

c. To John, patriarch of Antioch, concerning Nestorius, f. 175 *b*,

ܠܘܬ ܐܚܪܬܐ ܕܝܠܗ ܡܢ ܕܝܠܗ. ܠܘܬ ܝܘܚܢܢ ܕܐܢܛܝܘܟܝܐ

ܐܠܐ ܫܗܝ. ܟܬܒܗ ܐܢܐ ܥܒܕ ܟܠ ܡܢ ܢܦܫ
ܐܡܗ ..ܐܠܐ ܐܝܬ ܠܗ ܒܝܬ ܩܢܝܐ ܕܡܟܪ. ܐܠܐ
ܡܢ ܕܐܬ ܥܡ ܐܢܫ ܐܚܪ ܕܠܐ ܢܬܩܛܠ: ܘܐܢ ܡܢ ܢܡ
ܕܐ ܠܐ ܢܫܬܡܥ ܠܗ ܘܠܐ ܢܥܒܕ ܠܗ ܥܒܕ ܕܐ ܠܐ
ܕܐ ܠܐ ܫܝ ܠܗ ܒܬ ܐܚܪ ܠܐ ܐܝܬ ܠܗ ܐܠܐ ܐܚܕ
ܘܐ ܠܐ ܫܝ ܠܗ ܐܠܐ ܐܚܕ ܒܠܚܘܕ ܘܠܐ ܫܝ ܠܗ
ܐܠܐ ܐܚܕ ܒܠܚܘܕ ܘܠܐ ܫܝ ܠܗ ܐܠܐ ܐܚܕ ܒܠܚܘܕ

The colophon, f. 176 *a*, informs us that this manuscript was completed on the 22nd of Īyār in the year 1918 = A.D. 1607, in the convent of S. Mary Deipara in the desert of Scete, by Gregory Behnām, bishop of Jerusalem. Incidentally we learn the nature of the special connexion between the convent of S. Mary Deipara and the city of Taghrīth (Tekrīt), viz. that merchants of Taghrīth were the owners of the convent, which they had bought for the sum of 12000 dīnārs of gold.

ܐܒܘ ܐܠܐ ܟܬܒ ܐܢܐ ܥܒܕ ܐܢ ܠܐ ܡܠܐ ܫܢ ܫܢܝܢ ܘܫܢ
ܐܬܪ ܫܢ ܒܬ ܐܚܕ ܒܠܚܘܕ ܐܢ ܐܝ ܠܗ ܐܠܐ ܐܚܕ
ܐܠܐ ܐܚܕ ܒܠܚܘܕ ܐܢ ܐܝ ܠܗ ܐܠܐ ܐܚܕ ܒܠܚܘܕ
ܐܠܐ ܐܚܕ ܒܠܚܘܕ ܐܢ ܐܝ ܠܗ ܐܠܐ ܐܚܕ ܒܠܚܘܕ
ܐܠܐ ܐܚܕ ܒܠܚܘܕ ܐܢ ܐܝ ܠܗ ܐܠܐ ܐܚܕ ܒܠܚܘܕ
ܐܠܐ ܐܚܕ ܒܠܚܘܕ ܐܢ ܐܝ ܠܗ ܐܠܐ ܐܚܕ ܒܠܚܘܕ

ܒܪܐ ܩܫܝܫܐ ܕܫܡܗ ܢܥܡܬ ܐܠܗܐ ܡܪܕܝܢܝܐ ܕܦܛܪܝܪܟܐ ܐܘܪܗܝܬ
ܡܬܬܓܪܐ ܡܢ ܡܠܟܘܦ ܠܩܠܝܡܐ ܕܝܪܐ ܕܩܘܪܝܫܐ ܘܐܝܬܘܗܝ ܩܪܝܬܐ
ܕܒܥܠܬܗܘܢ ܐܟܡܐ ܕܐܡܟܝܢ ܓܐܘܡܛܪܝܩܝܐ ܕܕܝܪܐ ܕܙܥܦܪܢ
ܠܐܪܥܐ ܠܡܕܝܢܬܐ ܒܝܬ ܠܐܚܐ ܕܫܢܝܐ ܕܗܘܐ. ܐܬܟܬܒ ܒܐܝܕܝ
ܐܢܐ ܐܠܝܐ ܒܫܡܐ ܕܫܡܫܐ ܡܢ ܠܐ ܗܘܐ ܘܒܐܡܪܐ ܦܫܝܛܐ
ܛܝܡܬܐܘܣ ܡܫܝܚܐ ܒܡܬܬܡܪܐܢܘܬܐ ܕܟܠ ܐܘܪܫܠܡ ܘܒܟܘܬܐ
ܐܡܝܢ ܒܥܠܡ ܢܬܚܢܢ ܐܚܝܢܐ. ܕܒܪܐ ܚܝܠܐ. ܘܫ.

On f. 176 *b* are two notes of purchase, but the names of the buyers have been purposely effaced. The first is dated A. Gr. ܐܦܘܚ, which seems to be an error for ܐܨܦܚ (A.D. 1677). The other was written "in the days of our father Mār Ignatius George and our father Mār Basil Isaac his sister's son, the witnesses being the priest Simeon and the priest 'Abdu 'l-Azalī."

[ܙܒܢ ܒܫܢܬܐ] ܗܕܐ [ܩܫܝܫܐ ܠܥܕܬܐ ܕܐܠܗܐ] ܒܪ [ܡܩܕܣܝ]
ܡܢ .... ܒܫܢܬ ܐܦܘܚ ܝܘܢܝܐ (*sic*) ܒܕܝܢܐ.
ܙܒܢ ܒܫܢܬܐ ܗܕܐ ܡܫܡܫܢܐ ܡܿ .... ܒܝܘܡܝ ܐܒܘܢ
ܡܪܝ ܐܓܢܐܛܝܘܣ (*sic*) ܕܗܘ ܓܘܪܓܝܣ ܘܐܒܘܢ ܡܪܝ
ܒܣܝܠܝܘܣ (*sic*) ܐܝܣܚܩ ܒܪ ܚܬܗ. ܒܣܗܕܘܬܗ
ܕܩܫܝܫܐ ܫܡܥܘܢ ܘܣܗܕܘܬܐ ܕܩܫܝܫܐ ܥ ܐܠܐܙܠܝ.

Below is written:

ܒܣܪܚܘܣ ܐܦܪܛܘܣ ܘܐܓܠܛܘܣ ܘܐܟܠܛܘܣ
ܡܫܝܚܐ ܢܛܪܐ ܩܕܫܐ ܛܘܒܐ

Add. 3281

Paper, about $8\frac{1}{4}$ in. by 6; 149 leaves, of which the first and last are blank; quires unsigned; 19 or 20 lines in a page. Written in a good, regular, Jacobite serṭā, of the xviiith cent.

Al-Mir'ât al-Majlîya or "the Polished Mirror," a treatise in defence of the Roman Catholic religion, composed in *Arabic* by the Chaldean patriarch Joseph II in the year 2017 = A.D. 1706 (f. 148 *a*)*. Title, f. 4 *b*:

حلات الحكمة حلحزاة الحكيمة حى زاحة
الات الحكيمة الحكيمة حلا يهة الحلاب
حى حلاتر الحكيمة. حرة الحكة يهة ينحنا
حصحة بحاة احكم.

The work is divided into five chapters, *ru'ûs*; and each chapter, except the fourth, into several sections, *fuṣûl*. Of these an index is prefixed, ff. 2 *b*—4 *a*, which I transcribe.

احلا حيزهة الحلات ملكة الحكيمة الحة
الحواب. الحاة الالا حة ا الحنيهة الحيمانية
حة زاة الحكيمة. ملكر حملانا الحاحا حن
اة الحلاة حاحة الحواب. حة انة الحة ملحة ا
الحكة حة الحنة الحيمانية حاحة الانحلا.

الحاة الحلاب حن ملحوى حة الحلاز حنب
ملكلا الحلكحة الحياة. حة الحنة احانة

* See *B.O.* iii. 1. 603 sqq. Assemani describes and analyses the Syriac version of this work, الحلا حكسانا حيحة.

ﻟﻠﻤﺴﻠﻤﻴﻦ ﻓﻲ ﺍﻟﺪﻧﻴﺎ ﻭﺍﻟﺪﻳﻦ. ﻭﻫﺬﺍ ﻣﻦ ﺍﻟﻤﻌﺠﺰﺍﺕ ﺍﻟﻈﺎﻫﺮﺓ ﻭﺍﻟﺪﻻﺋﻞ ﺍﻟﻘﺎﻫﺮﺓ ﻟﻤﻦ ﺗﺪﺑﺮﻫﺎ ﻭﺗﺄﻣﻠﻬﺎ ﻭﺍﻟﻠﻪ ﺍﻟﻤﻮﻓﻖ ﻟﻠﺼﻮﺍﺏ.

ﻭﻗﺪ ﺫﻛﺮ ﺍﻟﻘﺎﺿﻲ ﺍﻟﺴﻌﻴﺪ ﺍﻟﻤﺆﻳﺪ ﺑﺎﻟﻠﻪ ﻓﻲ ﺍﻟﺘﺤﺒﻴﺮ ﺍﻟﻤﺬﻛﻮﺭ ﺃﻥ ﻫﺬﻩ ﺍﻟﻘﺼﺔ ﻣﺸﻬﻮﺭﺓ ﻋﻨﺪ ﺍﻟﻨﺼﺎﺭﻯ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺭﻭﺍﻳﺔ ﻣﺘﺼﻠﺔ ﺑﺎﻟﻤﺴﻴﺢ ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺗﺄﻭﻳﻼﺕ ﻭﺍﻟﻠﻪ ﺳﺒﺤﺎﻧﻪ ﻭﺗﻌﺎﻟﻰ ﺃﻋﻠﻢ.

ﻭﻗﺪ ﺫﻛﺮ ﺍﻟﻘﺎﺿﻲ ﺍﻟﺴﻌﻴﺪ ﺍﻟﻤﺆﻳﺪ ﺑﺎﻟﻠﻪ ﻓﻲ ﺍﻟﺘﺤﺒﻴﺮ ﺍﻟﻤﺬﻛﻮﺭ ﺃﻥ ﻫﺬﻩ ﺍﻟﻘﺼﺔ ﻣﺸﻬﻮﺭﺓ ﻋﻨﺪ ﺍﻟﻨﺼﺎﺭﻯ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺭﻭﺍﻳﺔ ﻣﺘﺼﻠﺔ ﺑﺎﻟﻤﺴﻴﺢ ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺗﺄﻭﻳﻼﺕ ﻭﺍﻟﻠﻪ ﺳﺒﺤﺎﻧﻪ ﻭﺗﻌﺎﻟﻰ ﺃﻋﻠﻢ.

ﻭﻗﺪ ﺫﻛﺮ ﺍﻟﻘﺎﺿﻲ ﺍﻟﺴﻌﻴﺪ ﺍﻟﻤﺆﻳﺪ ﺑﺎﻟﻠﻪ ﻓﻲ ﺍﻟﺘﺤﺒﻴﺮ ﺍﻟﻤﺬﻛﻮﺭ ﺃﻥ ﻫﺬﻩ ﺍﻟﻘﺼﺔ ﻣﺸﻬﻮﺭﺓ ﻋﻨﺪ ﺍﻟﻨﺼﺎﺭﻯ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺭﻭﺍﻳﺔ ﻣﺘﺼﻠﺔ ﺑﺎﻟﻤﺴﻴﺢ ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺗﺄﻭﻳﻼﺕ ﻭﺍﻟﻠﻪ ﺳﺒﺤﺎﻧﻪ ﻭﺗﻌﺎﻟﻰ ﺃﻋﻠﻢ.

ﻭﻗﺪ ﺫﻛﺮ ﺍﻟﻘﺎﺿﻲ ﺍﻟﺴﻌﻴﺪ ﺍﻟﻤﺆﻳﺪ ﺑﺎﻟﻠﻪ ﻓﻲ ﺍﻟﺘﺤﺒﻴﺮ ﺍﻟﻤﺬﻛﻮﺭ ﺃﻥ ﻫﺬﻩ ﺍﻟﻘﺼﺔ ﻣﺸﻬﻮﺭﺓ ﻋﻨﺪ ﺍﻟﻨﺼﺎﺭﻯ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺭﻭﺍﻳﺔ ﻣﺘﺼﻠﺔ ﺑﺎﻟﻤﺴﻴﺢ ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺗﺄﻭﻳﻼﺕ ﻭﺍﻟﻠﻪ ﺳﺒﺤﺎﻧﻪ ﻭﺗﻌﺎﻟﻰ ﺃﻋﻠﻢ.

ﻭﻗﺪ ﺫﻛﺮ ﺍﻟﻘﺎﺿﻲ ﺍﻟﺴﻌﻴﺪ ﺍﻟﻤﺆﻳﺪ ﺑﺎﻟﻠﻪ ﻓﻲ ﺍﻟﺘﺤﺒﻴﺮ ﺍﻟﻤﺬﻛﻮﺭ ﺃﻥ ﻫﺬﻩ ﺍﻟﻘﺼﺔ ﻣﺸﻬﻮﺭﺓ ﻋﻨﺪ ﺍﻟﻨﺼﺎﺭﻯ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺭﻭﺍﻳﺔ ﻣﺘﺼﻠﺔ ﺑﺎﻟﻤﺴﻴﺢ ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺗﺄﻭﻳﻼﺕ ﻭﺍﻟﻠﻪ ﺳﺒﺤﺎﻧﻪ ﻭﺗﻌﺎﻟﻰ ﺃﻋﻠﻢ.

ﻭﻗﺪ ﺫﻛﺮ ﺍﻟﻘﺎﺿﻲ ﺍﻟﺴﻌﻴﺪ ﺍﻟﻤﺆﻳﺪ ﺑﺎﻟﻠﻪ ﻓﻲ ﺍﻟﺘﺤﺒﻴﺮ ﺍﻟﻤﺬﻛﻮﺭ ﺃﻥ ﻫﺬﻩ ﺍﻟﻘﺼﺔ ﻣﺸﻬﻮﺭﺓ ﻋﻨﺪ ﺍﻟﻨﺼﺎﺭﻯ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺭﻭﺍﻳﺔ ﻣﺘﺼﻠﺔ ﺑﺎﻟﻤﺴﻴﺢ ﻋﻠﻴﻪ ﺍﻟﺴﻼﻡ ﻭﺃﻥ ﻟﻬﻢ ﻓﻴﻬﺎ ﺗﺄﻭﻳﻼﺕ ﻭﺍﻟﻠﻪ ﺳﺒﺤﺎﻧﻪ ﻭﺗﻌﺎﻟﻰ ﺃﻋﻠﻢ.

ܐܠܦܨܠ ܐܠܪܐܒܥ ܦܝ ܐܢܗ ܘܚܕ ܡܬܠܬ ܠܐ ܫܪܝܟܠܗ
ܠܠܐܒܐ ܐܠܡܬܟܠܡܝܢ ܦܝ ܐܡܘܪ ܐܠܐܠܗܝܗ.

ܐܠܒܐܒ ܐܠܬܐܢܝ ܦܝܗ ܬܠܬܗ ܦܨܘܠ.

ܐܠܦܨܠ ܐܠܐܘܠ ܦܝ ܬܦܣܝܪ ܐܠܐܣܡܐ ܐܠܬܝ ܬܕܠ
ܥܠܝ ܐܠܓܘܗܪ ܦܝ ܬܦܣܝܪܗܐ.

ܐܠܦܨܠ ܐܠܬܐܢܝ ܦܝ ܐܬܚܐܕ ܐܠܟܐܝܢܐܬ ܘܐܠܡܐܗܝܐܬ ܘܐܢ
ܦܝ ܐܩܢܘܡ ܐܠܟܠܡܗ ܦܩܛ ܕܘܢ ܐܩܢܘܡ ܐܠܬܠܝܬܗ
ܐܠܐܠܗܝܗ.

ܐܠܦܨܠ ܐܠܬܐܠܬ ܦܝ ܐܢܗ ܟܝܦ ܐܠܐܬܚܐܕ ܠܐ ܐܠܬܠܝܬܗ
ܐܠܐܠܗܝܗ ܟܡܐ ܐܬܚܕ ܒܩܢܘܡܗ ܐܠܟܠܡܗ ܠܐ ܒܟܠ ܐܬܚܐܕܗ
ܡܥ ܩܢܘܡ ܐܠܟܠܡܗ ܐܬܚܐܕ ܩܢܘܡܝܐ ܘܓܘܗܪܝܐ. (f. 3 b.)

ܐܠܒܐܒ ܐܠܬܐܠܬ ܦܝܗ ܐܪܒܥܗ ܦܨܘܠ.

ܐܠܦܨܠ ܐܠܐܘܠ ܠܐ ܐܠܡܣܝܚ ܐܠܗ ܬܐܡ ܘܐܢܣܐܢ ܬܐܡ.

ܐܠܦܨܠ ܐܠܬܐܢܝ ܦܝ ܠܐ ܐܠܡܣܝܚ ܛܒܝܥܬܝܢ ܡܬܚܕܬܝܢ
ܦܝ ܩܢܘܡ ܘܐܚܕ.

ܐܠܦܨܠ ܐܠܬܐܠܬ ܦܝ ܟܝܦܝܗ ܐܬܚܐܕ ܐܠܬܠܝܬܗ
ܐܠܐܠܗܝܗ ܡܥ ܩܢܘܡ ܐܠܟܠܡܗ.

ܐܠܦܨܠ ܐܠܪܐܒܥ ܦܝ ܟܝܦܝܗ ܬܓܣܕ ܛܒܝܥܗ
ܐܠܡܣܝܚ ܘܟܝܦܝܗ ܬܓܣܕܗܐ.

كتاب الحاوي في علم الطب لأبي بكر محمد بن زكريا الرازي الطبيب المشهور بالبغدادي المتوفى سنة ٣١٣ هـ وهو أجل كتبه وأعظمها وأكثرها فوائد.

كتاب الحاوي وهو اثنا عشر.

الجزء الأول من كتاب الحاوي الذي هو في الأدوية المفردة.

الجزء الثاني من كتاب الحاوي الذي هو في أمراض الرأس إلى آخر الأمراض.

الجزء الثالث من كتاب الحاوي الذي هو في أمراض الصدر إلى آخر الأمراض.

الجزء الرابع من كتاب الحاوي الذي هو في أمراض البطن إلى آخر الأمراض.

الجزء الخامس من كتاب الحاوي الذي هو في أمراض الأطراف إلى آخر الأمراض.

الجزء السادس من كتاب الحاوي الذي هو في الحميات إلى آخر الأمراض.

الجزء السابع من كتاب الحاوي الذي هو في الجدري والحصبة والسوداء والبهق إلى آخر الأمراض.

الجزء الثامن من كتاب الحاوي الذي هو في الأورام والقروح والجراحات إلى آخر الأمراض.

الجزء التاسع من كتاب الحاوي الذي هو في الكسر والخلع والجراحات إلى آخر الأمراض.

الجزء العاشر من كتاب الحاوي الذي هو في الأدوية المركبة إلى آخر الأمراض.

الجزء الحادي عشر من كتاب الحاوي الذي هو في السموم إلى آخر الأمراض.

الجزء الثاني عشر من كتاب الحاوي الذي هو في التدبير إلى آخر الأمراض.

After a short preface, فصل في الحاوي, f. 4 *b*,

Chap. I. begins on f. 6 *a*,

Chap. II. „ „ f. 32 *a*,

Chap. III. „ „ f. 61 *a*,

Chap. IV. begins on f. 104 *a*,

Chap. V. „ „ f. 107 *a*.

At the end, f. 147 *a*, is a brief autobiography, which I copy in full*. The author was born at a village called ܐܠܟܫ (read ܐܟܫ, Tell-Kêf) in the district of Mosul, in the year 1978 = A.D. 1667. His father's name was Jum'â, his mother's Shĕmônī. Here he received his education, and became deacon when about fourteen years old. At the age of twenty-two he went to Āmid or Diyârbekr, and received the grade of priest at the hands of Mār Joseph I. In two years he was made Maṭrān or bishop, and in two years more patriarch, when Joseph I. retired to Rome. Joseph II. studied in the Moḥammadan schools logic, physics and other sciences, "because the Christians of the East had no colleges." He composed the following works—

(1) *Surûru 'l-Abrâr wa-Dawâ'u 'l-Ashrâr*, which he translated from Arabic into Syriac.

(2) *Al-Miṣbâḥ al-Munîr*, which he also translated.

(3) A volume in which he arranged the services of the four festivals of the Circumcision, the commemoration of Mār Pethiôn, the Decease of the Virgin Mary, and the Nativity of the Virgin Mary.

(4) A metrical discourse in amplification of the ܡܐܡܪܐ ܕܐܢܫ ܠܐ ܐܬܬܢܐ ܒܥܠܡܐ ܗܢܐ of Barhebraeus; and another on the excellence of a life of exile, with a rebuke of those who live among their kinsfolk, ܡܐܡܪܐ ܕܠܐ ܥܡܟܘܗ ܐܬܬܒ ܒܓܠܘܬܐ ܘܡܫܒܚ ܠܡܬܚܫܒ ܒܥܠܡܐ†.

(5) A treatise on logic, *al-mantiḳ*, which he translated from Arabic into Syriac, with a concise commentary in Syriac.

* See the Syriac counterpart in *B.O.* iii. I. 603—4.

† See Sachau *Kurzes Verzeichniss*, etc., no. 229.

(6) A work entitled "the Magnet," ܡܓܢܐܛܝܣ, in Syriac.

(7) *Al-Mir'ât al-Majlîya,* ܐܠܡܪܐܐܗ̈ ܐܠܡܓ̰ܠܝܗ, also translated into Syriac.

ܐܠܥܙܝܙ ܐܠܕܝ ܬܓ̰ܠܐ ܒܗ ܥܠܝ ܢܦܣܗ ܐܠܡܥܪܘܦ
ܐܠܪܒ ܐܢܐ ܝܘܣܦ ܐܠܥܐܢܝ ܐܠܪܒ ܒܢܥܡܗ̈ ܐܠܠܗ ܒܛܪܝܪ
ܐܠܡܬܪܐܝܒܝܢ ܐܢܝ ܟܐܠܙܠ ܡܢ ܩܪܝܗ̈ ܐܠܥܝ ܬܫܡܝ
ܬܒܠܝܦ (*sic*). ܐܠܐܦܟܘ (f. 147 *b*) ܦܝ ܢܘܐܚܝ (*sic*) ܡܕܝܢܗ̈
ܡܘܨܠ. ܘܩܕ ܨܐܪ ܡܘܠܕܝ ܦܝ ܐܠܩܪܝܗ̈ ܐܠܡܕܟܘܪܗ. ܫܢܗ
ܐܠܦ ܘܬܫܥܡܐܝܗ ܘܬܡܐܢܝܗ ܘܣܒܥܝܢ ܝܘܢܐܢܝܗ. ܡܢ
ܘܐܒܝ ܓ̰ܘܪܓ̰ܝ ܡܫܥܘܢܝ ܐܠܐܥܡܐܕ̈ ܘܐܡܝ ܟܐܢ ܢܫܡܝ
ܝܥܩܘܒ. ܘܐܡܝ ܫܡܥܘܢܝ. ܐܠܡܬܥܡܕܝܢ ܒܒܝܥܗ ܡܬܪܘܦ
ܘܬܪܒܝܬ ܦܝ ܐܠܩܪܝܗ̈ ܒܥܝܢܗܐ. ܘܬܥܠܡܬ ܒܗܐ ܩܪܐܗ̈
ܟܬܒ ܐܠܫܪܝܐܢܝ ܘܬܦܣܝܪܗ ܡܢ ܐܠܡܥܠܡܝܢ ܐܠܡܫܗܘܪܝܢ
ܘܗܡ ܐܠܐܥܡܐܕ̈ ܐܠܩܣܘܣ. ܘܒܥܕ ܐܠܕܪܓ̰ܗ̈ ܐܠܐܫܡܫܝܐܢܘܣܝܗ
ܦܝ ܐܠܩܪܝܗ̈ ܐܠܡܕܟܘܪܗ. ܐܕ ܐܢܐ ܐܟܝ ܐܪܒܥ ܥܫܪ ܫܢܗ
ܐܢ ܐܡ ܐܢܝ. ܘܚܝܢ ܨܐܪ ܠܝ ܡܢ ܐܠܥܡܪ ܐܬܢܥܐܢ ܘܥܫܪܝܢ
ܫܢܗ. ܐܢܥܩܕ ܡܢ ܐܠܩܪܝܗ ܐܠܡܕܟܘܪܗ. ܘܓ̰ܡܝܥ ܐܠܩܪܝ
ܡܕܝܢܗ̈ ܐܡܪ ܐܠܡܥܠܡܝܢ ܒܕܐܪܟܡ. ܘܦܝ ܬܠܟ ܐܠܫܢܗ
ܒܥܝܢܗܐ. ܢܠܬ ܕܪܓ̰ܗ̈ ܐܠܟܗܢܘܬ ܡܢ ܐܠܡܛܪܢܘܬ ܡܢ
ܐܠܠܗ ܡܐܪ ܝܘܣܦ ܐܠܐܘܠ. ܐܕ ܐܢܐ ܬܢܥ ܬܡܢܝܬܗ. ܘܡܢ
ܒܥܕ ܫܢܬܝܢ ܡܢܚܢܝ ܠܝ ܕܪܓ̰ܗ̈ ܐܠܡܛܪܢܗ. ܘܐܝܨܐ ܡܢ ܒܥܕ

هذا من كتاب الجواهر في ذكر الاكابر. اول من ذكر من اهل
هذه الطبقة من اهل مكة ابو الاصل عمر بن عبد الله بن
عبد الرحمن. وكان ابو الاصل من اهل الفضل والعلم.
وكان يقال له الصالح. لم يكن له همة الا في العبادة
والعلم. وكان الغالب عليه الصمت. وكان يقال ان
الصمت من الورع. وكان يقول ان الصمت من الورع
والعلم. وكان يقول ان الصمت من الورع والعلم.
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من الورع والعلم. وكان يقول ان الصمت من الورع
والعلم. وكان يقول ان الصمت من الورع والعلم.

ܟܬܒܗ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܗܢܐ .. ܕܐܬܐ ܟܗܢܐ .. ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܗܢܐ
ܕܐ ܟܒ ܒܝ ܐܒ. ܘܥ ܡܫܡܫܘܢ ܕܐܒ ܟܗܢܐ ܕܡܫܝܚܐ. ܟܡܪܐ ܕܡܫܝܚܐ ܒܝ ܗܢ ܒܫܢ ܥܕ
ܗܢ ܡܫܡܫܢ. ܐ ܐܢ ܡܐܒ ܡܫܡܫ ܕܟܡܐ ܐܡܪ ܕܐܒ ܠܐܡ ܒܝ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ
ܟܬܒ ܐܢ ܐܡܪ ܕܐܒ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ. ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ
ܐܡܪ. ܐ ܐܢ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ
ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ

The colophon, f. 148 *b*, is as follows:—

ܐ ܐܢ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ
ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ (*sic*) ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ. ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ
ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ. ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ.
ܐ ܐܢ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ
ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ
ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ
ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ ܐܡܪ ܕܐܒ ܟܡܪܐ ܕܡܫܝܚܐ

ومحمد صلى الله على سيدنا محمد وآله وصحبه وسلم امين والحمد لله رب العالمين'

A later hand has added A.D. 1725 as the date of transcription, ܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܥܣܪܝܢ ܘܚܡܫ; and this is probably correct, for the author died in 1714, according to Assemani (*loc. cit.*, p. 603).

Add. 3282

Paper, about 8½ in. by 6½; 40 leaves, of which the first and last are blank; quires unsigned; 18 or 19 lines. Written in a rather irregular Jacobite serṭā of the xviiith cent.

The services for the Consecration of the Oil used in anointing the Sick, in *Arabic*, with *Syriac* hymns interspersed.

Fol. 2 *b*:

هذه هي الصلبة التي يعملها الكهنة
يصلوا اولاً سبعة قسوس الصلوة سبعة ايام في
الاسبوع. سبعتهم صوا صلوة في البيعة. وجميعهم صلّوا
ضوء الكوكب. واحد في الكنيسة. واحد في
الكنيسة. واحد في الشمال. واحد في الشمال.
واحد في الجهة الشرقية. صوبوا جميعهم وجوههم نحو الجهة
الشرقية. وكملوا بقولهم. وكملوا بقولهم هي
الصلوة واحد. وابتدا انّهم الخدمة مع بعض وابتدا
الاصحاح. وابتدا كلهم مع انّهم خدمة. واحد في
الخدمة. وتلاتة الاصحاح في واحد. صف.

Part 1, f. 2 *b*; part 2, f. 11 *a*; part 3, f. 16 *b*; part 4, f. 21 *a*; part 5, f. 25 *b*.

At the end are some prayers to the Virgin Mary, beginning, f. 31 *a*:

هذه الى البتول. اعتني يا حاث الكنيسة

ܐ ܗܝܟܬ ܟܠܗ ܟܡܚܐ ܕܐ ܚܙܐ ܟܠ ܐ
ܡ ܒܥܐ. ܟܠ ܒܟ ܡ ܐ ܟܡ. ܐ
ܓܐ ܟ ܟܡ ܐ ܐ. ܐ ܐ
ܐ ܟ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ

Add. 3283

Paper, about 12½ in. by 8½; 210 leaves; 22 quires of 10 leaves, except ܐ, ܚ and ܟ, which have 7, 8 and 5 respectively; they are signed with letters and the leaves are numbered with letters throughout; 2 columns; 26 lines in each full page. Written in good regular Kārshūnī, and dated A. Gr. 1989 = A.D. 1678. There are large lacunae in several places, e.g. ff. 60, 172 *a*, 196 *b*, 198 *a*, and 200 *a*.

The *Nomocanon*, ܟܐ ܟܡܐ ܟ, of Abū Isḥāḳ Hibatu 'llāh ibn Abi 'l-Faḍl, commonly called Ibn al-'Assāl, composed in *Arabic*. Compare Zotenberg, *Catal. des MSS. Syriaques*, no. 225, and S. E. Assemani, *Bibl. Medic. Laurent. et Palat. Codd. MSS. Orient. Catal.*, no. lx. p. 98 sqq. The text of this manuscript differs considerably from those mentioned above, as the following detailed account will show.

1. General preface, f. 1 *b*:

ܐ ܟܐ ܟ ܐ ܐ ܟ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

اجزا الكبائر وهذا حكم هيّة بصدقة حكمتْ.
وهمّا ده وصوح وهابكه. وعنّا حا هي حم
فا الكفوبهزاز الحائد. كتكمه حا ٦هّزه. حوبهت
الالحد وكعبائد. الخ.

2. Special preface, giving an account of the works consulted by the author, f. 5 *b*,

الكعبّه كراكة حكد اهما واجد الحعائد
الحسنّه والانحاء الحعيّنّه الكعتد وا الخلاك
حكد اهاهما الخ. وا الحلاك حكوه حكوه هي الحعائد
الحسنّه الكعوزه حكد سد هو الحسكه
الحصهّه والكعكتّه الكعتعكة حكد الكاهل
الحيد. وهي حعائد الكعكوز. واحكه ا الحعائد
وهتدا ٦حهّكة هد الحد الكابك. وهاهه اهاهه.
الحهد الاوّلا انحه وهتدا حكد اخاوه وححكوِ.
حه الحيء الحاه حتدا. هاهه بكز وهّ حه
حهّا ٦زهّز. الحهد الكائد حتد حاجاوه
الحه والكعكتّه بن الحهاه. وجه هي هه
وهتدا (f. 6 *a*) حكد الحعائد الحد خلاك الحهاه
الحه الحطاهه اه الحيه اح الهّد
الحهاه، وهّهه حهّة الحواد حه الخلاك.
هاحهد الكاكة اجاوّ الكعكتد والحهاه بن

ܠܫܡܐ. ܘܡܛܠ ܕܝܠܗ ܡܢ ܕܫܘܪܝܗ ܒܐܬܘܬܐ ܠܡܦܪܫܘ
ܘܡܢ ܘܓܘܪܗ ܗܘ ܦܬܐ ܡܐܢܚ ܠܡܫܠܡܢܘܬܗ ܕܝܢ ܠܫܡܐ.
ܠܫܡܐ ܠܐܪܥܐ ܟܝܢܐ ܒܐܬܪܘܬܗ ܠܫܡܐ ܕܝܢ ܠܡܫܠܡܢܘܬܗ
ܘܠܐܢܫܐ ܘܦܬܚ ܕܝܠܗ ܡܢ ܠܡܫܘܝܢ ܠܟܠܗ ܕܡܥܠܢܐ.
ܐܠܐ ܠܡܦܫܩ ܠܡܬܒܝܢܘ ܐܠܝܠܐ ܕܡܬܝܠ. ܘܡܢ ܦܬܐ
ܡܐܢܚ ܠܫܡܐ. ܠܦܘܬ ܗܘܐ ܕܝܢ ܕܢܝܗܐ. ܘܦܬܚܝܢ
ܡܢܗܘܢ ܕܡܬܒܥܐ ܘܠܟܠܗܘܢ ܟܠܗܘܢ ܒܢܫܝܢ ܠܡܫܠܡܢܘܬܗ.
ܦܬܐ ܡܢܫܘܬ ܐܟܙܐ ܟܠܗ ܐܠܦܒܝܬ ܡܢ ܠܡܫܠܡܢܘܬܗ. ܢܩܒܝܗܘܢ
ܒܢܩܦ ܠܫܡܐ. ܘܠܟܠܗ ܗܘ ܕܝܠܗ. ܐ ܡܬܩܪܝܐ ܡܐ
ܐܒܕܝܗ ܠܦܘܬ ܡܫܘܚ ܟܡܐ ܐܒܕܝܗ ܐܠܐܒ. ܘܫܢܝ ܡܐ
ܢܘܕܥ ܗܢܘ ܐܝܬܝܗ ܐܘ ܢܩܦ. ܘܐܦ ܦܬܐ ܠܐ ܢܓܠܘ ܡܢ ܕܝܠܗ ܟܠܟܢ
ܡܐ ܫܘܐܬܐ ܒܐܝܢ. ܠܫܡܐ ܠܒܐܦܝܗ ܐܒܕܝܗ ܠܡܫܠܡܢܘܬܗ
ܓܐܪܘܬ. ܘܡܬܚܡ ܕܝܠܗ ܡܢ ܓܠܘ ܢܩܦ ܠܫܡܐ ܘܦܬܐ ܐܟܡ
ܠܡܠܟ ܡܢ ܕܦܪܗ. ܘܕܫܘܪܝܗ ܗܘ ܢܩܦ ܠܡܫܠܡܢܘܬܗ.
ܘܐܘܬܦܘܬ ܐܝܟ ܠܡܐܝܬ ܠܦܬܚܝܢ ܒܡܬܩܪܝܗ ܗܢܘ.
ܘܠܓܠܝܢ ܠܗܢܐ ܚܠܦ ܒܝܢ ܠܫܡܐ ܘܒܝܢ ܕܡܬܕܝܢ ܡܢ
ܐܝܬܝܗ ܐܘ ܢܩܦ. ܠܗܘ ܢܘܕܥ ܗܘ ܐܟܙܐ ܕܐܬܐ ܠܐܬܘܬܐ. ܟܠܐ
ܕܟܠܗܐ ܕܡܬܩܪܝܢ ܐܝܬܐ ܠܗ. ܘܗܫܐ ܠܦܘܢܐ ܕܡܫܠܡܢܘܬ
ܕܝܗ ܐܠܦܘܣ ܐܠܦܒܝܬ. ܗܘ ܦܬܐ ܦܬܐ ܡܢܗܘܢ ܒܐܘܡܐ
ܡܐ ܟܠܗ ܠܟܡܐ ܗܢܘ ܗܘܘ ܡܢ ܦܬܐ ܩܫܝܐ ܐܠܦܘܢܐ ܠܦܬܐ

ﻛﻚ ﻫﻨﻨﻪ ﺻﻨﻨﻪ .ﺍﻭﺯﻱ ﺣﻪ ﺑﺒﺒﻚ ﺍﻟﻬﻨﻚ ﺍﻫﻨﻴﺎ
ﻫﻨﻨﻪ ﻣﻴﺎ ﻫ ﻧﻜﻪ ﻛﻜﻪ ﻣﺎ ﺳﻨﻴﻪ ﻟﻨﻪ ﻛﻨﻨﻜﻪ (*sic*)
ﻛﻨﻪ ﻫﻲ ﺳﻪﻫﻪ ﻫﻨﺎ ﻛﻨﻨﻚ.

The works named are :—

Canons of the Apostles, sometimes ascribed to Clement, f. 6 *a*,

ﻛﻨﻨﻚ ﺍﻟﻮﻟ ﻟﻨﻪ ﻫﻨﻴﻨﻚ ﻫﻨﻨﻜﻨﻨﻪ ﻫﻨﻨﻜﻨﻪ ﻫﻨﻨﻪﻛﻨﻪﻫﻨ.
ﻫﻨﻪ. ﻫﻨﻪ ﻫﻪ ﻛﻨﻨﻚ ﻛﻨﻪ ﻫﻨﻨﻨﻪ ﻛﻚ ﻫﻨﻪ ﻛﻨﻨﻚ ﻫﻨﻪ ﻫﻨﻪ.
ﻟﻨﻪ ﻫﻨﻴﻨﻪ ﻟﻨﻪ ﻛﻨﻨﻨﻪ ﻟﻨﻪ ﻫﻨﻴﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻨﻪ. ﻫﻨﻨﻚ ﻛﻨ ﻫﻨﻨﻨﻪ ﻫﻨﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ.

ﺍﻟﺦ

Other Canons of the Apostles ascribed to Clement, f. 6 *a*,

ﻛﻨﻨﻚ ﻛﻨﻨﻪ ﻟﻨﻪ ﻫﻨﻨﻨﻪ ﻟﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ
ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ ﻫﻨﻪ.

ﺍﻟﺦ

The *Didascalia*, f. 7 *a*,

The Epistle of S. Peter to Clement, f. 7 *b*,

Other Canons of the Apostles, f. 7 *b*,

The Canons of the Council of Ancyra, f. 8 *a*.

" " " Neocaesarea, f. 8 *a*,

The Canons of the Council of Gangra, f. 8 *a*,

ܘܐܠܬܐܡܢ ܩܘܐܢܝܢ ܐܠܡܓܡܥ ܐܠܬܐܠܬ ܡܢ ܡܓܐܡܥ
ܐܠܟܒܐܪ ܘܗܘܐ ܐܠܡܓܡܥ ܒܓܢܓܪܐ ܘܥܕܬܗܡ ܥܫܪ ܐܣܩܦܐ
ܐܓܬܡܥܘܐ ܒܡܕܝܢܗ ܓܢܓܪܐ (*sic*). الخ

The Canons of the Council of Antioch, f. 8 *b*,

ܘܐܠܬܐܣܥ ܩܘܐܢܝܢ ܐܠܡܓܡܥ ܐܠܪܐܒܥ ܡܢ ܡܓܐܡܥ
ܐܠܟܒܐܪ ܘܥܕܬܗ ܬܠܬܝܢ ܐܣܩܦܐ ܘܗܘܐ ܐܠܡܓܡܥ ܦܝ
ܦܝ ܙܡܐܢ ܝܘܒܝܐܢܘܣ. ܐܠܬܐܠܬ ܥܫܪ ܡܢ ܬܐܪܝܟܗ
ܐܠܐܡܒܪܝܗ. ܘܐܓܬܡܥܘܐ ܦܝ ܡܕܝܢܗ ܐܢܛܐܟܝܗ ܒܠܒ
ܒܐܡܪ ܐܠܡܣܝܚܝܐܢ. الخ

The Canons of the Council of Nicaea, f. 8 *b*,

ܐܠܥܐܫܪ ܩܘܐܢܝܢ ܡܓܡܥ ܐܠܚܐܡܣ ܘܗܘ ܐܘܠ ܡܓܡܥ
ܡܢ ܐܠܟܒܐܪ ܘܗܘܐ ܐܠܡܓܡܥ ܐܓܬܡܥ ܒܢܝܩܝܗ ܦܝ ܐܝܐܡ
ܓܡܠܬܗ ܘܥܕܬܗܡ (*sic*) ܘܬܠܬ ܡܐܝܗ ܠܠܐܣܩܦܗ ܐܠܡܐܠܘܦܗ
ܠܠܣܢܗ ܐܠܬܐܣܥܗ ܥܫܪ ܡܢ ܡܠܟ ܩܣܛܢܛܝܢ ܐܠܟܒܝܪ.
ܐܘܠܐ ܡܠܟܗ ܐܠܥܘܐܪ. ܘܦܝ ܫܗܪ ܐܝܪ. ܣܢܗ ܥܫܪܝܢ
ܠܡܠܟܗ. ܥܠܝ ܪܐܝ ܐܚܕ ܒܬܪܝܟ. ܘܥܠܝ ܪܐܝ ܐܠܐܚܪ
ܐܚܕ ܚܪܝ. ܦܝ ܙܡܢ ܐܠܐܡܢܗ. الخ

The Canons of the Council of Laodicea, f. 10 *a*,

ܘܐܠܚܐܕܝ ܥܫܪ ܩܘܐܢܝܢ ܐܠܡܓܡܥ ܐܠܣܐܕܣ ܘܗܘ
ܐܠܚܐܡܣ ܡܢ ܡܓܐܡܥ ܐܠܟܒܐܪ ܘܥܕܬܗ ܐܪܒܥܗ ܘܥܫܪܝܢ

اهصًا وهب دنى كدهر ٦هدة دهـ اهصًا وهـ
كمكمى اوهم مكمكمى. صهصه صمنيتة لانصمَّة. صهصه صمهلمه.
صمكمه. الخ. حمصلكصمى مى اصمنصوه.

The Canons of the Council of Sardice, f. 10 *a*,

كلاسه دهـ صمكمه مكمكمى كمكمى مكمكمى كمكمى
مى مكمكمى اهصًا. حمصمى اوصه صلمه اصدَّمه ٦ماكى مكمكمى
اوهم مكمكمى انا مكمكمى صهنصمَّة. الخ.

The Canons of the Council of Constantinople, f. 10 *a*, defective at the beginning,

حمه. صلكه كه صلمه ٦مكمه صمه كلاخاك انصه
كمكمى مكمكمى مى سلاك حمه. مكماك مكمكمى مكمكمى.
مكمكمى اوهم مكمكمى انصه. اهصًا. حمصهصه صلمه صلَّمه
حمصهصه سلمكمه نصمَّة مكمكمى دنى. صهصهة.
هنةً هـ ٦كا مكمكمه مكلاكمكمه كلاخاك. هَّمكلاخاك الخ

The Canons of the Council of Ephesus, f. 10 *b*,

مكمكمى مى كماكا كماك حمه اهلاك مكمكمى
مكمكمى دنى اهصه صمنيتة اهصه دنى مكمكمى اوهم
كمكمى. صهصهنصَّة كمكمكمى ٦مكمكمى صلَّمه ٦ماكى
هـ هنة انصه صلمه مكمكمى مكلاكمكمه. هَّمكلاخاك الخ

Canons of Hippolytus, f. 11 *b*,

كلاكاكا دهـ صمكمه اصكمكمه كمكمى صمكمه ٦مكمكمى
كلاسه كاكمكمه. مكمكمى ٦مكمكمه مكلاكمكمه صلمه كاكمكمه الخ

Canons of Basil the Great, f. 12 *a*,

ܘܐܠܪܐܒܥ ܒܥܕ ܩܘܐܢܝܢ ܐܠܩܕܝܣ ܒܣܝܠܝܘܣ ܐܠܟܒܝܪ:
ܐܘܠܗ ܡܢ ܡܩܐܠܬܗ ܦܦܪܘܦܪܐ ܐܠܝ ܐܡܦܝܠܘܟܝܘܣ ܐܘܠܗ
ܢܩܘܠ. ܐܠܟ

Canons of the Emperors, f. 12 *a*,

ܐܠܟܐܡܣ ܒܥܕ ܐܠܩܘܐܢܝܢ ܐܠܡܠܘܟܝܗ ܒܩܘܐܢܝܢ
ܐܠܡܠܘܟ ܗܘܝ ܐܠܩܘܐܢܝܢ ܐܠܬܐܠܝܗ ܐܠܬܝ ܘܪܕܬ
ܒܡܩܐܠܗ ܐܠܪܒܥܗ ܘܫܪܐܝܥܗ ܐܠܬܐܠܬܗ ܘܐܡܬܠܬ ܟܠܗ
ܐܠܟܒܝܪ ܡܢ ܐܠܥܒܐܕ. ܘܐܠܚܪܘܪ ܐܠܡܣܝܚܝܗ̈ ܘܩܒܠܘܗ ܡܢ
ܩܐܢܘܢ ܐܠܢܨܪܐܢܝܗ. ܘܐܟܬܪ ܒܗܐ ܡܠܘܟ ܐܠܢܨܐܪܝ. ܒܥܕ
ܐܝܡܐܢܗ ܐܠܚܢܝܦ. ܘܐܬܒܥܘܗ ܒܟܠܗܡ ܐܠܣܥܐܕܗ ܒܥܕ ܐܣܬܚܩܐܩܗܡ.
ܘܫܗܪܬ ܡܢܗܐ ܘܡܢ ܐܠܡܪܘܝ ܒܝܢܗܐ ܐܢܗܐ ܟܪܗ ܟܬܒ
ܘܡܥܪܘܦܗ. ܘܠܝܣ ܘܩܦܬ ܒܟܠܗܐ ܐܪܒܥܗ ܟܬܒ ∴ ܐܘܠܗܐ
ܟܬܐܒ ܐܠܡܣܘܟ ܒܐܠܬܓܠܝܣܗ. ܐܠܡܫܬܡܠ ܥܠܝ ܐܪܒܥܝܢ
ܒܐܒܐ. ܘܗܕܐ ܐܠܟܬܐܒ ܐܟܬܪܗ ܐܠܡܠܟܝܗ ܡܢ ܝܣܛܠܝܗ
ܩܘܐܢܝܢ ܐܠܡܠܟܝ. (f. 12*b*) ܘܐܠܬܐܢܝ ܒܝܗ ܦܪܘܥ ܐܠܬܘܪܐܗ ܐܝܕܐ
ܒܟܬܒܐ ܡܬܟܐ. ܘܐܟܬܪܗ ܐܠܟܢܝܣ ܒܝܗܐ. ܐܟܬܐܒܐ ܡܬܟܐ
ܟܐܡܠܐ. ܘܐܩܬܪܗ ܐܘܠܗܐ ܟܬܒܘ ܐܠܩܘܐܢܝܢ ܘܡܣܝܚܝܗ
ܐܠܡܐܠܗ ܡܬܟܐܢܐ ܒܟܠܗܐ ܘܐܠܟܠܝܐ. ܘܦܝܗ ܒܝܗ ܐܢܗ
ܐܟܬܪ ܒܟܠ ܟܬܒܝ ܐܠܬܐܡܣ ܐܠܩܕܝܡ ܘܟܬܒܗ (*sic*).

ܘܐܦ ܘܐܬܪܥܗ ܥܠ ܐܦܝܣܩܘܦܘܬܗ (sic). ܗܳܢܳܐ ܕܐܬܪ̈ܓܡ ܥܠܘܗܝ. ܡܢ ܠܥܠ
ܗܘ ܠܠܐܬܡܘܣ ܠܠܐܢܘܗܝ ܗܘ ܫܢܝ ܡܘܣܦܐ ܒܥܡܝܢ
ܡܬܚܫܠ ܚܝܢ ܡܟܬܒܢ ܘܬܝܗܘܢ ܡܢ ܡܢ ܒܗܠ ܡܢܗܘܢ ܗܘ
ܕܝܫܘܥ ܘܐܝܟ ܠܠܐܢܫܝܢ ܒܚܝܠܗ ܘܐܢܫܝܗ. ܘܟܠܗ
ܠܐܝܬܘܗܝ. ܗܘܘ ܐܝܟܢ ܡܢ ܠܡܩܦܪ ܒܗ. ܠܡܠܐܦܪ̈ܐ
ܡܢ ܠܚܫܐܝܢ ܠܠܐܬܡܫܝܗ. ܘܠܐܢܫܐ ܠܡܠܟܘܬܗ.
ܗܘܘ ܐܦܪ ܡܢ ܐܫܬܡܠܠ. ܗܘ ܗܘܐ ܠܟܬܒܐ ܘܠܐܢܫܝܢ
ܒܠܝܗ ܗܝܗ ܒܒܬܠܘܬܗ ܐܝܟܢ. ܗܘܐ ܠܛܝܒ ܘܠܟܬܒܐ
ܠܒܐܝܢ ܠܚܫܐܝܢ ܠܡܬܫܡܫܢ ܒܚܫܐܝܢ ܫܬܡܬܚܡ
ܘܠܐܘܪܫܠܡ ܘܠܗܢ ܘܡܢܗ ܗܘ ܠܥܡܠܝܢ. ܠܡܚܡܝܗ
ܘܠܡܠܟܘܬܗ ܡܢܗ ܘܠܬܗܢ ܒܐܢܐ. ܘܟܠܗ ܒܒܝܬܗ
ܗܝܗ ܓܠܦ. ܐܝܟ ܒܐܠܝܫܥܝܗ. ܘܡܢܗ ܗܘ ܟܬܒܐ ܫܦܝܪ (sic)
ܠܐܘܪܝܢ. ܠܟܠ ܠܬܡܢ ܠܥܬܝܕܝܢ ܫܠܝܐ ܘܫܥܒܕ
ܒܐܢܐ. ܘܡܢܗ ܠܡܐܦܠ ܗܘ ܠܡܥܢܝܢ ܘܡܢܗ ܠܡܓܐܠܦ
ܘܦܝܗ ܠܥܠܡ. ܘܬܡܢܘܪܘܬܐ ܕܢܫܐ (sic) ܦܝܗ. ܡܢ ܗܕܗ
ܐܠܦܫܐܬܐ ܠܒܬܠܘܬܗ ܐܠܓܒܝܗ ܡܢ ܙܒܢܐ ܒܗ ܗܘ ܗܕܐ ܠܟܬܒܐ
ܘܠܬܠܬܐ ܕܠܝܗܐ ܦܝܗ ܒܝܡܦܝܢ ܘܗܘܐ ܡܢ :· ܘܠܟܬܒܐ
ܠܒܐܬܒ ܠܡܬܪ̈ܝܡ ܒܥܘܪܐ ܠܡܠܟܢ. ܠܡܓܐܪܟܝܢ
ܫܬܡܬܚܡ. ܘܠܗܢ. ܘܐܫܬܠܢܫ. ܠܡܥܪܘܚ ܦܝܗ. ܐܦ
ܢܦܫܐ ܘܬܡܠܬܗ ܡܢ ܠܒܬܐܪܟܗ. ܘܪܥܗ ܡܢ ܠܡܬܐܘܦ

ܠܟܠܐܝܣܛܘܟܣܝ̈ܗ. ܘܢܝܪ̈ܗ ܡܢ ܐܢܫܘܬܗ. ܘܒܟܠܢ
ܘܐܬܪܐܝܬܗ ܠܡܠܟܘܬ̈ܗ ܕܐܒ̈ܘܗܝ. ܘܗܘ ܢܛܘܪܝܢ ܟܠܢ ܒܗ̄
ܦܪܩܗ ܘܠܐܪܥܐ ܕܟܠܗ ܒܚܫܘܟܐ ܗܘܬܐ ܡ̄ܢܝܢ ܗܘܘ
ܫܒܩܗ ܘܒܫܪܝܢ ܦܪܝܩ̈ܘ. ܗ̄ܘܕܐ ܠܟܢܘܫܝܐ. ܦܢܝܬܐ ܡܐ
ܠܐ ܐܪ̈ܡܠܘܬܗ ܠܟܠܡܣܟܢܬܐ (f. 13 a) ܠܡܥܡ̈ܕܢܐ ܕܦܪܘܩܐ. ܘܒܪܘܚܬܐ
ܢܐܡܝܢܐ ܡܥܒܕܢܘܬܗ. ܘܒܪܘܚܬܐ ܒܫܪ ܡܫܡܫܢܘܬܐ (sic).
ܠܡܠܟܘ ܐܝܢܐܝܬܐ ܘܡܫܝܚܝܘܬܗ. ܘܐܦܠܐ ܒܐܪ̈ܙܐ ܦܢ
ܢܡܠܬܐ ܘܪܒܝܢܬܐ ܒܡܐ ܐܪ̈ܟܐ ܕܟܠܗ ܘܐܬܪܐ ܠܟܐܝܬܘܬܐ
ܘܡܬܐܢܣܬܐ. ܘܒܪܘܚܐ ܢܦܫܗ ܠܚܝܠܐ. ܘܢܝ̈ܪܗ ܠܟܒܫܐ ܀
ܘܠܟܢܘܫܐ ܠܟܪܣܐ. ܠܟܢܘܫܐ ܠܡܬܟܪܗܐ ܒܟܪܣܬܗ ܦܐܪܝܢ
ܐܬܪܘܬܣܝܣ ܘܐܠܘܗ. ܠܡܦܪܫ ܦܢܗ ܐܝܟ ܐܟܠܢ ܠܡܐ
ܐܪ̈ܡܠܘܬܗ ܠܦܘܪܝ ܠܡܢܝܢܐ ܒܦܐܝܢ ܠܡܟܠܡܢ. ܘܗܘ ܢܛܘܪܝܢ
ܟܠܢ ܕܡܫܬܗ ܘܒܥܐܝܢ ܦܘܬܐ ܐܘܠܗܐ ܟܠܗ ܦܢܗ. ܐܝܟ
ܠܫܐܒܐ ܘܠܒܪܐܝܢ. ܘܐܦܪܗܐ ܠܡܚܪܒ ܘܠܟܠܦܪܘ ܘܠܡܐܝܢܗ.
ܘܐܝܬܪܗܐ ܡܢ ܐܢܫܐܡ ܠܟܘܪܗ ܘܦܪܐܝܢܗܐ. ܘܒܪܘܚܗ ܡܪ̈ܐ
ܢܫܒܬܗ ܠܟܠܝܢܬܗ ܘܡܢ ܢܦܫ̈ܗ ܟܠܢ ܕܐܡܪ ܦܢ ܠܡܫܬܟܢܟܐ
ܡܢܗ ܒܗܪܐ ܠܟܢܘܫܐ. ܒܟܠܐܝܬ ܕܠܟܝ ܟܠܢ ܐܝܟ ܡܢ ܠܟܘܪܗ.
ܘܗܘ ܟܢܘܫܐ ܦܐܪ. ܟܡ ܐܝܪ̈ܗ ܫܦܢ ܦܢ ܢܫܒܬܐ ܘܐܝܢܐ.
ܡܢܫܦܬܐ ܠܟܢ ܠܫܦܠ. ܘܠܐܪܥܐ ܕܟܠܗ ܒܚܫܘܟܐ
ܗܘܡܐ ܡܢ ܀ ܢܐܦܢܗ ܠܟܢܘܫܐ ܠܟܪܣܐ ܠܡܫܬܘܬ ܟܢܫ

ܗܘ ܕܝܢ. ܥܠ ܗܘ ܦܬܓܡܐ ܕܡܪܢ ܡܬܐܡܪܢܘܬܗ ܠܡܪܢ ܐܦܢܐ
ܠܬܠܡܝܕܐ ܫܠܝܚܐ ܘܠܡܟܪܙܘ ܕܟܪܙܐ ܀ الخ

Canons of Dionysius of Athens, f. 14 *a*,

ܩܢܘܢܐ ܕܐܒܘܢ ܕܝܘܢܘܣܝܘܣ ܐܪܝܘܦܓܝܛܐ ܡܢ ܬܠܡܝܕܐ ܡܫܒܚܐ
ܦܬܓܡܐ ܐܠܗܐ ܠܐܘܪܚܐ ܕܢܘܡܘܣܐ ܡܠܟ ܐܘܠܨܢܐ ܐܘܟܝܬ
ܘܡܬܦܪܥܝܢ ܠܐܢܫܐ. ܠܡܬܬܠܡܕܝܢ ܠܡܠܟܘܬ ܫܡܝܐ. ܩܢܘܢܐ
ܬܠܬܐ ܡܬܝܗܒܝܢ ܠܟܗܢܐ ܠܟܗܢܘܬܐ ܗܝ. ܘܠܐ ܢܬܬܠܡܕ
ܐܢܫ ܡܢ ܫܪܒܐ ܗܢܐ ܠܬܠܡܝܕܐ. ܐܝܟ ܠܡܫܡܫܢܘܬܗ
ܘܠܬܫܒܘܚܬܗ ܘܠܬܘܕܝܬܗ ܘܠܬܘܕܝܬܐ. الخ

Canons of Gregory Theologus, bishop of Nazianzus, ܢܐܙܝܢܙ; John Chrysostom, ܝܘܚܢܢ ܦܘܡܗ ܕܕܗܒܐ; Gregory Nyssen, ܐܦܝܣܩܘܦܐ ܕܢܘܣܐ; Epiphanius of Cyprus, ܩܘܦܪܘܣ; etc., f. 14 *b*.

Canons derived from the New Testament, f. 15 *a*.

At the end of this section we read, f. 15 *a*:

ܘܗܠܝܢ ܩܢܘܢܐ ܡܫܠܡܝܢ ܡܢ ܗܕܐ ܟܬܒܐ. ܡܢ
ܒܬܪ ܡܫܬܡܠܝܢ ܟܠܗܘܢ ܐܝܟ ܕܡܫܬܡܫܝܢ ܒܗܝܢ ܐܝܟܢܐ
ܕܢܬܦܘܢ ܟܠܗܘܢ ܩܢܘܢܐ ܠܚܕܕܐ ܠܡܣܬܝܪܢܘܬܐ ܠܡܫܬܡܠܝܘ
ܟܠܗܘܢ ܠܡܫܡܫܐ ܠܐܠܗܘܬܗ. ܠܟܠ ܐܡܪ ܠܡܫܡܫ ܠܡܐܪܝ
ܠܡܫܬܡܫܝܢ. (f. 15 *b*) ܟܠ ܕܡܫܡܫܢܘܬܐ ܠܟܠ ܕܡܬܡܫܝܢ ܡܢ
ܝܘܚܢܢ ܫܠܝܚܐ. ܘܐܒܘܗܝ ܕܡܫܝܚܐ. ܘܐܡܪ ܠܡܫܝܚܐ
ܠܐܢܫܐ ܕܝܗܒܬܗ ܟܠܗܘܢ ܠܡܫܡܫ ܕܡܫܡܫ ܡܢ ܟܠ ܗܢܘܢ.

ܘܟܡܠ܂ ܟܬܐܒ ܢܗܐܝܬ ܕܟܠ ܐܣܟܡ ܠܡܥܪܒܗ
ܠܡܬܦܪܢܣܗ ܘܐܠܡܦܪ܂ ܠܟܬܒܢܝܗ ܠܡܦܪܫܢܗ ܡܢ ܐܪܒܠ
ܡܠܟܐ ܚܪܒܗ ܠܟܬܒܐ ܠܬܠܬܠܐ ܢܦܩܬܗ܂ ܘܐܦ ܗܘ
ܠܢܦܩܗ ܠܡܦܬܘܚ ܡܢܘܗ ܗܕܐ ܠܟܬܐܒ ܗܕܐ܂ ܒܬܒ
ܒܝܕ ܠܡܪܝܩ ܐܦܗ ܠܚܣܝܢ ܒܡܠܐ ܒܪܝܬܗ ܩܢܘܬܐ܂ ܗܘ
ܬܐܢܝ ܬܐܬ ܡܢ ܗܢܘ ܠܟܬܒܘܐ ܐܠܗܘܬܐ܂ ܘܢܟܝܢ
ܒܝܕ ܐܠܐܒ ܐܠܗܫܦ ܐܢܐ ܒܪܟܬܗ ܢܢܝ ܠܟܠܗ ܢܦܫܗ
ܐܡܝܢ܀

On the margin is written:

ܘܟܬܒ ܢܦܫܗ ܠܟܬܐܒ ܠܟܬܝܒ ܒܝܕ ܐܠܐܒ ܐܠܗܫܦ
ܐܢܐ ܒܪܬܠܗ ܘܒܬܒܗܐ ܒܝܕ ܠܡܪܝܩ ܐܦܗ ܢܣܝܢܗ ܐܢ
ܐܢܐ ܢܘܣܢܐ ܠܟܝܢ ܒܠ ܕܢܗ ܗܘ ܒܪܝܬܗ ܩܢܘܬܐ ܘܒܠ
ܠܬܐܪܝ ܗܘ ܬܐܢܝ ܬܐܬ ܡܢ ܗܢܘ ܠܟܬܒܘܐ
ܐܠܗܘܬܐ܂

3. Index of the chapters contained in the two books into which the work is divided; viz., book I., f. 15 *b*, 22 chapters; and book II., f. 16 *b*, 29 chapters.

4. Book I., f. 19 *a*,

ܠܫܡܗ ܐܠܗܐ ܢܦܩܬ ܟܬܒܐ ܠܟܘܐܢ ܠܡܬܪܢܣܢܘ ܐܬܬܐ
ܘܟܬܒܢܝ ܒܐܬܐ܂ ܬܠܡܝܕܘܬܗ ܐܒܬܐ ܠܟܬܝܒܗ ܠܡܟܬܒܢܢܗ
ܘܡܢܝܢ ܠܟܬܒܐ ܐܬܠܒܦܪܢܗ ܒܟܬܒܗ ܐܒܐܬܐ ܬܠܡܝܕܘܬܗ (*sic*).

Chap. 1, of the Church, f. 19 *a*,

ܠܟܬܐܒ ܐܠܐܒ ܗܘ ܠܟܘܐܢ ܠܡܬܪܢܘ ܗܘ

ܠܟܢܫܘ̈ ܠܡܬܦܪܫܘ. ܘܦܘܫܩܗ̈ ܒܝܕܗ. ܘܬܪܝܢ ܗܝܕܝܢ ܗܘܬ.
ܗܘܐ ܢܫܠܡ ܒܗܘ.

Chap. 2, of the canonical books of the Old and New Testaments, f. 21 *a*,

ܩܦܠܐܘܢ ܬܪܝܢܐ ܡܡܠܠܐ ܕܥܠ ܟܬܒ̈ܐ ܐܠܗܝܐ
ܕܡܬܩܒܠܝܢ ܒܩܢܘܢܐ ܡܢ ܥܕܬܐ ܘܐܦܣܩܐ ܘܐܬܝܗܒܘ.
ܘܫܡܗ̈ܐ ܕܟܠ ܚܕ ܡܢܗܘܢ ܘܟܡܐ ܐܝܬ ܐܝܬܝܗܘܢ ܕܟܠ
ܐܢܫ̈ܐ ܡܢ ܡܬܪ̈ܓܡܢܐ.

Chap. 3, of those who desire to enter the Way, f. 27 *a*,

ܩܦܠܐܘܢ ܬܠܝܬܝܐ ܥܠ ܐܝܠܝܢ ܕܨܒܝܢ ܠܡܥܠ ܠܐܘܪܚܐ ܕܡܫܝܚܐ.

Chap. 4, of Baptism, f. 28 *b*,

ܩܦܠܐܘܢ ܪܒܝܥܝܐ ܥܠ ܡܥܡܘܕܝܬܐ ܘܥܠ ܡܫܝܚܐ ܕܡܥܡܘܕܝܬܐ ܘܥܠ ܡܫܝܚܐ ܕܡܥܡܘܕܝܬܐ
ܕܝܠܗ.

Chap. 5, of the Holy Eucharist, f. 32 *b*,

ܩܦܠܐܘܢ ܚܡܝܫܝܐ ܥܠ ܩܘܪܒܢܐ ܘܥܠ ܩܘܪܒܢܐ.

Chap. 6, of Patriarchs, f. 38 *a*,

ܩܦܠܐܘܢ ܫܬܝܬܝܐ ܥܠ ܐܒܗ̈ܬܐ ܦܛܪܝܪܟܐ.

Chap. 7, of Bishops, f. 40 *a*,

ܩܦܠܐܘܢ ܫܒܝܥܝܐ ܥܠ ܐܦܝܣܩܘ̈ܦܐ ܗܘܐ ܢܫܠܡ ܒܗܘܢ
ܡܢ ܦܪܫܘ.

Chap. 8, of Priests and Deacons, f. 55 *a*,

ܩܦܠܐܘܢ ܬܡܝܢܝܐ ܥܠ ܩܫܝܫ̈ܐ ܘܥܠ ܡܫܡܫܢܐ.

Chap. 9, of Monks, f. 59 *a*,

ܡܐܡܪܐ ܬܫܝܥܝܐ ܥܠ ܕܝܪܝܐ ܘܕܝܪܝܘܬܗ.

Chap. 10, of the office of Bishop (Maṭrān or Metropolitan and Patriarch) as above all the orders of the Priesthood, f. 66 *a*,

ܡܐܡܪܐ ܥܣܝܪܝܐ ܥܠ ܪܝܫܘܬܗ̇ ܕܡܛܪܢܘܬܐ ܕܥܠ ܟܠ ܐܦܛܪܘܦ

ܛܟܣ̈ܐ ܕܟܗܢܘܬܐ.

Chap. 11, of Prayer, f. 71 *b*,

ܡܐܡܪܬܐ ܚܕܥܣܪܝܬܗ ܕܨܠܘܬܗ ܘܕܡܦܪܫܘܬܗ ܐܠܗܝܬܗ

ܘܗܝ ܕܐܘܠ ܒܗܘ ܘܢܝܚܐ ܠܢܦܫܐ ܀ ܐܬܝܐ ܒܬܪ ܒܝܬܐ

ܡܐܡܪܐ ܬܪܝܢ ܒܬܪ ܥܠ ܨܠܘܬܐ ܗܘ ܐܝܟ ܡܢ ܗܪܐ

ܠܡܫܡܫ.

Chap. 12, of Fasting, f. 81 *a*,

ܡܐܡܪܐ ܬܠܬ ܒܬܪ ܥܠ ܨܘܡܐ ܕܥܠ ܟܠ ܐܢܫ

ܕܝܠܗ ܕܡܬܩܢܐ. ܘܨܘܡ ܕܫܒܥܐ ܕܡܫܝܚܐ

ܗܢܘ.

Chap. 13, of Alms, f. 88 *a*,

ܡܐܡܪܐ ܐܪܒܥܐ ܒܬܪ ܥܠ ܙܕܩܬܐ ܘܗܝ ܕܐܝܬ ܒܗ

ܡܢ ܢܦܫܗ ܕܟܠܗ ܘܙܕܩܬܗ.

Chap. 14, of Almoners and the Property of Churches, etc., f. 93 *b*,

ܡܐܡܪܐ ܚܡܫܐ ܒܬܪ ܥܠ ܦܪܢܣܐ ܕܥܕ̈ܬܐ ܘܩܢܝܢܐ

ܕܙܕܩܬܐ. ܘܩܢܝܢܐ ܕܥܕܬܐ ܘܦܪܢܣܝܗ ܘܦܪܘܫܗ

ܘܫܘܠܛܢܗ ܘܡܫܡܫܢܘܬܗ ܘܗܝ ܕܝܠܗ ܕܥܠ ܗܕܐ ܡܐܡܪܐ.

Chap. 15, of Vows and Legacies, f. 96 *a*,

ܟܬܒ ܟܕ ܢܕܪ ܘܥܠ ܡܬܢ ܒܝܬ ܐܠܗܐ.

ܐܠܩܢܝܢ ܕܡܫܝܚܝܐ ܕܐܝ ܗܠ ܢܬܩܝܡ ܐܘ ܠܐ.

Chap. 16, of Sunday and the Dominical Festivals, f. 97 *b*,

ܟܬܒ ܟܗ ܢܐ ܥܠ ܐܠܩܢܝܢ ܕܡܫܝܚܝܐ

ܕܐܝ ܗܘ ܐܢܫ ܐܠܐܚܕ ܟܗܢܐ.

Chap. 17, of the Pilgrimage to Jerusalem, f. 99 *a*,

ܟܬܒ ܟܐ ܢܐ ܥܠ ܟܣܐ ܕ ܐܪܫ

ܐܠܥܠ.

Chap. 18, of the Martyrs and Saints, f. 99 *b*,

ܟܬܒ ܐܠ ܢܐ ܥܠ ܐܠܩܢܝܢ ܕܡܫܝܚܝܐ

ܥܠ ܐܠܥܕ ܐܠܩܕܝܫܝ.

Chap. 19, of the Sick, f. 101 *b*,

ܟܬܒ ܐܠ ܗ ܢܐ ܥܠ ܐܠܩܢ ܐ ܡ ܐܠܐ

ܐܠܡܫܝܚܝ ܩܢ ܐܠ ܢ ܐ ܠ ܐ ܢ ܐ.

Chap. 20, of the Dead, f. 102 *b*,

ܟܬܒ ܐܠ ܥ ܢ ܥܠ ܐܠ ܐ ܠ ܐ ܡ ܢ ܐ ܐ ܡ ܐ ܢ ܐ

ܡܠܟ ܥܠ ܐܠܡܫܝܚܝ ܐ ܐ ܐ ܢ ܐ ܐ ܐ ܢ ܐ.

Chap. 21, of the Duties of Christians towards one another in their various stations, etc., f. 108 *a*,

ܟܬܒ ܐ ܢ ܐ ܐ ܠ ܐ ܢ ܥ ܐ ܥܠ ܐ ܐ ܐ ܐ ܐ ܐ

ܐ ܐ ܢ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

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باب في ذكر الاشياء التي يجب على المسيحيين ان يتجنبوها

Chap. 22, of various Rules, the observance of which is incumbent on Christians, f. 113 *b*,

باب في ذكر الاشياء التي يجب على المسيحيين ان يتجنبوها
وهي ثلثة اشياء الاول منها ان يتجنبوا عبادة الاصنام
والثاني ان يتجنبوا الزنا والثالث ان يتجنبوا الدم
وما ذبح للاصنام (*sic*) وخنق.

5. Book II., f. 117 *a*,

الباب الخامس في ذكر الصلوات وفضلها. وهذه
ثلثة اجزاء الاول في ذكر الصلوات الخمس المفروضة
والثاني في ذكر الصوم والثالث في ذكر الصدقة.

Chap. 23, of Forbidden Kinds of Food, f. 117 *a*,

باب في ذكر الاشياء التي يحرم على المسيحيين
اكلها. وهي ثلثة اصناف الاول منها الميتة.

Chap. 24, of Marriage, f. 119 *a*,

باب في ذكر النكاح وهو الاقتران في المسيحية
والاصل فيه ما ذكر في قصة ادم وحوا عليهما السلام
وهو صحيح.

Chap. 25, of the Prohibition of Concubinage, f. 133 *b*,

باب في ذكر المحرمات في المسيحية.

Chap. 26, of the Purification of Women, f. 135 *b*,

ܟܬܒ ܟܗܢܐ ܘܟܬܒܢ ܕܐ ܢܗܪ ܟܠ ܐ
ܣܢܝ ܘܫܡܫ ܢܗܪ ܫܒܥ ܟܠ ܝܘ ܒܟ ܡ
ܐ ܕܐ ܟܬܒ ܗܢܐ ܡܫܟܚ ܒ ܐ.

Chap. 27, of Wills and Testaments, f. 137 *b*,

ܟܬܒ ܟܗܐ ܡܥܢ ܐ ܟܘܐ ܟܩܝ
ܟܩܘܕ ܐ ܡܐ ܫܟܚ ܗܢܐ ܟܬܒ ܡ
ܟܬ.

Chap. 28, of Inheritances, f. 140 *b*,

ܟܬܒ ܟܐܝ ܟܬܒ ܐ ܟܩ.

Chap. 29, of Judges and Witnesses, f. 151 *a*,

ܟܬܒ ܟܐܗ ܟܬܒ ܟ ܟ ܟ
ܟܬ ܗܢܐ ܫܟܚ ܡ ܟܬ.

At the end of this chapter, f. 154 *a*, is the following note,

ܟ ܟܬܒ ܟܐܗ ܟܬܒ ܟ ܟ
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Chap. 43 (*sic*), of Judges, f. 154 *b*,

كتاب الدايات والقصاص والديات وما يتعلق بها من
الجنايات في النفس فيما دون النفس. وسمي ما يجب بقتل
النفس دية لأنها تؤدى الى ولي المقتول.

Chap. 30, of Kings, f. 165 *b*,

كتاب الدعاوى هو الحكم بما يجب للانسان على غيره
من الحقوق. وما يتبعها من الشهادة. وكتاب يعلى
كتاب يحتوي على الاقضية في مختلف الموضوعات من قضايا
الحكم في الخصومات.

Chap. 31, of Slaves, f. 170 *a*,

كتاب العتاب وكتاب هو الخبر عن الاقرار
والكفالة.

Chap. 32, of Trade, imperfect at the beginning, f. 172 *b*,

..... الحوالة وهي نقل الدين من ذمة الى ذمة.
وسميت بذلك لانتقال الحق من ذمة الى ذمة.

Chap. 33, of Loans and Pledges, f. 175 *a*,

كتاب الدعاوى والبينات. هو الخبر عن الشيء.

Chap. 34, of Leases, f. 179 *a*,

كتاب الشركة والمضاربة هو الاختلاط بين الشيئين.

Chap. 35, of being Surety and Guarantee, f. 181 *b*,

كتاب الحامل والكفالة في الرهن والضامن.

Chap. 36, of being Agent or Commissary, f. 182 *a*,

كتاب الوكالة في بعث الصكوك والاستنابة [و]غير ذلك.

Chap. 37, of Partnerships, f. 183 *a*,

كتاب الشركة والمفاوضة في العروض.

Chap. 38, of Deposits or Trusts, f. 184 *a*,

كتاب الوديعة في الودائع.

Chap. 39, of things lent, f. 184 *b*,

كتاب العارية في الحيوان.

Chap. 40, of Gifts, f. 185 *a*,

كتاب الهبة في الصدقة.

Chap. 41, of Roads and Streets, Buildings, Aqueducts, etc., f. 187 *a*,

كتاب الشرب والقسمة في الطريق والمسيل والبناء والجدار والمعاقل والمنافع. وحكم البئر. وحكم الآبار. وتضمين الجنايات. والاستحقاق والقسمة في الدور والعقار. وما يتكشف عنه الدار. وما يذكر في هذا الكتاب.

Chap. 42, of Unbelief and Apostasy, etc., f. 190 *b*,

كتاب الكفر وما يتعلق بالردة والمرتد والمرتدة وحكم الساحر والساحرة.

دعوة اصحاب الامّ على الحاب الكاتب والناسخ
في الخط والكواي ذكره. ومع انه على خلاف
الاولى (*sic*) في النقل. ولم انه في خبره. وهو
على ظ مهملًا. وفي ب انقاله. ولم ذا في.
وهو الهيزم والمشيّخ. ومع بعد حاصلهم.
ومن هنا.

Chap. 43, of Homicide and Murder, f. 193 *b*,

الحاب الكاذب والناسخ في الحقّ والمحاكمة
والسخط ان والسخط ذكره. ومع يذكّر ان وهو
الحاذا في والمعجم ان. ومع يؤل ان.

Chap. 44, of Fornication, f. 197 *b*,

الحاب الزاي والناسخ في الزنا ومعاسنه.

Chap. 45, of Thefts, f. 200 *a*,

الحاب الحامس والناسخ في الهزاز.

Chap. 46, of Drunkenness, f. 201 *a*,

الحاب الهازم والناسخ في الهذر والسرمه.

Chap. 47, of Undutiful Children, f. 203 *a*,

الحاب الهاجر والناسخ في الحكم الذي ومع
سيء ذكره.

Chap. 48, of Usury, f. 203 *a*,

الحاب الكاهي والناسخ في الربا. والكبوي
الحاذق في الزنهه.

Chap. 49, of Slander and Calumny, f. 204 *a*,

ܟܬܘܒ ܟܠܡܐ ܕܠܐ ܢܬܩܒܠ ܒܟܢܝܫܬܐ ܘܠܐ ܒܒܝܬ ܡܫܬܐ ܘܠܐ ܒܫܘܩܐ ܘܠܐ ܒܟܠ ܐܬܪ ܕܐܬ ܒܗ ܡܠܬܐ ܒܝܫܬܐ ܘܠܐ ܒܛܒܬܐ.

Chap. 50, of the Punishment of various offenders, f. 204 *b*,

ܟܬܘܒ ܕܡܬܟܢܫ ܒܫܢܬ ٢٢٥٥ ܕܐܣܟܢܕܪ ܕܡܨܪ ܘܒܟܠ ܐܬܪ ܕܐܬ ܒܗ ܡܠܬܐ ܒܝܫܬܐ ܘܠܐ ܒܛܒܬܐ. ܘܒܟܠ ܐܬܪ ܕܐܬ ܒܗ ܡܠܬܐ ܒܝܫܬܐ.

Chap. 51, of cutting the hair of men, of circumcision, of bathing in company with women, etc., f. 205 *a*,

ܟܬܘܒ ܕܓܕܝܪ ܘܕܡܬܟܢܫ ܕܓܒܪܐ ܘܕܡܘܠ ܘܕܡܬܪܚܨ ܥܡ ܢܫܐ ܘܐܬܪ ܐܚܪܢ ܕܐܬ ܒܗ ܡܠܬܐ ܒܝܫܬܐ ܘܠܐ ܒܛܒܬܐ. ܒܟܠ ܐܬܪ ܕܐܬ ܒܗ ܡܠܬܐ ܒܝܫܬܐ ܘܠܐ ܒܛܒܬܐ.

The colophon, f. 208 *a*, states that this book was finished by Rabban Isaac, son of the deacon ʿAbd al-Ḥaiy and his wife Maryam, on the Saturday before Palm Sunday, in the convent of Mār Matthew (at Mosul), A. Gr. 1989 (A.D. 1678), when Ignatius ʿAbd al-Masîaḥ was patriarch of Antioch, Basil Yaldā maphriān of the East, Mār Gregory Buṭrus, bishop of Jerusalem, and Mār Dioscorus George of the see of al-Jazīrah.

ܟܬܒ ܟܬܒ ܒ ܟܫܒܐ ܩܠ ܐܗܠܐ ܕܒ ܟܡܢܗܐ ܘܩ ܐ ܟܫܒ ܐܒܐ ܡܢܗ. ܟܡܢܗ ܟܬܒ ܩܠܠ ܟܗܢ ܕܒ ܠܐ ܐܝ ܒܐ ܕܐ ܡܢ ܟܗܢ ܟܟܩܠ ܟܫܒ. ܡܟܐܒ ܟܡܪܚܢ. ܐܬܐ ܟܗܢ ܟܡܢܗ ܐܬܐ. ܟܡܠ ܒ ܗܘ ܗܟ ܟܗܢ. ܐܬܐ (*sic*) ܟܡܢ.

ܦܝ ܐܠܫܗܐܕ̈ܗ ܠܫܗܐܕܬܗ. ܦܝ ܕܝܢ ܡܪܝ ܡܠܟܝ. ܦܝ ܐܝܡܐܢ
ܐܠܐܒܘ ܐܠܕܪܘܒܐ ܐܠܫܥܒܐ ܡܥܒܐ. ܡܛܪܐܢ ܝܘܚܢܐ ܘܪܒܐ
ܐܢܛܘܢܝܘܣ ܘܪܒܐ ܗܕܐܝܗ ܘܪܒܐ ܐܢܕܪܝܐܣ ܘܪܒܐ ܢܝܩܝܒ
ܘܪܒܐ ܦܝܠܒܣ ܠܠܟܢܗ ܘܪܒܐ ܝܥܩܘܒ. ܘܩܦܨ̄ ܟܛܝܪܐ. (f. 208 *b*)
ܠܠܘܟܝܪ ܘܠܠܡܛܪܝܢ ܘܠܠܟܗܢܐ ܘܐܠܐܒܪܐܡ ܟܠܐܒ
ܘܐܠܐܒܢ ܘܠܠܪܘܚ ܐܠܩܕܣ ܐܠܗ ܘܐܚܕ. ܐܠܟ̄. ܘܐܝܨܐ ܒܟܬܐܒܗ
ܬܡܡܝܢܐ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܩܕܣ ܐܠܡܒܐܪܟ. ܐܠܕܝ ܗܘ
ܟܬܐܒ ܐܠܫܗܐܕܐܬܗ. ܘܐܠܦܐܝܕ ܐܠܪܘܚܐܢܝܗ. ܘܐܠܢܝܚ
ܐܠܟܢܝܣ̄ܗ. ܬܪܝܟ ܘܒܐܪܟ ܩܘܐ ܐܠܐܒ̄ܗ ܐܠܡܩܕܣܝܢ̄ܗ.
ܘܕܠܟ ܦܝ ܣܢ̈ܗ ܐܠܦ ܘܬܣܥܐ ܡܐܝܗ ܘܬܣܥܗ ܘܬܡܐܢܝܢ
ܝܘܢܐܢܝܗ. ܦܝ ܐܠܫܗܪ ܐܠܫܗܝܪ ܐܠܡܒܐܪܟ ܐܕܐܪ. ܘܐܝܢ
ܘܟܬܒ ܟܗ ܝܘܡ ܐܠܫܒܬ ܠܠܝܠܗ̈ ܐܠܫܒܐܢܝܢ. ܦܝ ܫܐܥܗ̈
ܐܠܫܐܥܗ. ܦܝ ܐܝܐܡ ܐܒܘܢܐ ܐܠܡܟܪܡܝܢ ܘܪܥܐܬܢܐ
ܐܠܡܛܪܢ. ܡܪܝ ܐܝܓܢܐܛܝܘܣ ܙܐܟܝ ܐܠܟܪܣܝ ܐܠܫܠܝܚܝ
ܐܠܐܢܛܐܟܝ. ܐܝ ܒܛܪܝܪܟ̄ ܐܠܡܫܝܚܝ. ܘܡܪܝ ܒܣܝܠܝܘܣ
ܡܦܪܝܢ ܐܠܡܫܪܩ ܐܡ ܐܠܐܡܘܪ. ܐܝ ܡܦܪܝܢ ܢܝܢܘܐ. ܘܡܪܝ
ܓܪܝܓܘܪܝܘܣ ܡܛܪܢ ܟܢܝܣܗ̈ ܩܕܣ ܐܠܫܪܝܦ. ܡܛܪܐܢ
ܐܠܩܕܣ ܐܠܡܩܕܣܝܢ ܐܝ ܡܛܪܢ ܟܢܝܣ ܐܠܡܩܕܣܗ ܡܐܪ
ܐܠܐܒ ܘܠܠܛܐܪܩܗ ܕܝܪܐ ܐܠܙܥܦܪܐܢ ܐܠܡܫܗ̄ܘܪ. ܘܡܪܝ
ܕܝܘܢܘܣܝܘܣ ܘܐܠܝ ܟܪܣܝ ܐܠܓܙܝܪܗ ܠܠܟܪܣܝ ܐܠܡܩܕܣ.
ܐܝ ܡܛܪܢ ܓܘܪܓܝܣ ܕܝܐܒܟܪ ܠܠܗ ܦܝ ܛܘܠ ܐܠܐܝܐܡ

At f. 28*a* and f. 170*a* the scribe gives some additional particulars regarding himself and his family.

Ff. 209 and 210 contain an index to the above 51 chapters.

Add. 3284

Paper, about 12 in. by 4; 83 leaves, of which ff. 1—5, 34, 42—44, and 53—83, are blank; the quires, eight in number, are signed with letters, the first having 14 leaves and the last only 9; number of lines in a page very variable. Written in a cursive Jacobite hand towards the end of the xviiith cent. (see below).

This volume contains translations of the Aristotelian logic in *Syriac* and *Arabic*.

1. The *De Interpretatione*, with a marginal commentary, f. 7 *a*,

ܡܟܬܐ ܐܒܐ ܐܪܣܛܘ ܕܥܠ ܦܪܡܢܝܐ ܘܡܬܪܓܡ

ܠܣܘܪܝܝܐ ܘܠܥܪܒܝܐ. ܒܗܘ ܫܘܠܡܐ ܕܦܪܘܒܘܣ. ܒܟܠ

ܗܢ ܕܟܬܒ ܒܗ ܠܐ ܫܠܡ ܐܝܟ ܕܐܬ ܒܗ. ܘܐܦ ܒܟܠ

ܗܢ ܕܟܬܒ ܒܗ ܠܐ ܫܠܡ ܐܝܟ ܕܐܬ ܒܗ.

The translation and commentary are identical with those in Zotenberg's *Catal.*, no. 248, 6. A note on f. 25 *a* states that this is believed to be the translation of Probus,

ܟܬܒ ܡܐܡܪ ܕܡܬܪܓܡ ܐܢܛܘܢܝܘܣ ܕܟܟܘܢܐ

ܕܦܪܘܒܘܣ ܠܐ ܫܠܡ. ܕܐܦ ܥܠ ܗܠܟ ܢܫܬܟܚ

ܒܟܬܒ ܕܟܘܢܐ ܕܦܪܘܒܘܣ ܒܟܠ ܗܢ ܕܐܬ ܒܗ ܫܘܢܝ.

2. The *Analytica priora*, as in Add. 2812, f. 116 *a*. See Zotenberg's *Catal.*, no. 248, 7. In this copy the commentary, except on f. 26 *a*, consists of only a few stray notes. Subscription, f. 33 *b*,

ܟܬܒ ܐܢܛܘܢܝܘܣ ܐܒܘ ܦܪܡܢܝܐ ܕܥܠ

ܕܡܐܡܪܐ ܐܢܠܘܛܝܩܘܢ ܩܕܡܝܐ. ܕܦܫܝܩ ܒܐܝܕܐ ܘܟܬܒܐ ܠܥܠܬܐ
ܠܟܘܢܫܬܐ ܢܦܫܢ ܠܡܠܘܬܐ ܕܐܪܣܛܘ ∴

3. Part of a treatise by Severus Sēbōkht on the *Analytica Priora*, f. 35 *a*,

ܪܘܫܡܐ ܕܡܩܒܠܬܐ ܕܐܬܐܡܪܬ ܡܫܬܒܠܬܐ ܕܒܐܢܠܘܛܝܩܘܢ.
ܐܠܐ ܡܛܠ ܕܒܟܠܡܕܡ ܩܪܝܒ ܗܘ ܡܕܡ ܫܘܝܐ ܠܡܕܡ
ܡܪܟܒܐ. ܘܠܣܘܠܘܓܝܣܡܘܣ ܡܢ ܒܐܣܟܡܐ ܩܕܡܝܐ
ܕܦܘܬܓܡܘܣ. ܠܟܡܬܓܡܘܣ. ܩܪܝܒܝܢ ܕܝܢ. ܠܐܣܟܡܐ. ܐܠܐ ܐܦ
ܕܡܠܘܗܝ ܕܐܣܟܡܐ ܩܕܡܝܐ ܒܡܟܠܬܐ ∴ ܫܠܡ.

Compare Wright's *Catal.*, p. 1160, no. DCCCCLXXXVIII, no. 2 (Add. 14,660). A note at the end, f. 41 *a*, states that this treatise was compiled by the author in the month of Ḥĕzīrān A. Gr. 949 = A.D. 638, in which year the emperor of Byzantium (Heraclius I.) came to Āmid and thence went down to Babel (Baghdād). This of course refers to the final struggle between the Greeks and Arabs for the possession of Syria.

ܫܠܡ ܬܘܒ ܡܐܡܪܐ ܕܥܠ ܐܢܠܘܛܝܩܘܢ ܕܟܬܒ ܠܗܘܢ
ܣܘܪܝܘܣ ܒܫܢܬܐ ܕܫ̈ܛܡ ܝܘ̈. ܒܝܪܚ ܚܙܝܪܢ ܗܘ ܕܝ ܗܘ
ܒܫܢܬܐ ܕܐܬܐ ܡܠܟܐ ܕܪܗܘܡܝܐ ܠܐܡܕ ܘܡܢ ܬܡܢ ܢܚܬ
ܠܒܒܠ. ܗܘ ܕܝܢ ܗܪܩܠܝܣ.

The scribe, a priest named Anastasius, wrote it in the church of the Virgin Mary at Āmid.

ܐܬܟܬܒ ܒܐܝܕ ܐܢܫ ܚܛܝܐ ܘܡܣܟܢܐ ܘܩܫܝܫܐ ܡܣܟܢܐ
ܐܢܣܛܣܝܣ ܒܥܕܬܐ ܩܕܝܫܬܐ ܕܒܝܬ ܝܠܕܬ ܐܠܗܐ ܕܒܐܡܕ ܡܕܝܢܬܐ

وبكل كما وحامد صحكما لمعدما بحلا ﻫﺪ وزلا.
ﻫﻒ.

4. The *Isagoge* in an *Arabic* version, f. 45 *b*,

ايساغوجى اى مَدْخَلٌ مختَصرٌ في المَنْطِق، حاد بَلاكَةِ
لكحهِ ملهَمهِ. لكحهِ كبالا بَبلا كَكد ما ةَوِيَ
كَةَ حاكةَاحصة: مكَكد ﻫﺒﻪ حاكةزمى. ل كَلَ كَةَ
ﻫﺒﺄ. مكَكد ما ةلاةَة هد كبى حالاكةاامد. حالنهَل
هَابةَ بَبلا كَكد لكسةَل لكَنايهِ حاكةَاحصة. مكَكد
اسﻫةَما حاكةزمى. مكَكد حاجِلا ةَبنَة لكحكد
ماحصَاحةِ حالاكةاامد. الخ

At the end, f. 52 *b*, the scribe again gives his name, and says that he finished this manuscript in a year of the Greek era which appears to have been ٢١٠٨ (= A.D. 1797), but which has been altered so as to read ١١٠٠ (of the Muḥammadan era = A.D. 1689 ?).

تم هذا الكتابُ المسَمى ايساغوجى الشريف على يد العبد
١١٠٠
الضعيف انسطوس بالاسم قسيس فى ـــــنه يونانيه فى اواخر
شهر ادار،

On f. 6 *a* we find the following pieces:

a. An extract from Basil's discourse on the Study of the Writings of the (Greek) Philosophers (ad Adolescentes), against those who despise the study of philosophy,

لمصحا هنا حدا ممكتلا ومهكب كة كسحمكا ⁘
امن ﻫﺒ ﻫ ﻫهكحكسهه حمامنا بحلا ة هد باحدا ناةن

ﻟﻠﺘﻮﺑﺔ ﻭﻟﺬﻟﻚ ﻳﻘﻮﻝ ﺇﻥ .. ﺣﺘﻰ ﻳﺘﻜﻠﻢ ﻋﻦ ﻧﻔﺴﻪ
ﻭﻳﺴﺘﻐﻔﺮ ﺑﺎﻟﻠﻴﻞ . ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﻘﺒﻞ ﺍﻟﺘﻮﺑﺔ ﻋﻦ
ﻋﺒﺎﺩﻩ ﻭﻳﻌﻔﻮ ﻋﻦ ﺍﻟﺴﻴﺌﺎﺕ ﻭﻳﻌﻠﻢ ﻣﺎ ﺗﻔﻌﻠﻮﻥ .
ﻭﻗﺪ ﺭﻭﻯ ﺃﻧﻪ ﻗﺎﻝ . ﻭﻫﻮ ﻳﻘﺒﻞ ﺍﻟﺘﻮﺑﺔ ﻣﻦ
ﻋﺒﺎﺩﻩ ﻣﺎ ﻟﻢ ﻳﻐﺮﻏﺮ .

b. An extract beginning,

ﻭﻗﺪ ﺭﻭﻯ ﺃﻧﻪ ﻗﺎﻝ .(*sic*) ﻳﻘﺒﻞ ﺍﻟﺘﻮﺑﺔ ﻣﻦ
ﻋﺒﺎﺩﻩ ﻣﺎ ﻟﻢ ﻳﻐﺮﻏﺮ . ﻭﻫﺬﺍ ﻳﺪﻝ ﻋﻠﻰ ﺃﻥ ﺍﻟﺘﻮﺑﺔ
ﻣﻘﺒﻮﻟﺔ ﻭﺇﻥ . ﻭﻗﺪ ﺟﺎﺀ ﻓﻲ ﺍﻟﺤﺪﻳﺚ ﺃﻥ ﺍﻟﻌﺒﺪ
ﺇﺫﺍ ﺗﺎﺏ ﻗﺒﻞ ﺃﻥ ﻳﻐﺮﻏﺮ ﻗﺒﻠﺖ ﺗﻮﺑﺘﻪ ÷ ﺇﻟﻰ
ﺃﻥ ﻗﺎﻝ ﻭﻟﻢ ﻳﻐﺮﻏﺮ .

c. Beginning,

ﻭﻗﺪ ﺭﻭﻯ ﺃﻧﻪ ﻗﺎﻝ . ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﻘﺒﻞ ﺍﻟﺘﻮﺑﺔ
ﻋﻦ ﻋﺒﺎﺩﻩ ﻣﺎ ﻟﻢ ﻳﻐﺮﻏﺮ . ﻭﻫﻮ ﻳﻘﺒﻞ ﺍﻟﺘﻮﺑﺔ
ﻣﻦ ﻋﺒﺎﺩﻩ . ﻭﻫﻮ .

d. Beginning,

ﻭﻗﺪ ﺭﻭﻯ ﺃﻧﻪ ﻗﺎﻝ . ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﻘﺒﻞ ﺍﻟﺘﻮﺑﺔ
ﻋﻦ ﻋﺒﺎﺩﻩ ﻣﺎ ﻟﻢ ﻳﻐﺮﻏﺮ .

e. Beginning,

ﻭﻗﺪ ﺭﻭﻯ ﺃﻧﻪ ﻗﺎﻝ . ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﻘﺒﻞ ﺍﻟﺘﻮﺑﺔ
ﻋﻦ ﻋﺒﺎﺩﻩ .

f. On the term ﺟﻨﺔ as used generally and specially, in the former case = ﺟﻨﻮﻥ, in the latter to ﺻﺮﻉ.

ﺟﻨﺔ ﻭﻗﺎﻳﺔ ﺍﻟﻤﺠﻦ ﻣﻦ ﺍﻟﻨﺎﺭ—ﺃﻱ ﺳﺘﺮﺓ ﻭﻗﺎﻳﺔ
ﻣﺴﻤﺎﺓ ﻭﻗﺎﻳﺔ ﺗﻘﻲ ﺍﻟﻨﺎﺭ—ﺃﻱ ﺳﺘﺮﺓ ﺗﻘﻲ

Add. 3285

Paper, about $12\frac{5}{8}$ in. by $8\frac{3}{4}$; 208 leaves; quires unnumbered, mostly of 8 and 10 leaves (the 2nd has only 6, the 1st has lost one leaf at the beginning, and the last two leaves at the end); 28 to 32 lines in a full page. The writing is a rather inelegant Kārshūnī of the xviith or xviiith cent. It contains

Theological writings of Mūsā ibn al-Ḥajar (i.e., Moses bar Kēphā), bishop of Mosul and Bā-remmān or Ba-rimmā, and John, bishop of Dārā, translated into *Arabic*.

1. On the Soul, by Moses bar Kēphā, in this version in 65 chapters, f. 2 *b*,

ماسم لهمسل هكبلكمؤ الاصبَه لصفَّة كمكلكمؤ الاصبَه لصفَّة حصهسي لهلما
مَهصبَّه؛ كَة مَحكصَه؛ لهزبهط خلاك الاَّ كمصبه
مَّههَب كمصوه حاص كسبه. مصلل كمصولا
مَحَاوَمَكِ. اَمَّا بكبر مصاكة اَمَّكب (*sic*) ى كمصه.
مَحَبهمَّه صاص كمصاكة جمصه مهمُّه صولا.

2. On the Resurrection of the Body, by the same, in 34 chapters, f. 77 *b*,

كمصاكة كمكانبة ى صاصة الهصاز.

3. On the Creation of the Angels, by the same, in 54 chapters, f. 122 *b*,

كمصاكة كمكلكبة صِب جَكصة كمصلانخة مى
لَاخِب كمصبه مَّههَب اص كسبه.

Subscription, f. 150 *b*,

ܡܟܡ ܚܠܦܐ ܒܚܝܠܐ ܒܦܠܐܓܐ ܒܡܢܬ ܒܡܥܒܕ ܐܢ ܒܡܘܢ
ܟܡܗ ܒ ܒܐ ܐܥܡܒܗ ܒܡܘ ܟܡܝ ܐܡܒ.

4. On the Celestial Hierarchy, by the same, in 16 chapters, f. 151 *a*,

ܡܡ ܠܟܗ ܠܒܐܟ ܢ ܟܒܐܡܒ ܢܐܒ ܒܐ
ܒ ܠܒܝ ܟܡܐܢܬ ܡ ܠܐܟ ܡܗ ܟ
ܐܡ ܚܐܒ ܡܡ.

5. On the Devils, by John, bishop of Dārā, in 22 chapters, f. 169 *a*,

ܟܡܐܢ ܟܐܡ (*sic*) ܒ ܟ. ܠܐܟ
ܐ ܟ ܐ ܐ ܐ ܐ ܐ.

6. On Paradise, by Moses bar Kēphā, part I., in 28 chapters*, f. 178 *b*,

ܡܒ ܡ ܒ ܟ ܒ ܟ ܠܐ
ܐ ܟ ܐ ܐ ܐ ܐ
ܟ ܡ.

It is slightly imperfect at the end, f. 205 *a*, concluding with the words

ܐ ܟ ܐ ܐ ܐ ܐ ܐ.
ܟ ܐ ܐ ܐ ܐ ܐ ܐ

On ff. 201—205 the rubrics are frequently omitted.

Ff. 1 and 205 *b*—208 are blank.

* See Assemani, *B.O.* ii. 128.

Add. 3286

Paper, about $6\frac{1}{4}$ in. by $4\frac{3}{8}$; originally 133 leaves, the last of which is blank; 13 quires, signed with letters, of 8 (ﻫ), 10, 11 (ﻫ) and 12 (ﻭ, ﻯ) leaves; usually 15 lines in a page. Written in a good, clear, Nestorian serṭā, and dated A. Gr. 2015 = A.D. 1704. It contains

Translations of various homilies from Syriac into Arabic; viz.

1. Jacob of Sĕrūgh, on the holy mysteries, and confession and repentance, and that none should dare to partake of the Body of our Lord without confession, f. 22 *a*:

ﻫﻤ ﺍﻟﻜﻞ ﺍﻟﻜﺴﻞ ﺍﻟﻜﺴﻤ ﺑﺤﻴﺚ ﻣﺤﻔﻆ ﻣﺤﻔﻆ

ﺑﻲ ﻫﻤﻞ ﻣﺎﺫ ﺣﻔﻆ ﻫﺬﻩ ﻫﺬﻩ ﻫﻤﻞ ﻫﺬﻩ ﻫﻤﻞ ﻫﻜﺬ

ﺍﻟﻜﻬﺬﻩ ﺍﻟﻤﻬﻤﻪ ﻣﻠﻜﻬﺬﻩ ﻣﻜ ﻣﻬﻤﻠﻪ ﻣﻠﻜﻬﺬﻩ

ﺳﻮ ﻫﺬﻩ ﻟﻬﻤ ﺍﻟﻬﻤ ﺍﻟﻬﻤﻤ ﺑﻬﺬ ﺑﻬﺬﻩ. ﻫﺬ

ﺑﺴﻬ ﻣﺤﻔﻆ ﺑﻬﻜﻢ ﻟﻬﻤﻬ ﻫﻜﻪ ﺫﻤﺴﺐ : ﻣﻠﻴﻬﻢ

ﻫﻤﻞ ﺍﻟﻬﻬ ﺑﻠﻤﻔﻬﻤﻪ : ﻣﻜ ﻫﻬﻠﻜﻢ ﻫﻠﻜﻔﻬﺬ

ﺍﻟﻜﻮﻩ: الخ

2. The sixth discourse of John Chrysostom, on repentance and reproof of the soul, f. 31 *b*:

ﻣﻨﻜﻢ ﺑﻬﻬ ﺑﻠﻤﻤﻬﺬ ﺑﻠﻤﻬﺬﻩ ﺑﻲ ﻫﻤﻞ ﻣﻨﻬ ﻓﻤ

ܐܠܒܪܘܟ ܬܥܐܠܝ ܥܠܝ ܐܠܐܘܩܐܬ ܘܐܘܩܝܗ ܐܠܢܦܣ ܝܣܕܝ ܦܝ
ܝܘܡ ܓܡܝܥ ܐܠܐܘܩܐܬ. ܝܠܐܙܡܗ ܡܕܬ ܐܡܝܢ. ܝܥܠܡܗ ܒܝܢ
ܐܢ ܝܣܬܥܝ ܐܠܡܣܝܚ ܐܠܩܕܝܣ ܐܠܡܣܬܥܡܠܝܢ ܒܐܠܓܝܡ ܐܠܐܝܒ.
ܐܠܡܬܢܩܠܝܢ ܒܐܠܡܝܠ ܘܐܠܡܥܐܨ ܡܢ ܝܣܡܥ ܐܠܦܪܚ ܐܠܡܣܝܚ. الخ '

3. The seventh discourse of Mār Ephraim the Syrian, on the end of the world and the reward of each man according to his works, f. 42 *a*:

ܐܠܡܣܝܚ ܐܠܩܐܕܪ ܠܡܐ ܐܪܐܕ ܐܠܡܬܥܐܠܝ ܬܥܐܠܝ ܒܟܠ
ܝܥܠܡܗ ܐܠܥܐܠܡ ܘܡܢܬܗܐܗ ܐܠܥܐܠܡ ܒܟܠ ܘܩܬ ܒܡܫܝܬܗ ❖
ܐܢ ܝܣܬܥܝ ܐܠܐ[ܠܗ] ܘܝܬܩܕܡ ܒܟܠܡ ܡܠܦܘܦ ܘܒܥܕܗܐ ܡܥܪܘܦ.
ܘܡܢ ܒܥܕ ܒܥܝܕܗ. ܬܥܠܡܘ ܝܐ ܐܚܘܬܝ ܐܢܗ ܠܝܣ ܐܠܐ ܐܠܐܝܡܐܢ
ܐܠܐܒ (*sic*). ܘܝܣܬܩܪ ܠܐܠܐܘܩܐܬ ܝܩܘܠ ܡܢ ܝܥܪܦܗܐ ܐܠܡܣܝܚ.
ܘܝܣܬܩܪ ܐܠܡܠܝܟܐ ܒܢܥܡ ܐܠܡܣܝܚ. ܘܝܥܪܦ ܐܢܗ ܐܠܐ ܐܠܡܩܝܐܡ.
الخ '

4. Jacob of Sĕrūgh, on Repentance, with an admonition regarding Baptism, f. 51 *b*:

ܗܟܐ ܐܠܡܣܝܚ ܬܥܐܠܝ ܐܠܩܕܝܣ ܡܐܪ ܝܥܩܘܒ ܐܠܣܪܘܓܝ ܡܥܠܡܗ
ܒܪܟܬܗ ܬܥܐܠܝ ܥܠܝ ܐܠܐܘܩܐܬ. ܘܗܘ ܝܩܘܠ ܥܠܝ ܠܣܐܢ
ܐܠܡܥܡܘܕܝܗ ܝܓܒ ܦܝ ܐܝܡ ܐܠܨܘܡ. ܐܢ ܝܣܬܥܝ ܝܟܘܢ
ܥܠܝܗ ܐܢ ܝܬܠܡܝܕ ܡܥܠܡ ܐܠܐܘܩܐܬ. ܘܝܥܪܦ ܘܩܬܗ
ܐܠܬܘܒܗ ܐܠܢܥܡܬܝܗ. ܐܠܬܝ ܠܝܣܬܘܘܐ ܡܢ ܗܐ ܐܠܡܥܡܘܕܝܗ.

ܘܒܟܬܗ ܒܟܒ ܒܪܟܝܡܐ ܡܢ ܒܪܫܝܬ ܕܥܠ ܒܟܪܫ.

الخ

5. Mār Ephraim, on repentance, f. 64 *a*:

ܫܕܐ ܒܟܪܫܒ ܡܢ ܩܠ ܒܟܪܫ ܩܕܡ ܐܦܪܡ ܒܟܪܫܢܐ ܩܠܝܣ ܒܟܠ ܒܟܥܝ. ܘܒܪܫܝܬ ܒܟܦܫ. ܒܪܫ ܥܠ ܒܟܪܫ ܒܟܪܫ ܫܒܥ ܫܢ ܒܟܠ. ܒܟܠܐ ܢ ܒܫܐ ܡܢ ܒܫܟܢ. ܐ ܒܫܐ ܒܟܬܪܐ ܒܟܪܫܟܬ ܒܟܪܫ. ܒܟܠܐ ܒܟܪܫܪܐ ܒܟܪܫܪܬ ܒܟܪܫ ܒܟܪܫ. ܒܟܠܐ ܘܫܐ ܒܟܪܟ ܒܟܪܫܟ ܘܫ. الخ

6. John Chrysostom, on the exalted dignity of the first day of the week and the marvellous things which God created on that day, f. 75 *a*:

ܫܕܐ ܒܟܪܫܒ ܩܠܝܣ ܐܫܬ ܥܠ ܒܟܫ. ܒܟܠ ܒܟܠܐ ܒܟܠ ܥܠ ܒܟ ܒܟܠ. ܘܫܐ ܒܟܪ ܒܟܠ ܒܟ ܥܠ ܒܟ. ܒܟ ܒܫܐ ܒܟܠ ܒܟ ܒܟ. ܒܟܬܟܐ ܒܟ ܒܟ ܒܟ. ܒܟ ܒܫܐ ܒܟܪܟ ܒܟܪܫ. ܒܟܠܐ ܒܟ ܒܟ ܒܟ. ܒܟ ܒܟ ܒܟ ܒܟ. ܒܟ ܒܟ ܒܟ ܒܟ. ܒܟ ܒܟ ܒܟ ܒܟ. ܒܟ ܒܟ ܒܟ ܒܟ. الخ

7. John Chrysostom, exposition of Ps. vi., f. 90 *b*:

ܫܕܐ ܒܟܪܫܒ ܩܫܬ ܒܟ (ܦ=ܬ) ܒܟܫ. ܩܠܝ ܒܟ ܒܟܦ ܒܟܪܫ ܒܟ ܒܟ ܒܟ. ܒܪܫ ܥܠ ܒܟ ܒܟ ܒܟ ܒܟ.

ܐܠܡܣܝܚ. ܠܐ ܬܩܘܡ ܩܕܡܗ ܐܠܐܘܓܥܗ ܐܠܫܝܛܢܝܗ. ܩܘܬܗ
ܐܥܛܝ ܠܠܩܘܡ ܐܠܡܣܝܚܝܗ. ܐܠܕܝ ܐܘܨܠܗ ܠܡܥܪܦܗ ܐܠܠܗ.
ܘܚܡܠܗܡ ܐܠܐܝܡܢ ܐܠܐܪܬܕܟܣ ܒܢܘܪ ܐܠܡܣܝܚ ܦܝ ܐܠܡܥܡܘܕܝܗ
ܐܠܡܩܕܣܗ. الخ'

8. John Chrysostom, on repentance and love and good faith, f. 107 *a*:

ܬܪܝ ܐܠܡܣܝܚ ܠܡܐ ܬܓܣܕ ܒܗܡ ܐܠܐܪܘܚ ܨܠܒܗ ܥܢ ܐܠܐܘܓܥܗ.
ܘܐܠܡܣܝܚܝܗ. ܘܐܠܐܩܪܒܗ. ܬܟܠܡܗ ܘܬܪܟܬܗ ܡܬܒܥܐ
ܬܥܠܝܡ ܐܡܢ. ܠܐ ܝܟܘܢ ܬܥܠܡ ܝܫܬܪܟ ܦܝ ܬܥܒ ܐܠܫܝܛܢ.
ܘܝܬܥܒ ܐܠܐܠܗ ܒܐܠܫܝܡܗ ܐܠܛܐܗܪܗ. ܐܠܬܝ ܡܢ ܐܠܓܣܕ
ܘܐܠܪܘܚ. ܒܐܠܐܘܠܝܗ ܐܠܦܐܝܩܗ ܒܐܠܡܣܝܚܝܗ ܐܠܪܘܚܢܝܗ.
الخ'

9. John Chrysostom, on the holy Fast of Lent, f. 118 *b*:

ܘܐܝܢܐ ܝܬܪܟ ܐܠܡܣܝܚ ܡܢ ܩܒܠ ܡܘܣܐ ܦܝ ܐܠܓܒܠ.
ܨܠܒܗ ܥܢ ܐܠܩܘܡ ܐܠܡܣܝܚܝܗ. ܬܟܠܡܗ ܡܬܒܥܐ ܬܥܠܝܡ
ܐܡܢ. ܠܐ ܬܩܘܡ ܡܢܐ ܥܢܕ ܬܪܝ ܐܠܐܒܗ ܐܠܡܣܝܚܝܗ. ܘܡܢܐ
ܬܚܒ ܗܕܐ ܐܠܐܘܠܝܗ ܐܠܥܪܒܝܗ. ܘܗܘ ܙܡܢ ܨܠܒܗ
ܒܐܠܫܝܛܢܝܗ. ܘܐܠܐܝܡܢ ܐܠܓܝܕ ܟܠ ܐܠܐܪܘܢܝܗ. الخ'

10. How God's justice will judge men on the Day of the Resurrection, f. 127 *b*:

ܘܐܝܢܐ ܓܡܝܥ ܚܝܢ ܬܓܪܝ ܐܠܠܗ ܚܟܡܗ ܐܠܢܐܣ ܦܝ

ܩܘܡ ܕܐܠܢܨܪܐܢܝܗ. ܦܨܐܪ ܒܥܕ ܕܠܟ ܕܐܠܡܥܠܡܝܢ ܐܠܡܣܝܚܝܝܢ.
ܘܨܐܪ ܠܗ ܬܠܡܝܕܐ. ܦܩܐܠ ܕܐܝܠܝܟ ܐܠܬܠܡܝܕ ܠܡܥܠܡܗ. ܝܐ
ܡܥܠܡܝ ܐܥܛܝܢܝ ܫܝ ܡܢ ܐܫܝ ܐܠܡܩܕܣܝܢ ܥܢܕܗ. ܦܐܥܛܐܗ
ܡܥܠܡܗ ܘܩܐܠ ܠܗ. ܘܩܠ ܗܕܐ ܕܐܝܠܝܟ ܝܐ ܘܠܕܝ ❖ ܦܩܐܠ
ܠܗ ܥܠܝ ܐܝܡܐܢ ܒܩܕܪܬ ܐܠܠܗ ܘܐܠܐܒܢ ܗܕܐ ܒܓܠ
ܗܕܐ ܦܝܥܠܗ ܦܝ ܗܕܗ ܐܠܕܢܝܐ. ܘܐܬܟܝ ܥܠܝ ܝܕܗ ܥܟܐܙܗ.
الخ'

The first article, ff. 1—20, has been purposely torn out, and nothing is left of it but the subscription, f. 21 *a*:

ܐܡܝܢ. ܘܟܡܠ ܬܦܣܝܪ ܐܠܡܝܡܪ. ܡܢ ܩܒܠ ܐܢ
ܩܒܠ. ܐܠܡܣܝܚ ܠܗ ܐܠܡܓܕ ܘܐܠܫܟܪ. ܘܥܠܝܢܐ ܐܠܪܚܡܗ
ܐܠܐܒܕܝܗ ܐܠܐܒ ܗܘ ܡܓܕ ܐܠܬܠܝܬ ܐܠܐܒ ܥܠ ܐܠܐܒܕܝܗ
ܐܠܐܒܕܝܗ. الخ'

The colophon, ff. 129 *b*—131 *a*, states that this MS. was finished on Saturday, 20 Ḥĕzīrān, A. Gr. 2015 = A.D. 1704. It was written in the church of S. George in the village of Zākhō on the Khābūr, when Mār Elias was catholic patriarch, by the priest ʻAbd al-Aḥad (Khaushābhā).

ܟܡܠ ܟܬܒܗ ܫܪܝܦ ܘܡܒܐܪܟ ܒܥܘܢ ܐܠܡܣܝܚ ܗܕܐ
ܐܠܟܬܐܒ ܐܠܫܪܝܦ. ܝܘܡ ܣܒܬ. ܥܫܪܝܢ ܝܘܡ ܡܢ ܚܙܝܪܢ.
ܦܝ ܣܢܗ ܐܠܦܝܢ ܘܚܡܣܬܥܫܪ. ܗܢܕ ܝܘܢܐܢܝܗ. ..... ܘܟܬܒ
ܐܠܟܬܐܒ ܦܝ ܒܝܥܗ ܐܠܡܒܐܪܟܗ ܘܐܠܡܩܕܣܗ ܘܐܠܡܬܩܕܣܗ

بك يهم اكمحبه ذكهاوة ذكنكبه هذ لحبقلهه
ذلجب ف ذكمحنة ذلمحتاجة ذلهب هجنا قاجه. بك
لنيد بحد جذبهة ..... ههقك ف نئم ذلئ ذلمحيجة
هذكتاب ذلكتيل هذكتاه ذلكتيل. هذلهبج ذلكتيل.
هتاة بلب ذلكيلهب ذلفيحة. بكك قاسبة ذكهجتم
..... هعج جهتة ذلكتج ذلجتهب ذلميجاه كتلبحتل
ذلفتاسه ذلهضيلة. ذلجب لهه يهتوكك ي يجة
يهجة ف ذلجيك ذلميجيهة. بك كليك جنا ذلهجاة
ذلكتاجب. يجيك يهجة ليليجهة. ذلسبة بجج ذلئسج.
ذلجب ذفهجاة جمتنا يتهه ف ذلكتهاه. هتذليحتل
جسجنا. كتلهقتا ف ذلئني. هفلهجتاه ف ذلهجاذك.

الخ،

Then follow a few stanzas of verse, ff. 131 *a*—132 *a*; e.g.

ما كلمج بن ذلجلاه هيهجة
ميجه ذلوهي كي يكاه هيلهجاة
لإيجج هذ يكنا ذلجهاك هحك هم
جهاك ذلجهاك هضم هجناة هضم يهجاة
أجذ
يجا بجهما جؤاة ذليو هذلهلج.
يليبك هجؤاج هضم لهج جذج.

ܟ ܕܚܘ ܒܗܕ ܕܘܡ ܢܣܒ ܡܢܓ
ܒܨܒܘܬ ܒ ܟܪܟܘ ܕܟܬܒ.

They are seven in number, the last being added by a later hand.

The binding of this volume is ornamented with a cross and interlaced patterns in colours.

Add. 3287

Paper, about $11\frac{3}{4}$ in. by $8\frac{1}{2}$; 109 leaves; 12 quires, signed with letters (ـ and ـ are mistakes for ـ and ـ), of 10 leaves, except the first, which has eight, and the last, of which only one leaf remains, there being a lacuna after f. 108; 18 to 21 lines in a full page. The writing is a good, regular, Nestorian serṭā. This volume is dated A. Gr. 2011 = A.H. 1111 = A.D. 1699. It contains

The Lectionary from the Gospels for the Sundays, Feasts and Commemorations of the whole year, translated from Syriac into Arabic, f. 1 *b*:

ܕܗܒ ܟܠܬ ܡܟܠܟ ܡܕܡ ܟܠܒܟ ܟܠܡܣ
ܒܕܟܒ ܒܚܟ ܟܠܟ ܡܒ ܟܘܦܒ ܡܒܟܬ ܢܛܠܒܟ
ܟܠܣܕ ܡܟܠܡܕ ܡܟܒܬܕܒ ܕ ܟܒܒܕ ܡܟܘܗܒܕ.

There are a few explanatory marginal notes in Arabic and Kārshūnī, e.g. ff. 4 *b*, 6 *a*, *b*, 9 *b*.

1. The 1st Sunday of the Annunciation, f. 1 *b*,

ܟܠܒ ܟܠܘ ܒ ܟܚܕܬ.

2. The 2nd Sunday of the Annunciation, f. 2 *b*,

ܒܫܒܐ ܕܒܬܘܠܬܐ ܥܡ ܒܫܡܐ ❊

3. The 3rd Sunday of the Annunciation, f. 4 *a*.

4. The 4th Sunday of the Annunciation, f. 5 *a*.

5. The Nativity, f. 5 *b*,

ܥܕܢܐ ܕܥܡ ܒܫܡܝܐ ܒܫܡܬܐ ❊

6. The 1st Sunday after the Nativity, f. 6 *b*,

ܒܫܒܐ ܒܩܕܡ ܥܡ ܟܠ ܒܫܡܝܐ ܒܫܡܬܐ ❊

7. The Commemoration of the Virgin Mary, f. 8 *a*,

ܥܕܢܐ ܕܥܡ ܡܪܝܡ ܒܬܘܠܬܐ ܐܡ ܕܥܡ ܒܫܡܝܐ
ܘܒܫܝܫ ❊

8. The 2nd Sunday after the Nativity, f. 8 *b*.

9. The Epiphany, f. 10 *a*,

ܥܕܢܐ ܕܥܡ ܒܫܝܫ ܒܫܡܬܐ ܘܡܝ ܥܡܕ ܒܫܡܝܐ ❊

10. The Commemoration of S. John the Baptist, f. 11 *a*,

ܥܕܢܐ ܕܟܢܝܫܐ ܕܝܘܚܢܢ ܡܥܡܕܢܐ..

11. The 1st Sunday after the Epiphany, f. 12 *a*,

ܥܕܢܐ ܒܫܒܐ ܒܩܕܡ ܥܡ ܒܫܝܫ ❊

12. The Commemoration of S. Peter and S. Paul, f. 13 *a*,

ܥܕܢܐ ܕܟܢܝܫܐ ܕܟܐܦܐ ܘܦܘܠܘܣ.

13. The 2nd Sunday after the Epiphany, f. 14 *a*.

14. The Commemoration of the Evangelists, f. 15 *a*,

ܟܝܼܥܕܬܐ ܙܟܵܝܵܐ ܕܡܪ ܝܫܘܥ ܡܫܝܚܐ ܥܠ ܫܠܝܫܝܬܐ.
ܕܐܢܢ ܡܬܕܥܘ ܟܠܗܘܢ ܡܒܫܪ ✧

15. The 3rd Sunday after the Epiphany, f. 16 *a*.

16. The Commemoration of S. Stephen, f. 16 *b*,

ܙܟܝܼܥܕܬܐ ܙܟܵܝܵܐ ܕܡܪ ܝܫܘܥ ܥܠ ܫܠܝܫܝܬܐ ܩܕܡ ܝܘܚܢܢ
ܒܪ ܙܒܕܝ ✧

17. The 4th Sunday after the Epiphany, f. 18 *a*.

18. The Commemoration of the Greek Doctors, f. 19 *a*,

ܙܟܝܼܥܕܬܐ ܙܟܵܝܵܐ ܕܡܪ ܝܫܘܥ ܥܠ ܫܠܝܫܝܬܐ ܟܢܘܫܬܐ
ܙܟܝܼܐܐ ✧

19. The 5th Sunday after the Epiphany, f. 20 *a*. On the margin of f. 21 *a* is the following note on the lessons for the Prayer of the Ninevites:

يوم اثنين الباعوثي اقرا جمعة الثانيه من الصوم، يوم الثلاثة
اقرا الاحد السابع من القيط، يوم الاربعه اقرا فصل يوم الاربعاء
اوّل سبوع الصوم الكبير،

20. The Commemoration of the Syrian Doctors, f. 21 *a*,

ܒܪܡܐ ܙܟܝܼܥܕܬܐ ܙܟܵܝܵܐ ܕܡܪ ܝܫܘܥ ܥܠ ܫܠܝܫܝܬܐ
ܙܟܢܘܫܬܐ ܙܟܢܝܐܐ ܩܕܡ ܙܟܝܼܐ ܩܕܡ ܒܕܡ ܩܕܡ
ܙܒܕܝ ✧

21. The 6th Sunday after the Epiphany, f. 22 *a*.

22. The Commemoration of Mār Abā the Catholicus, and of any one saint, f. 22 *b*,

ܒܕܟ̈ ܙܟܝܥܕܬ ܐܠܗܝܬܐ ܒܝ ܙܟܪܝܣ ܕܚܕ̈ ܐܟܚܝܗܝ
ܗܕ̈ ܐܢ ܙܟܝܥܟܝ ܡܟܟ ܚܝܗ ܒܦܕܗ ❖

Another lesson for any one saint, f. 23 *b*,

ܐܝܕ ܕ̈ܝ ܦܕܗܘ̈ ❖

23. The 7th Sunday after the Epiphany, f. 24 *a*.
Another lesson for the same, f. 24 *b*.

24. The Commemoration of the Dead, f. 25 *a*,

ܐܟܟܥܕܬ ܐܟܐܝܦܬ ܒܝ ܐܟܪ̈ܣ ܗ̈ܣ ܕ̈ܚ̈ ܐܟ̈ܗ̈ .

25. The 8th Sunday after the Epiphany, f. 26 *a*.

26. The 1st Sunday in Lent, f. 26 *b*,

ܒܕ̈ ܐܟ̈ ܐܟ̈ ܒܝ ܙܟ̈ ❖

27. Monday in the first week of Lent, f. 27 *a*,

ܒܕ̈ ̈ ❖

28. Tuesday in the first week of Lent, f. 28 *a*,

ܒܕ̈ ܐܟ̈ ❖

29. Wednesday in the first week of Lent, f. 28 *b*.

30. Thursday in the first week of Lent, f. 29 *b*.

31. Friday in the first week of Lent, f. 30 *a*,

ܒܕ̈ ܐܟܟܥܕܬ ❖

32. The 2nd Sunday in Lent, f. 30 *b*.

33. The 2nd Friday in Lent, f. 31 *b*.

34. The 3rd Sunday in Lent, f. 32 *a*.

35. The 3rd Friday in Lent, f. 32 *b*.

36. The 4th Sunday in Lent, f. 33 *b*.

37. Monday of the Midweek in Lent, f. 35 *a*,

ⲙⲛⲧⲥⲟⲩⲛ ⲛⲁⲓ ⲛⲓⲙⲉⲛⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ⲡⲓⲥⲟⲩⲧ ⲉⲑⲟⲩⲁⲃ ⲉⲑⲟⲩⲁⲁⲡ ⲛⲓⲙ ⲛⲓⲣⲱⲙⲉ ⁘

38. Tuesday of the Midweek in Lent, f. 36 *a* (ⲛⲓⲉⲑⲟⲩⲁⲃ ⲛⲓⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ).

39. Wednesday of the Midweek in Lent, f. 37 *a*.

40. Thursday of the Midweek in Lent, f. 38 *a*,

ⲡⲉⲛⲟⲩⲧⲉ ⲉⲓⲣⲏⲛⲏ ⲛⲓⲙ ⲛⲓⲙⲁⲣⲧⲩⲣ ⁘

41. Friday of the Midweek in Lent, f. 38 *b*.

42. The 5th Sunday in Lent, f. 39 *b*.

43. The 5th Friday in Lent, f. 40 *b*.

44. The 6th Sunday in Lent, f. 42 *a*.

45. The 6th Friday in Lent, f. 43 *a*.

46. Palm Sunday, f. 45 *a*,

ⲙⲛⲧⲥⲟⲩⲛ ⲛⲧⲉ ⲛⲓⲁⲅⲓⲟⲥ ⲛⲓⲙⲁⲣⲧⲩⲣ ⁘

47. Monday of the last week in Lent (ⲛⲓⲉⲑⲟⲩⲁⲃ ⲛⲓⲁⲅⲓⲟⲥ), f. 46 *b*.

48. Tuesday of the last week in Lent, f. 47 *b*.

49. Wednesday of the last week in Lent, f. 49 *a*.

50. Thursday of the Passover, f. 49 *b*,

ܒܕܟܝ ܕܡܒܗ ܒܟܦܝ ❖

51. The Night (Eve) of the Friday of the Crucifixion, f. 51 *a*,

ܒܝܠܝܐ ܠܨܥܬܐ ܒܟܝܠܟܬܗ ܒܟܒ ܒܥܕܐ ܟܕܐ ❖

52. The Night (Eve) of the Great Saturday, f. 53 *a*,

ܟܠܐ ܒܟܦܚܐ ܒܟܚܒܕ.

53. The Evening of the Great Saturday, f. 57 *a*,

ܒܕܟ ܒܥܒܐ ܡܢ ܒܟܫܥܐ ܒܟܚܒܕ ❖

54. The Mysteries (celebration of the Eucharist) on the Evening of the Great Saturday, f. 57 *b*,

ܒܕܟ ܕܒܐ ܥܒܐ (*sic*) ܒܟܦܚܐ ܒܟܚܒܕ ❖

55. The Morning of the Sunday of the Resurrection, f. 58 *b*,

ܒܕܟ ܬܚܕܬ ܡܢ ܒܝܒ ܒܟܩܝܡܬ.

56. The Mysteries of the Sunday of the Resurrection, f. 59 *a*,

ܒܕܟ ܕܒܐ ܡܢ (*sic*) ܡܢ ܒܝܒ ܒܟܩܝܡܬ.

57. Monday after the Resurrection, f. 60 *a*.

58. Wednesday after the Resurrection, f. 61 *b*.

59. The Friday of the Confessors, f. 62 *b*,

ܒܕܟ ܒܟܠܝܚܬ ܒܟܡܘܕܝܐ ❖

60. The New Sunday, f. 63 *b*,

ܕܕܢ. ܒܫܒܐ ܒܟܝܪܐ ܕܩܕܡ ܥܝܕܐ ܒܥܕܬܐ ✤

61. The 3rd Sunday after the Resurrection, f. 64 *a*.

62. The Commemoration of S. George, f. 65 *a*,

ܕܕܢ. ܕܝܢ. ܕܟܪ ܠܒܪܟܐ ܒܥܕܬܐ ✤

63. The 4th Sunday after the Resurrection, f. 66 *a*.

64. The 5th Sunday after the Resurrection, f. 67 *a*.

65. The 6th Sunday after the Resurrection, f. 68 *a*.

66. The Ascension, f. 69 *b*,

ܕܕܢ. ܕܒܝ ܒܥܠܡܐ ܒܥܝܕܐ ✤

67. The Sunday after the Ascension, f. 70 *a*.

68. The Mysteries of the Feast of Pentecost, f. 71 *a*,

ܕܕܢ. ܒܟܪܘܙ (*sic*) ܕܒܝ ܒܟܦܝܪܐ ܕܥܠܝܐ.

69. Pentecost, f. 72 *a*, ܕܕܢ. ܒܟܦܝܪܐ ܕܥܠܝܐ.

70. The Friday of Gold, f. 74 *a*,

ܕܕܢ. ܠܥܕܬܐ ܒܟܪܝܐ ✤

71. The 2nd Sunday of the Week of the Apostles, f. 75 *a*,

ܕܕܢ. ܒܫܒܐ ܒܟܝܪܐ ܕܡ ܫܒܥܐ ܒܟܫܠܝܚܐ (*sic*) ✤

72. The 3rd Sunday of the Week of the Apostles, f. 76 *a*.

73. The 4th Sunday of the Week of the Apostles, f. 77 *b*.

74. The 5th Sunday of the Week of the Apostles, f. 79 *b*.

75. The 6th Sunday of the Week of the Apostles, f. 80 *b*.

76. The 7th Sunday of the Week of the Apostles, f. 82 *a*.

77. The 1st Sunday of the Week of Summer, f. 83 *a*,

ܫܒܝܥܝ ܕܩܝܛܐ ܒܗ ܡܬܚܕ ܫܒܚܐ [ܫܒܥܐ].

78. The 1st Friday of Summer, the Commemoration of Jacob of Nisībis and of S. Thomas the Apostle, f. 84 *a*,

ܕܟܝܪܐ ܕܩܝܛܐ ܕܒܗ ܫܒܚܐ ܕܡ ܕܚܕ ܡܬܚܕ
ܒܪ ܩܘܪܝܐ ܕܥܠ ܡܪܢ ܕܒܗ ܕܚܕ ܡܬܚܕ ܒܪ ܩܘܪܝܐ.
ܕܫܠܝܚܐ ܕܥܠ ܡܪܢ ܕܒ ܒܪ ܩܘܪܝܐ ❖

79. The 2nd Sunday of the Week of Summer, f. 84 *a*.

80. The 3rd Friday of Summer, the Commemoration of Mārī the Apostle, f. 85 *b*,

ܕܟܝܪܐ ܕܫܠܝܚܐ ܒܗ ܫܒܚܐ. ܕܡ ܕܚܕ ܡܪܢ
ܡܪܝ ܕܫܠܝܚ. ܥܠ ܡܪܢ ܫܒܝܥܝ ܒܗ ܒܪ
ܒܪܝܫܝܬ ❖

81. The 3rd Sunday of the Week of Summer, f. 85 *b*.

82. The 4th Sunday of the Week of Summer, f. 87 *b*.

83. The 5th Sunday of the Week of Summer, f. 88 *b*.

84. The 6th Sunday of the Week of Summer, f. 90 *a*.

85. The 7th Sunday of the Week of Summer, f. 91 *a*.

86. The 1st Sunday of the Week of Elias, f. 91 *b*,

ܥܠ ܫܒܝܥܝ ܕܩܝܛܐ ܒܗ ܡܬܚܕ ܐܠܝ.

87. The 2nd Sunday of the Week of Elias, f. 92 *b*.

88. The 3rd Sunday of the Week of Elias, f. 94 *a*.

89. The Feast of the Cross, f. 95 *a*,

ܕܘܟܪܢ ܕܨܠܝܒܐ ❖

90. The 4th Sunday of the Week of Elias, f. 96 *b*.

91. The 5th Sunday of the Week of Elias, f. 97 *a*.

92. The 6th Sunday of the Week of Elias, f. 98 *a*.

93. The 7th Sunday of the Week of Elias, f. 99 *a*.

94. The 1st Sunday of the Week of Moses, f. 100 *b*,

ܕܘܟܪܢ ܩܕܡܝܐ ܕܫܒܬܐ ܕܡܢ ܕܡܘܫܐ ❖

95. The 2nd Sunday of the Week of Moses, f. 101 *b*.

96. The 4th Sunday of the Week of Moses, f. 102 *a*,

ܕܘܟܪܢ ܩܕܡܝܐ ܕܫܒܬܐ ܕܡܢ ܕܡܘܫܐ ❖

97. The 1st Sunday of the Consecration of the Church, f. 103 *a*,

ܕܘܟܪܢ ܩܕܡܝܐ ܕܫܒܬܐ ܕܒܥܠ ܒܝܬ ܩܕܫܐ.

98. The 2nd Sunday of the Consecration of the Church, f. 104 *a*.

99. The 3rd Sunday of the Consecration of the Church, f. 104 *b*.

100. The 4th Sunday of the Consecration of the Church, f. 105 *a*.

Subscription, f. 106 *b*,

ܫܠܡ ܠܟ ܡܪܝ ܡܪܝ ܟܠ ܡܠܐ ܕܟܬܒ ܐܢܐ ܒܥܕ ܟܠ ܡܢ ܕܢܫܬ ܒܗ ܘܒܥܐ ܠܡܫܬܡܫ ܒܗ ܠܡܥܒܕ ܒܗ ܠܥܠܡ ܐܡܝܢ ❖

ܐܠܪܘܚ. ܐܠܗܝ ܚܝܢܡܐ ܦܝ ܐܘܩܐܬ ܐܠܡܚܐܢܝ ܐܠܡܬܢܝܚܗ
ܩܒ ܕܢܝܐ ܐܠܦܪܚܗ. ܠܟܝ ܘܬܥܛܝ ܠܠܡܣܝܚܝܝܢ ܐܠܐܒܕܝܗ
ܐܠܐܢܓܝܠܝܗ. ܐܡܝܢ ܘܡܒܪܘܟ ܘܠܗܘܬ ܘܡܢܝܚܐ ܝܟܘܢ ܠܠܗܘܬ
ܐܒܝܗ ܘܠܠܗܝܒ ܐܘܠܐ ܐܠܡܡܡܘܕܝܗ. ܘܠܠܗܝܒ ܐܠܡܩܕܣܝܢ
ܐܡܝܢ ܘܐܡܝܢ ܠܗ ܥܒ ܐܠܥܐܠܡܝܢ ✤

Then follow sundry *Mukaddimāt* or prefaces to the Lessons, f. 106 *b*, of which the first may serve as a specimen.

ܐܠܡܩܕܡܗ ܐܠܐܘܠܝ. ܝܐ ܐܚܘܬܝ ܗܕܐ ܕܝ ܢܓܠܣ ܠܢܣܡܥ
ܐܠܢܒܝܝܢ. ܘܗܘ ܒܐܠܦܥܠ ܐܠܚܝܐܗ ܐܠܡܝܬܝܢ. ܐܠܐܢܓܝܠ
ܐܠܚܝܐܗ ܘܐܠܥܬܝܩ ܐܠܒܐܗܪ. ܘܐܠܡܥܬܘܩܝܢ ܐܠܐܗܐܪ.
ܘܐܠܡܣܟܝܢ ܐܠܟܐܗܪ. ܢܗܪ ܐܠܠܗ ܐܠܡܬܝܥܘܪ. ܘܡܢܒܥܗ
ܐܠܡܬܥܒܘܪ. ܘܬܫܪܩܗ ܐܠܡܬܕܦܩ. ܐܠܫܡܣ ܐܠܫܪܩܝܗ.
ܘܐܠܫܘܪ ܐܠܒܪܩܝܗ. ܘܐܠܚܝܐܗ ܐܠܐܒܕܝܗ. ܐܠܕܝ (f. 107 *a*)
ܝܢܦܕ ܐܠܠܗ ܒܗ ܐܠܚܠܐܠܗ. ܘܗܘ ܒܗ ܡܢ ܣܢܕܬܗ
ܐܠܐܠܗܝܗ. ܦܡܢ ܥܠܡܗ ܝܠܒܐܣܗ. ܘܠܡ ܝܒܠܓ ܝܣܬܩܨܗ.
ܒܗ ܬܡܢ ܐܠܒܪܝܢ ܘܝܫܬܐܩ ܒܢܘܪܗ ܐܠܢܒܝܝܢ. ܦܐܡܢ ܒܗ
ܐܠܡܣܝܚܝܝܢ. ܘܟܬܒ ܒܗ ܐܠܡܒܫܪܝܢ. ܦܦܝ ܡܢ (*sic*) ܐܡܢ
ܒܢܘܝܝܗ. ܘܣܡܥ ܡܢ ܬܠܡܝܕ ܒܬܥܠܝܡܗ. ܘܢܩܠ ܡܢ
ܓܠܠܗ ܠܬܠܡܝܕܗ. ܝܬܒܢܝ ܐܠܠܗ ܠܟܢܝܣܬܗ. ܘܒܢܝ ܒܗ
ܐܘܠܝܐܗܡ ܘܐܗܠ ܒܝܬܗ. ܐܠܡܬܩܕܡܝܢ ܒܥܒܘܕܝܬܗ. ܒܫܦܐܥܗ
ܦܠܢ. ܐܠܪܣܘܠ ܐܠܡܠܠܡ ܐܠܡܬܒܥ ܠܗ ܐܠܡܓܕ ܐܠܝ ܐܠܐܒܕ ✤

The colophon, f. 108 *a*, states that the volume was written by one Ḳudsī ibn Makdisī Abrāhā (*sic*) ibn Ḥabīb, and finished on the Friday of the Fast of the Nativity, 1st of (the 1st) Kānūn, A. Gr. 2011 = A.H. 1111 = A.D. 1699.

ܐܟܬܡܠ ܗܕܐ ܐܠܟܬܐܒ. ܒܥܘܢ ܐܠܠܗ ܐܠܘܗܐܒ. ܐܠܕܝ ܦܝ
ܐܠܒܕܐ ܟܐܢ ܠܗ ܘܠܕ. ܘܦܝ ܐܠܟܠ ܡܘܓܘܕ ܒܠܐ ܐܢܩܛܐܥ.
ܓܠܝܠ ܟܠܡܬܗ ܡܓܝܕܗ. ܘܦܝ ܟܠܡܬܗ ܐܠܡܣܬܩܝܡܗ ܡܣܬܩܝܡ.
ܘܒܐܠܡܘܣܝܩ ܢܓܡܗ. ܘܒܐܠܡܘܣܝܩܝ ܐܠܪܘܚܝ ܠܢ. ܠܗ
ܐܠܫܟܪ ܐܠܝ ܐܒܕ ܐܠܕܗܘܪ ܦܝ ܐܠܟܬܐܒ. ܡܢ ܐܝܕ ܐܠܦܩܝܪ
ܐܠܚܩܝܪ. ܐܠܐ ܟܠ ܐܠܒܫܪ ܘܐܠܡܣܟܝܢ ܒܝܢ ܐܠܢܐܣ
ܩܕܣܝ ܐܒܢ ܡܩܕܣܝ ܐܒܪܐܗܐ. ܐܒܢ ܚܒܝܒ ܒܝܢ ܐܠܢܨܐܪܝ
ܩܪܝܗ ܐܠܩܕܐܣ (*sic*). ܐܒܢ ܡܩܕܣܝ ܐܒܪܐܗܝܡ. ܐܒܢ ܚܒܝܒ
ܐܠܡܣܝܚ. ܪܚܡ ܐܠܠܗ ܡܢ ܩܪܐ ܘܕܥܐ ܠܗ. ܘܟܐܢ ܐܠܟܬܐܒܗ
ܝܘܡ ܐܠܓܡܥܗ ܡܢ ܨܘܡ ܐܠܡܝܠܐܕ ܦܝ ܐܘܠ ܟܢܘܢ ܦܝ
ܣܢܗ ܐܠܦ ܐܠܝܘܢܐܢܝܗ. ܘܐܠܒܗ ܝܟܘܢ ܐܠܚܡܕ. ܐܠܟ. ܘܩܕ
ܐܠܦܪܐܓ ܡܢܗ. ܟܐܢ ܐܠܟܬܐܒܗ ܦܝ ܐܘܠ ܐܠܫܗܪ ܐܠܡܒܐܪܟ
ܐܠܡܒܪܟ ܐܘܠ ܟܐܢ ܟܢܘܢ ܐܠܡܒܐܪܟ. ܘܟܐܢ ܐܠܦܩܝܪ ܘܟܬܒܗ
ܘܟܬܒ ܚܒܝܒܗ. ܘܐܠܦ ܘܩܪܐܗ ܘܟܬܒܐ ܘܐܣܬܡܥܗ ܘܐܠܡܨܠܝ ܦܝܗ.
ܘܐܠܡܓܕ ܠܠܗ ܕܐܝܡܐ ܐܠܐܒܕܝܢ ܐܠܟ.

Next come the following lessons, f. 108 *b*.

101. For the Dead,

ܘܐܝܨܐ ܦܨܠ ܐܠܠܗ ܝܟܬܒ ܪܣܘܠ ܐܠܐܒܘܓܠܡܣܝܣ ❖

a. For Catholics, metropolitans, and bishops,

ܠܟܝ ܕܐ ܗܕܐ ܕܢܝ ܟܠܗ ܟܠܝܗܢܟܘ ܘܟܘܗܕܢܕܐ
ܘܟܟܗܘܘܩ.

b. For Doctors and Commentators,

ܠܠܘܒܟܘ ܘܟܘܩܗܕ ❖

c. For Priests, ..ܗܘ ܟܠܝܗ

d. For Virgins of both sexes,

ܠܠܕܗܘܟ ܘܟܕܗܘܟܐ ܘܟܩܗܒܐ ❖

102. In scarcity of Rain, ❖ ܟܝܘܢ ܟܘܗܕ

103. For the consecration of churches,

ܟܩܘܒܗ ܟܟܒ ❖

104. In the absence of legal consecrations,

ܟܕܒ ܟܟܗܘܘܒ ܟܟܘܢ ܘ ܟܟܒܐ ❖

105. For the consecration of a metropolitan and bishop,

ܟܘܐ ܟܟܗܕܢ ܘܟܟܗܝܩ.

106. At the time when the consecration is completed by the Catholic,

ܟܘܘܗ ܕܐ ܗܒܝ ܟܟܗܝܩ ܘܟܘܗܕܢ ܘ ܟܠܝܒܟܒ ❖

107. In time of Famine, ܠܠܟܩ.

Then follows another metrical subscription, ending with some Arabic verses, one of which is corrupt.

ܕܒܕܗ ܒܒ ܟܕ ܕܩܕ ܕܟ ܗܘܕܗ.
ܠ ܗ ܟܩ ܒܒ ܒܟܕ ܟܕ ܕܒ ܕܝܟܗ.

ذِلكهِ سُكَّ سَهِ دهدًا كهه دِهتَّهِ
دِمصبك نَدا كِ هِ دِكهِصهُّا هه دِسكَّهِ ❖
دهُدهّ ههِ بُصدهُ هَه دهُّابُده.
حا بُبِ هِحكَ هههَص بُدلهكِ.
بُبَ هَّدَه بُكهِد هلك بلكهَ دِسهةً.
لحدهِجهَ بُكهِدههها هِسه بُلهِيدبلِ ❖

The catchword بارخ (*sic*) shows that a leaf is wanting after f. 108.

F. 109 *a* exhibits the figure of a cross with the usual inscriptions, viz.

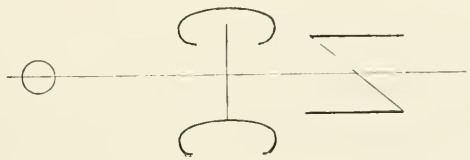
حذبِ بُكَّا لبُكهِ هُهسكَّس دهِه هِجِدًا

and

هِ ددهُ كِحدلجِجَّس. [ه]هحك دهِ ددِه لهِتبُ ❖

Add. 3288

Paper, about 12 in. by $8\frac{5}{8}$; originally 231 leaves, but the first three are wanting; ff. 1, 3 and 4 are mutilated; quires of 10 leaves, but the first has now only 7, and there is a single leaf at the end; the pages are numbered with Coptic and Arabic numerals; 21 lines in a page. Written in Egypt, in a good, regular Naskhī, inclining to the Maghribī type, and dated A. Mart. 1466 = A.D. 1750—watermark, 3 crescents with



This volume contains

The work entitled اِعْتِراف الآبآءِ or the "Confession of Faith of the Fathers," the Arabic original of the better known Ethiopic work *Hāymānōta Abau* (see in particular Zotenberg, *Catal. des MSS. Éthiopiens de la Bibl. nationale*, no. 111). The name of the compiler is not given in this copy.

1. Index, f. 1 *a*:

فهرسة مما جمع فى هذا الكتاب المبارك من اعتراف الابآءِ معلمى الكنيسة الواحدة الجامعة الرسوليّة وشرح اعتقاد كل واحد منهم فى الامانة المقدّسة مما نطق به الروح القدس على السنتهم فى الثالوث المقدّس وتجسّد الكلمة احد الاقانيم وفى الاتّحاد والردّ فى المخالفين،

2. Exposition of the mysteries, addressed to the believers before the offering (in Ethiopic, *Tĕmhĕrta Khĕbū'āt*), f. 4 *a*:

قال الابآء الاثنى عشر الرسل وبولس الانآء المنتخب ويعقوب المسمّى اخو الرب أُسقف اورشليم والسبعة الشمامسة والاثنى وسبعين تلميذ فى كتاب الدّسقليّة المسطوغوجيا التى علّمها سيّدنا يسوع المسيح للرسل القديسين وامروا المومنين هكذا بتلاوتها قبل القداس وهى الامانة المقدسة الازلى منذ قط الموجود والاتى، الذى مات ودفن وانبعث (*sic*) ومجّده الاب، وحلّ رباط الموت، وقام من الموتى، وليس هو انسانًا فقط بل هو الاهًا وصار انسانًا بلا تغيير، الخ،

3. Extract from the *Didascalia Apostolorum*, f. 5 *b*:

وقالوا ايضًا اعنى التلاميذ فى الدسقليّة فى الفصل الذى ذكروا فيه قيامة الاجساد، هكذا نحن الان كلنا المومنون تلاميذ

المسيح نامن بمواعيده، وموتمن هو وغير كاذب الذى بشر به، يقول داوود النبى محق هو الرب فى كل اقواله وقدوس هو فى كل افعاله، الذى اتخد له جسد (*sic*) من العدرى، وهو خالق كل البشر، الذى اقامه وحده من الموتا هو الذى يقيم كل الاموات،

4. Irenaeus of Lugdunum (according to others, Hierotheus of Athens), f. 5 *b*:

وقال ايرناوس اسقف العدن [read لغدن] الذى كان تلميدً (*sic*) للرسل وتابعًا لهم، الناموس والانبياء والاناجيل بشروا بالمسيح انه ولد من عدرى، الخ،

Another extract, f. 6 *a*:

وقال ايضًا هذا القديس ايرناوس تلميد الرسل اسقف العدن، متلما تعرفنا الكتب المقدسة ان المسيح انسانًا هكدا هى ايضًا تعرفنا بانه الاهًا، الخ،

See Mai, *Spicil. Rom.* iii. 704 sq.

5. Atiphus (?), disciple of the Apostles and Patriarch of Constantinople, from a homily on the Nativity, f. 6 *b*:

وقال اطيفوس تلميد الرسل بطريرك القسطنطينيّة اد كانت تسمى بزنطيّة فى ميمره على الميلاد،

See the text cited by Zotenberg in his *Catal.* p. 108.

6. Archaeus of Leptis, disciple of the Apostles, from his epistle to Alexander, f. 6 *b*:

وقال اركاوس اسقف لفطن (*sic*) تلميد الرسل فى الرسالة التى كتبها الى الاكسندروس،

See the text cited by Zotenberg, *Catal.* p. 108, and Mai, *Spicil. Rom.* iii. 707.

7. Dionysius the Areopagite, from his letter to Timothy on S. Peter and S. Paul, f. 7 *a*:

وقال ديونوسيوس الأبروباجيّدس (*sic*) اسقف اثناس معاصر الرسل فى رسالته الى طيماثاوس تلميد بولس، نعطى الكرامات التى لا ينطق بها سكوت وتبتل وانتصاب الى فوق، الخ.

8. Ignatius, from one of his epistles, f. 7 *b*:

وقال القديس اغناطيوس الشهيد بطريرك انطاكية وهو الثانى فيها بعد بطرس رئيس التلاميد فى رسالته،

See Lightfoot's *Ignatius*, vol. II. § II. pp. 885, 889.

Another extract from the 13th epistle, f. 8 *b*:

وقال ايضًا هذا القديس اغناطيوس الشهيد بطريرك انطاكية فى رسالته الثالثة عشر،

See Lightfoot, *op. cit.*, pp. 888, 890.

9. Gregory Thaumaturgus, from the homily on the Holy Trinity, f. 8 *b*:

وقال اغريغوريوس صانع العجائب اسقف قيساريّة قبادوقيّة معاصر الرسل فى ميمره لاجل الثالوث المقدّس،

See Mai, *Spicil. Rom.* iii. 696; Migne, *Patrol. Gr.* x. 1123.

From the *κατὰ μέρος πίστις*,

وقال ايضًا هذا القديس اغريغوريوس صانع العجائب من كتاب اخر (*sic*) الامانة.

See Mai, *Script. vet. nova Collectio*, vii. 174, col. 2, l. 1; Migne, *Patrol. Gr.* x. 1117 A.

10. Gregory the Illuminator, archbishop of Armenia, three extracts from his anaphora, f. 10 *a*:

وقال القديس اغريغويوس رئيس اساقفة الارمن الشهيد فى صلاته.

11. Alexander of Alexandria, f. 10 *b*:

وقال القديس الاكسندروس بطريرك الاسكندريّة وهو المقدَّم
فى مجمع نيقيّة فى الميمر الذى وضعه.

Another extract, *ibid.*,

وقال ايضًا هذا الآب فى الميمر الذى قاله لاجل التسبحة.

See Mai, *Spicil. Rom.* iii. 699; *Bibl. nova Patrum*, ii. 529 sqq.; Migne, *Patrol. Gr.* xviii. 583, 596, 604.

12. The Creed of Nicæa (Constantinople), the history of the Council and its Canons, f. 10 *b*:

وقال الثلثماية وثمانية عشر الذين اجتمعوا بنيقيّة فى الامانة
المقدَّسة.

13. Athanasius, from the homily on the Incarnation of God the Word, f. 17 *b*:

وقال المغبوط القديس اتناسيوس الرسولى بطريرك الاسكندرية
فى مقالة قالها قانونًا لاجل تجسد الله الكلمة موافقة لمجمع
نيقيّة.

See Migne, *Patrol. Gr.* xxviii. 25 sqq.

From the homily *de Fide*,

وقال ايضًا هذا القديس اتناسيوس الرسولى فى الميمر الذى
وضعه فى الامانة.

Compare Migne, *Patrol. Gr.* xxviii. 124, § 2.

From the same, *ibid.*,

وقال ايضًا هذا الآب القديس اتناسيوس الرسولى البطريرك.

Compare Migne, *loc. cit.* 124, last line—128, first line.

From the homily on the Trinity and the Incarnation,

وقال ايضًا هذا المعلّم اتناسيوس الرسولى فى مقالته لاجل

الثالوث المقدّس وتدبير المسيح سيّدنا له المجد، نحن ايضًا يا اخوتنا نومن هكذى ونقول، واحد هو الله الاب الغير مولود، وواحد هو الابن الوحيد يسوع المسيح، وواحد هو الروح القدس الذى لله الذى يهب حيث يشاء، الخ.

Confession of Faith, f. 21 *b*,

وقال ايضا هذا القديس اتناسيوس الرسولى فى اعترافه بالامانة المستقيمة.

Three short extracts on the Unity of the nature of Christ, f. 21 *b*.

From the homily on the soul and the body and the descent of our Lord to Hades and His ascent with the just, f. 22 *a*:

وقال ايضا هذا القديس لاجل النفس والجسد ونزول ربّنا الى الجحيم وصعوده بالابرار.

From the homily on the Incarnation of our Lord, f. 22 *b*:

وقال ايضا هذا القديس اتناسيوس الرسولى فى الميمر الذى قاله على تجسّد الرب الكلمة.

See Migne, *Patrol. Gr.* xxviii. 25, A.

Two short extracts from the same, *ibid.*

From the third homily on the Holy Trinity against the Arians, f. 22 *b*:

وقال فى الميمر الثالث الذى قاله فى الثالوث المقدس يوبّخ الاريوسيّين.

From the homily on the Incarnation, f. 22 *b*:

وقال ايضًا فى ميمره على التجسّد.

From the twelve precepts which he addressed to Constantine (Constans) the son of Constantine, when he recalled him from exile, f. 23 *a*:

وقال ايضًا هذا القديس اتناسيوس الرسولى اتنى عشر وصيّة اوصَى بها الملك قسطنطينوس ابن قسطنطين الملك لمّا ردّه من النفى الذى نفاه اليه.

See the Arabic text quoted by Zotenberg, *Catal.* p. 110.

From the Epistle to Epictetus of Corinth, f. 25 *a*:

رسالة من ابينا القديس اتناسيوس الرسولى بطريرك الاسكندريّة الى انكيطس (*sic*) اسقف قرنتياس.

See Migne, *Patrol. Gr.* xxvi. 1049—1069.

14. Basil, from the third book against Eunomius, f. 30 *a*:

قال القديس باسيليوس اسقف قيسارية قبادوقيّة فى الميمر الذى كتب به الى اونوميوس.

From his Epistle to Amphilochius (?), f. 30 *a*:

وقال ايضا فى رسالته الى انفيلوسيس.

From the 4th book against Eunomius, on Prov. viii. 22, f. 30 *b*:

وقال هذا المغبوط باسيليوس تفسير قول سليمان ان الربّ خلقنى.

See Migne, *Patrol. Gr.* xxix. 704.

Confession of faith regarding the holy Trinity, f. 31 *a*:

امانة القديس باسيليوس التى قالها فى الثالوث المقدسة.

See Migne, *Patrol. Gr.* xxxi. 464.

Confession of faith prefixed to the 106 Canons, f. 33 *b*:

الامانة التى قالها هذا القديس باسيليوس اسقف قيسارية قبادوقيّة فى اول قوانينه وهى ماية وستّة قوانين.

See Zotenberg, *Catal.* p. 111.

15. Gregory Nyssen, from hom. xv. on the Song of Songs (not in the Greek text), f. 34 *a*:

وقال القديس اغريغوريوس اسقف نيسس اخو الكبير باسيليوس
فى الميمر الخامس عشر من تفسير كتاب سُليمان الذى هو نشيد
الانشاد.

From the homily on the Baptism of our Lord (not that *In diem Luminum*), f. 34 *b*:

وقال ايضًا هذا القديس اغريغوريوس اخو باسيليوس المعلّم
العظيم فى الميمر الذى قاله على معموديّة سيّدنا يسوع المسيح
وصوت الاب الشاهد له بالنبوّة.

From the homily on Philippians, ch. ii. 5 sqq., f. 35 *a*,

وقال ايضا هذا الاب القديس اغريغوريوس اسقف نيسس اخو
باسيليوس الكبير لاجل قول بولس فى رسالته الى فيليفوس اذ
يقول وتفكروا فى هذا فى قلوبكم الخ.

From a homily on repentance, f. 35 *b*:

من ميمر قاله ايضا هذا القديس اغريغوريوس اسقف نيسس
على التوبة وما يناله الذى يتوب من خطيّته من النعيم والراحة،

16. Felix of Rome, three short extracts from a homily on the Incarnation and the Faith, f. 38 *a*:

وقال الشهيد فيلكس بطريرك روميّة فى ميمره على التجسّد
والامانة.

See the text of the first two in Zotenberg's *Catal.*, p. 112, and a translation of the third in Mai, *Spicil. Rom.* iii. 702.

The text runs thus:

نومن الآن بالمسيح يسوع الاهنا، ونعترف باقنومه الواحد،
والشخص الواحد، والطبيعة الواحدة التى للّه الكلمة صار جسدًا،

وايضا بالحبل بلا زريعة، هو الله الكلمة صار جسدً (*sic*)، وله ايضًا الولادة بالجسد، وله الالام، وله الصلب والتكفين والقيامة، ولاجل هذا كان على عود الصليب وهو يقيم الموتى الذين رقدوا من الدهر، وواحد هو الوحيد وحده، وهو فى السماء وهو على الارض، وهو مربى وهو غير مربى، وهو ابن الله قبل الدهور، وهو والد من مريم العدرى فى اخر الازمان، هو شخص واحد اقنوم واحد، فمن لا يومن ويعترف هكذى فنحن نحرمه،

17. Hippolytus (Julius) of Rome, from his epistle to Dionysius, f. 38 *b*:

وقال القديس ابوليدس بطريرك رومىّة فى رسالته الى ديونوسيوس.

See Migne, *Patrolog. Lat.* viii. 929, and compare De Lagarde *Anal. Syr.*, p. 67.

From the epistle to Prosdocius,

رسالة اخرى من هذا المعلّم بوليدس بطريرك رومىّة الى برس دا جيس (*sic*).

See Migne, *Patrolog. Lat.* viii. 953, and compare De Lagarde, *Anal. Syr.*, p. 70.

From the epistle to Dionysius, f. 41 *b*.

From the epistle to all the bishops of Christendom, f. 41 *b*:

وايضا رسالة اخرى من هذا المعلّم الفاضل بوليدس بطريرك رومىّة الى جميع الاساقفة بكل مكان.

See Mai, *Script. vet. nova Coll.* vii. 168; Migne, *Patrol. Lat.* viii. 876.

On the unity of the nature of Christ, لاجل وحدانيّة المسيح, three extracts, f. 42 *a* and *b*.

From the homily on the Incarnation of God the Word, f. 43 *a*:

وقال هذا القديس بوليدس لاجل تجسّد الله الكلمة.

From the same, f. 44 *a*:

وقال مطوليغن* بطريرك روميّة.

From the epistle to Severianus of Gabala, f. 44 *a*:

وقال هذا القديس ابوليدس بطريرك روميّة فى رسالته الى ساويريانس اسقف غايلة (*sic*).†

See Mai, *Spicil. Rom.* iii. 703; Migne, *Patrolog. Lat.* xx. 611.

18. Silvester of Rome, from his controversy with the Jews, f. 44 *b*:

من مجادلة سليبسطرس القديس بطريرك روميّة لليهود لاجل الام المخلّص ربّنا يسوع المسيح.

See Mai, *Spicil. Rom.* iii. 701; Migne, *Patrolog. Lat.* viii. 814.

19. Anṭalius (Vitalianus) of Rome, called "the shining lamp," f. 45 *a*:

وقال انطاليس المصباح المضى بطريرك العظمى روميّة، اومن ايضًا لاجل تدبير خلصنا (*sic*) بالجسد، ان الله الكلمة بقى فيما هو له غير متغير وغير مستحيل، وصار جسدًا ليجدد البشريّة، هو ابن الله بالولادة الابديّة من الله الاب، وصار ابن الانسان بالولادة الزمنيّة من العدرى، الخ،

20. Ephraim Syrus, from a homily on the blessed Virgin, f. 45 *a*:

* The translator took the words μετ' ὀλίγων for a proper name, as Zotenberg has pointed out.

† In the Ethiopic translation this piece is rightly ascribed to Innocent of Rome. See Zotenberg, *Catal.*, p. 113.

وقال القديس مارء افرام السريانى فم البركة فى الميمر الذى قاله لاجل مريم العذرى فى كل زمان مند ولادتها الى حين نياحتها وصعودها.

From the same homily, f. 45 *b*.

From a homily on the parable of the Pearl, three extracts, f. 45 *b*:

وقال ايضا هذا القديس مارء افرام فى تفسير الدرّة.

21. Proclus of Constantinople, from the homily on the Nativity, f. 46 *b*,

قال ابرقلس اسقف كسكس ونقل الى كرسىّ القسطنطينيّة بعد قطع نسطور بطريركها الكافر قال فى الميمر الذى قاله لاجل ولادة مخلّصنا المسيح بالجسد.

See Zotenberg's *Catal.*, p. 113

Two extracts from a homily on S. Thomas, f. 47 *a*:

وقال ايضًا من الميمر الذى قاله لاجل توما.

From a homily on the Incarnation of God the Word, f. 47 *a*:

وله ايضا فى الميمر الذى قاله لاجل تأنّس الله الكلمة.

See Migne, *Patrolog. Gr.* lxv. 684.

From another homily, f. 47 *a*:

وقال ايضا هذا القديس ابرقلس فى ميمر له، هو الربّ الواحد يسوع المسيح بالحقيقة، هو الاه وانسان معآء (*sic*)، وليس هو مفترق بطبيعتين، الخ.

From the epistle to the Armenians, f. 47 *b*:

وقال ايضا هذا القديس فى رسالته الى الارمنيّة.

Another extract, *ibid.*:

وقال ايضا هذا القديس، كما انه غير ممكن ان يفترق الواحد

الى وحدانيّتين، والمفترق اتنين لا يقال انه واحد بل اتنين، هكذى المسيح هو من الاول واحد وليس ينقسم بعد الى اتنين.

From the homily on the Annunciation, *ibid.*:

وقال ايضًا هذا القديس فى الميمر الذى قاله لاجل بشارة الملاك غبريّال للسيّدة العدرى مرتمريم الطاهرة.

Compare Migne, *Patrolog. Gr.* lxv. 733 B—736 B.

From a homily on the Faith, *ibid.*:

وقال ايضا فى ميمر وضعه لاجل الامانة.

From a homily on the Nicene Creed, f. 48 *a*:

وقال ايضًا هذا القديس فى ميمر قاله على تفسير الامانة.

From a homily on the Incarnation, f. 48 *a*:

وقال ايضا هذا القديس ابرقلس فى ميمره لاجل تجسّد سيّدنا يسوع المسيح.

See Mai, *Spicil. Rom.* iv. p. lxxxviii; Migne, *Patrolog. Gr.* lxv. 641.

22. Severianus of Gabala, f. 50 *a*:

وقال القديس ساويريانس اسقف غايلا وهى عسقلان، نعترف بالكلمة انه مولود من الاب بما لا ينطق به، وانه ابديًّا الى الابد، وهو ايضًا الذى ولد على الارض فى اخر الزمان من مريم العدرى بالجسد، لكى (*sic*) كل انسان ولد على الارض يولد دفعة اخرى بادم التانى الذى هو الله الكلمة،

23. Eupraxius of Armenia, two extracts, f. 50 *a*:

وقال القديس افرقسيوس رئيس اساقفة الارمن.

See Mai, *Spicil. Rom.* iii. 707—8.

24. John of Jerusalem on the Creed, f. 50 *b*:

وقال القديس يوحنا اسقف يروشليم فى ترتيب ما وضعه فى الامانة.

See Caspari, *Quellen zur Gesch. des Taufsymbols*, i. p. 161 sqq.

25. Theodotus of Ancyra, extracts from the homily on the Nativity, f. 52 *b*:

وقال القديس تاوظوظس اسقف انقرآ فى المقالة التى قالها لاجل ميلاد يسوع المسيح مخلّصنا،

26. Epiphanius of Cyprus, from the *Ancoratus*, § xxx, f. 54 *a*:

قال القديس ابيفانيوس اسقف قبرس فى كتابه الكبير المسمى المرساة.

Other extracts from the same work, f. 54 *b*, sqq.

From his treatise "on the 12 Gems," f. 61 *a*:

وقال ايضا هذا القديس فى الكتاب الذى قاله لاجل الاثنى عشر حجر، ولكن هاهنا فى بيت يعقوب نعنى يوسف انه مات واخرين مخبرين انه مات وهو كان ملكاً، والدم الذى فى التوب ليس هو له بل التوب له هكذى بنى يروشليم وضعوا ايديهم على مخلّصنا، ولكنهم لم يقدروا يصلوا الى لاهوته، لان لاهوته لا يصل اليه عرض، والدم الذى وسخوا به التوب هو عرض كموت المسيح، الخ،

Another extract from the *Ancoratus* on the Resurrection, f. 61 *a*:

وقال ايضا فى كتاب المرسا لاجل قيامة الاموات.

See Zotenberg's *Catal.*, p. 115, col. 2, at the foot.

27. Gregory Nazianzen, on the Consubstantial Trinity, f. 66 *a*:

وقال القديس اغريغوريوس الناطق بالالٰهيات اسقف انزينزو ونقل الى بطريركيّة القسطنطينيّة بعد نفى مقدونيوس عدوء الروح القدس مما قاله فى الثالوث المقدّسة المتساوية.

From the homily on the Son, f. 67 *b*:

وقال ايضًا فى ميمر على الابن.

From the 1st epistle to Cledonius, f. 68 *a*:

وقال ايضًا هذا القديس اغريغوريوس فى رسالته الى اقلندونيوس.

From the homily on the Nativity, f. 68 *b*:

وقال ايضًا فى ميمره على الميلاد الذى اوله المسيح ولد اليوم؛

28. John Chrysostom, on the consubstantial Trinity, f. 69 *a*:

وقال المغبوط يوحنا فم الذهب بطريرك القسطنطينيّة فى ميمر قاله لاجل الامانة بالثالوث المقدّسة المتساوية.

Hom. vii. on the Epistle to the Hebrews, f. 69 *b*:

وقال ايضًا فى ميمر على تفسير رسالة بولس الرسول المغبوط الى العبرانيّين وهو الميمر السابع من تفاسيرها.

On the Nativity, three short extracts, f. 75 *b*:

وقال ايضًا فى ميمره على الميلاد المجيد.

From the commentary on S. Matthew's Gospel, two short extracts, f. 76 *a*.

From hom. lxxvii. on the Gospel of S. John, f. 76 *a*.

From the homily on the Nativity, three extracts, f. 76 *b*.

From hom. lxxvii. on S. John's Gospel, f. 78 *a*.

On Ps. xlix., f. 78 *a*:

وقال ايضا فى المناظرة التى وضعها فى تفسير مزمور تسعة واربعين.

See Migne *Patrolog. Gr.* lv. 213—4.

From hom. iii. on 2nd Corinthians, f. 78 *b*.

From hom. iv. on Hebrews, *ibid.*

From hom. iii. on Ephesians, four extracts, *ibid.*

From hom. iv. on Ephesians, f. 80 *b*.

From hom. v. on Ephesians, *ibid.*

From the homily on the Ascension, four extracts, f. 81 *a*:

وقال ايضًا فى ميمره على الصعود فى يوم الاربعين.

From the homily on the Annunciation, f. 82 *a*:

وقال ايضًا فى ميمره على البشارة وما قاله الملاك للعدرى القديسة.

From the Commentary on Ephesians, f. 82 *b*.

From the homily on the Nativity, four short extracts, f. 82 *b*:

وقال ايضًا فى ميمره على الميلاد الذى اوّله الاباَ والانبياَء بدوا وتكلموا والابرار اشتهوا.

29. Theophilus of Alexandria, on the Faith, f. 82 *b*:

قال القديس تاوفيلس بطريرك المدينة العظماء الاسكندريّة لاجل الامانة.

From the 21st festal letter, f. 83 *a*:

وقال ايضًا فى الارطستيكا (ἑορταστική) الحادى والعشرين، ولد كالانسان من العدرى وبقى مجانسًا فى كل الافعال الذى لنا الا الخطيّة، عند ما اتى بالشكل العجيب الذى لظهوره، وبارك على طبيعة البشر،

30. Cyril of Alexandria, confession of faith, f. 83 *a*:

امانة القديس كيرلس رئيس اساقفة الاسكندريّة ومعلّم المسكونة.

See Migne, *Patrolog. Gr.* lxxvii. 312 sqq.

Confession of faith from the dialogues addressed to Hermias, f. 83 *b*:

تعليم الامانة المقدّسة التى قالها القديس كيرلّس فى الكتاب الذى سمّاه بهرمس تعليم للموعوظين من قبل ان يعمدوهم.

A homily on the Trinity, f. 85 *a*:

ميمر قاله القديس كيرلس تكلم فيه لاجل الثالوث.

From his letter to John of Antioch, f. 87 *a*:

وقال ايضًا فى رسالته الى يوحنا المتنسّك بالطهارة.

Another extract, f. 87 *b*, beginning:

وقال ايضًا لم يزل الكلمة مما كان فيه فصار انسانًا، بل لما ظهر فى شبهنا بقى كلمة بما كان فيه.

Another extract on the faith, f. 87 *b*:

وقال ايضًا هذا القديس فى الامانة ما الذى يقولونه هو رب واحد بالتحقيق، امانة واحدة، هو ابن واحد، ولم ياخذ الكلمة انسانًا وصيّره عديل رتبته ودفع له من مجد البنوّة والربوبيّة كما قالوا وظنوا كثيرا بجهل، بل هو الكلمة الله من الله، النور من النور، الخ.

From the letter addressed to the monks of Egypt on the blessed Virgin, f. 88 *b*:

وقال ايضًا هذا القديس المعلّم كيرلس يكتب الى الرهبان فى ميمر له لاجل والدة الاله مرتمريم العدرى.

From the 2nd treatise to Calosyrius against the anthropomorphists, f. 88 *b*:

وقال ايضًا فى كتابه الثانى الذى لسسورس.

From the treatise to Theodosius on the true faith, f. 89 *a*:

وله ايضًا من مقالة قالها لتاوضوسيوس الملك لاجل الامانة المستقيمة التى لسيّدنا يسوع المسيح.

From the treatise addressed to John of Antioch, f. 89 *a*:

من مقالته الى يوحنا من بعد ما اخذه منه، نعترف انه كلمة الله غير متألّم، وان كان تألّم بالجسد، وهو مدبر البشر بحكمته، ولم يتألّم بطبيعة لاهوته الغير مدروكة، لكنى (*sic*) نامن به انه مخلّص الكل، قبل آلام جسده انها له بالتدبير الذى كمله.

From a letter to Nestorius, f. 89 *b*:

رسالة القديس كيرلس يكتب الى نسطور المنافق.

See Migne, *Patrolog. Gr.* lxxvii. 45—48 c.

From the treatise *Quod unus sit Christus*, f. 90 *a*:

وله من الميمر الذى قاله ان واحد هو المسيح.

From the fifth book against the blasphemies of Nestorius (Κατὰ τῶν Νεστορίου δυσφημῶν πεντάβιβλος ἀντίρρησις), f. 90 *b*:

وله ايضًا من طومسه الخامسة نحو تجديف نسطور.

From the letter to John of Antioch, f. 91 *a*:

من هذا القديس كيرلس الى يوحنا رئيس اساقفة انطاكيّة.

See Migne, *Patrolog. Gr.* lxxvii. 176.

From a letter to . . . . ., bishop of Amorium (?),

رسالة من هذا القديس الى اقاميس (*sic*) اسقف اموريآ.

Beginning, f. 91 *a*:

لا يكونوا قوما ينسبوا كلامًا فارغًا نحونا، ويفتخرون انّا نفكر فيما لابوليناريوس واوناميس كما كتب فى افسس، فاما انا فلاجل موهبة مخلّصنا فصرت فى كل زمان مستقيم الامانه الخ.

From a letter to . . . . ., bishop of Miletus (?), f. 91 *b*:

رسالة كتب بها الى اقاميس اسقف مليطس، الكلمة تجسد

كالكتب، وانه صار بالتحقيق واحدً (*sic*)، اتحادًا تدبيرى عجيب وغير منطق به الخ.

From the letter of Cyril and the synod of Alexandria to Nestorius, four extracts, ending with twelve anathemas, f. 91 *b*:

كلام يسير من رسالة القديس كيرلس والمجمع الذى اجتمع بالاسكندريّة من صقع مصر يكاتبون نسطورس.

From a letter to Nestorius, f. 93 *a*:

وايضًا رسالة منه يكتب الى نسطور، قوم هم ينمون على تقصيرى عند محبتك وخدمتك الالهيّة على ما علمت، وهذا يفعلونه مرارًا كثيرة فى الوقت الذى يجتمع عندك اكابر المدينة، يظنون انهم يفرّحون سمعك بهذا الفعل، الخ.

From the treatise on the faith addressed to Nestorius, two extracts, f. 95 *a*:

ومنه ايضًا يكتب الى نسطورس من اجل الامانة المقدّسة.

From the letter to the Orientals, f. 96 *b*:

ومن هذا المعلّم القديس كيرلّس الى المشرقيّين.

From the Confession of Faith written in the second year of the cycle, *ibid.*:

ومن الامانة التى للمعلّم كيرلس فى السنة الثانية من الدور.

From the letter to Nestorius, *ibid.*:

وقال ايضا مما كتب به الى نسطور.

From the *Thesaurus*, two extracts, f. 97 *a*:

وله ايضا من الكنز.

From the letter to the priest Eulogius, *ibid.*:

ومنه ايضا الى اولوجيوس الكاهن.

Brief extract, *ibid.*:

وله ايضًا لاجل المسيح واحد، هو ابدا نفاق وفساد ان نفرق الواحد يسوع المسيح.

Another, *ibid.*:

وقال ايضًا يامن فى كل مكان انه ابن واحد ورب واحد عمانويل الذى من العدرى الطاهرة والدة الاله، الخ.

Extract beginning, f. 97 *b*:

وقال ايضًا مما قاله طيماتاوس عنه، ان كان واحد جسر وقال قط ان ابانا قبل ان يتجسّد الله الكلمة بالناسوت الذى خلقه، وهو كان طبيعة خاصيّة لله الكلمة الذى هو قبل الدهور، والناسوتيّة الذى خلقها، وهو جنس البشر الذى تجسّد منه، فلعل واحد منهم ظنّ طبيعتين للمسيح من بعد الاتّحاد، الخ.

From the 5th homily on 1st Corinthians, f. 98 *a*:

وقال ايضًا فى الميمر الخامس الذى قاله فى الرسالة الاولى لبولس الى القرنتانيّين.

From the treatise on the Incarnation of the Word, f. 98 *a*:

وقال ايضًا من اجل تأنّس الكلمة.

From the *Thesaurus*, bk. i., f. 100 *a*; from bk. ii. ch. 7, *ibid.*; from bk. ii. ch. 8, f. 100 *b*; from the same, two extracts, f. 102 *a*.

From the treatise *Quod unus sit Christus*, § 49, f. 102 *a*.

From the same, questions 71, 75, 83, 87, 117, and 207, in all eight extracts, f. 102 *a*.

Letter to Succensus, bishop of Diocaesarea, f. 103 *b*:

رسالة من القديس كيرلس الى سوكنسس اسقف دياقيساريّة الهيسوريّة جواب.

Second letter to the same, f. 106 *b*.

From the letter to the empresses, f. 109 *b*:

وقال ايضًا هذا القديس كيرلس فيما كتب به الى الملوك الاتقيآء.

From the 7th section of the exposition of the mystery of Christ in opposition to Nestorius, f. 118 *b*:

وقال ايضًا هذا الآب فى الفصل السابع من تفسير سرّ المسيح يقاوم امانة نسطور.

From the 13th scholion (?), f. 118 *b*:

وقال ايضا فى الاسخيلونات الثالث عشر، لانّا نسمى الله الكلمة الذى صار انسانًا يسوع المسيح، ونشتهى ان نبدوا بسر تدبير التوحيد بالجسد، ونقول الحق هكذى فى الامانة المستقيمة ان الله الكلمة المولود من الله الاب، اله حق من اله حق من الله الحق، النور [marg. اصل النسخة المنقول منها الله الحق من الله الحق، النور] من النور، الخ،

31. Theodosius of Alexandria, from the synodicon to Severus, f. 119 *b*:

وقال القديس تاودوسيوس المعترف بالحق فى رسالته السنوديقن التى كتبها لما صار بطريركا على كرسىّ الاسكندريّة الى الطاهر ساويرس بطريرك انطاكية.

See Mai, *Spicil. Rom.* iii. 711.

From the homily on the consubstantial Trinity and against the impious of his day, written after he had been exiled, f. 120 *b*:

وقال ايضًا هذا القديس تاودوسيوس فى ميمر وضعه لاجل الثالوث المقدّس المساوى والمنافقين الذين كانوا فى زمانه وهو الميمر الذى قاله بعد نفيه.

See Mai, *Spicil. Rom.* iii. 717.

From the letter to the people of Alexandria, written in exile, f. 125 *b*:

وقال ايضًا هذا الاب تااودوسيوس فى رسالته التى كتبها وهو فى النفى الى الشعب المسيحى المحب للمسيح بمدينة الاسكندريّة.

See Mai, *Spicil. Rom.* iii. 713.

32. Severus of Antioch, confession of faith addressed to Anastasius and the people after the banishment of Macedonius, f. 127 *a*:

الامانة المستقيمة التى كتبها القديس ساويرس بطريرك مدينة الله العظماءِ انطاكيّة الى الملك المحبّ لله انسطاسيوس وكل الشعب لما انفى مقدونيوس المنافق واخذها الملك وقبّلها وجعلها فى خزانة المملكة ناموسًا للكنيسة وازال بها كل اقوال المخالفين.

See Mai, *Spicil. Rom.* iii. 731.

From a letter to Julian of Halicarnassus on the Incarnation of God the Word, f. 130 *a*:

وقال ايضًا هذا القديس ساويرس فى رسالته الى يوليانوس الفيرساوس (*sic*) لاجل تجسد الالٰه الكلمة.

From a homily on the words 'My God, my God, why hast Thou forsaken me?' f. 132 *a*:

وقال ايضًا فى ميمره لاجل المكتوب الهى الهى لما ذا تركتنى.

From a homily delivered before the Emperor, f. 132 *b*:

وقال ايضًا هذا الآب ساويرس البطريرك فى مقالته الذى قالها قدّام الملك.

See Mai, *Spicil. Rom.* iii. 729.

From the letter to the Emperor, two extracts, f. 133 *b*:

وقال ايضًا فيما كتب به الى الملك.

From his synodicon to John of Alexandria, f. 133 *b*:

وقال ايضًا فى رسالة سنوديقن منه الى القديس يوحنا بطريرك الاسكندرية.

See Mai, *Spicil. Rom.* iii. 728.

Another extract from the same, f. 134 *a*.

From his synodicon to Theodosius of Alexandria, f. 134 *b*:

وقال ايضًا فى رسالة سنوديقن منه الى القديس تاودوسيوس بطريرك الاسكندريّة جوابًا عن رسالة سنوديقن كتبها اليه.

See Mai, *Spicil. Rom.* iii. 722.

33. Jacob of Sarūj (Sĕrūgh), from a homily on the Nativity, f. 137 *a*:

وقال القديس يعقوب اسقف مدينة سروج فى الميمر الذى قاله على الميلاد واوله عجيب هو ميلادك يا ابن الله هكذى.

From the same homily, on the salutation of the Angel, f. 137 *b*:

وقال ايضا فى اول هذا الميمر عن قول الملاك للعدرى القديسة.

From a homily on the Passion, f. 137 *b*:

وقال ايضًا فى المقالة التى قالها لاجل الآلام المحييّة واولها يا ابن الله الحى الكلمة الذى صار ذبيحة لاجل خطايانا.

From the same, *ibid.*

34. Benjamin of Alexandria, from the 16th festal letter, against those who assert that the Divinity of God the Word was mortal, f. 138 *a*:

وقال القديس انبا بنيامين بطريرك الاسكندريّة فى الارطستيكاء

السادسة عشر يوبّخ المخالفين الذين يقولون ان لاهوت الله الكلمة موات.

See Renaudot, *Hist. patr. Alexandrin.*, p. 156; and Joannes Damascenus in Migne, *Patrolog. Gr.* xcv. 77.

35. John of Alexandria, from his synodicon to Cyriacus of Antioch, f. 141 *a*:

وقال القديس انبا يوحنا بطريرك الاسكندريّة فى رسالته السنوديقن الى القديس قرياقس بطريرك انطاكيّة.

See Renaudot, *op. cit.*, p. 243; Assemani, *Bibl. Orient.* ii. 116.

36. Cyriacus of Antioch, from his synodicon to Mark of Alexandria, f. 145 *a*:

وقال القديس قرياقوس بطريرك انطاكيّة فى رسالته السنوديقن الى الطاهر انبا مرقس بطريرك الاسكندريّة.

See Renaudot, *op. cit.*, p. 243; Assemani, *B.O.* ii. 117.

37. Theodosius of Antioch, from his synodicon to Michael of Alexandria, f. 149 *a*:

وقال القديس تاودوسيوس بطريرك انطاكيّة فى رسالته السنوديقن الى القديس الطاهر انبآء ميخاييل بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 124.

38. Dionysius of Antioch, from his synodicon to Khāyil, or Michael, of Alexandria, f. 150 *b*:

وقال القديس ديونوسيوس بطريرك انطاكيّة فى رسالته السنوديقن الى الآب القديس انبآء خاييل بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 125.

39. Gabriel of Alexandria, from his synodicon to John of Antioch, f. 152 *a*:

وقال القديس انبا غبريّال بطريرك الاسكندرية فى رسالته السنوديقن الى القديس انبا يوحنا بطريرك انطاكيّة.

40. Cosmas of Alexandria (54th patriarch), from his synodicon to John of Antioch, f. 154 *a*:

وقال القديس انبا قزمان بطريرك الاسكندريّة فى رسالته السنوديقن الى انبا يوحنا بطريرك انطاكيّة.

See Renaudot, *op. cit.*, p. 295.

41. Cosmas of Alexandria (58th patriarch), from his synodicon to Basil of Antioch, f. 155 *a*:

ومن رسالة الآب انبآء قزمان الى انبا باسيليوس بطريرك انطاكية جوابًا عن رسالته.

42. Basil of Antioch, from his synodicon to Cosmas of Alexandria, f. 156 *b*:

وقال القديس باسيليوس بطريرك انطاكيّة فى رسالته السنوديقن الى انبا قزمان بطريرك الاسكندرية.

See Assemani, *B.O.* ii. 126.

43. Macarius of Alexandria, from his synodicon to John of Antioch, f. 162 *a*:

وقال القديس انبا مقارة بطريرك الاسكندريّة فى رسالته السنوديقن الى الطاهر انبا يوحنا بطريرك انطاكيّة.

See Assemani, *B.O.* ii. 350, no. 27, and also p. 131.

44. Dionysius of Antioch, from his synodicon to Mênas of Alexandria, f. 163 *b*:

وقال الاب انبا ديونوسيوس البطريرك رئيس اساقفة انطاكيّة فى رسالته السنوديقن الى انبا مينآء بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 131, the second epistle.

45. Mênas of Alexandria, from his synodicon to John of Antioch, f. 167 *a*:

من رسالة سنوديقن للآب انبا مينا رئيس اساقفة الاسكندريّة الى الآب الطاهر انبا يوحنا بطريرك انطاكية مدينة الله.

See Assemani, *B.O.* ii. 132.

46. Dionysius of Antioch, from his synodicon to Mênas of Alexandria, f. 168 *b*:

وقال القديس الطاهر ديونوسيوس بطريرك انطاكيّة من رسالة سنوديقن الى انبا ميناء بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 131, the first epistle.

47. John of Antioch, from his synodicon to Mênas of Alexandria, f. 170 *b*:

من رسالة سنوديقن للآب الطاهر انبآء يوحنا بطريرك انطاكيّة الى انبا مينا بطريرك الاسكندريّة لما انفد ملك الروم واستاسر انبآء يوحنا بطريرك انطاكيّة ومضى به الى القسطنطيّنية واحضره بحضرته وبطريرك القسطنطينية حاضر ومقدى (*sic*) الملك وجادله بطريرك القسطنطينية.

Dated Monday 24 Āb, A. Gr. 1280 = A.D. 969. See Renaudot, *Hist. patr. Alex.*, p. 356; Assemani, *B.O.* ii. 132 sqq.

Extract from another synodicon to Mēnas, f. 175 *a*. See Renaudot, *op. cit.*, p. 364.

48. Philotheus of Alexandria, from his synodicon to Dionysius (Athanasius ?) of Antioch, f. 177 *b*:

فصل من رسالة انبا فيلاتاءوس بطريرك الاسكندريّة الى ديونوسيوس بطريرك انطاكيّة.

Written by the secretary Macarius, bishop of Manūf (Memphis), and dated in the month of Barmūda A.D. 979 = A. Mart. 703 (*sic*). See Assemani, *B.O.* ii. 141, 352.

From another synodicon to Athanasius of Antioch, f. 180 *a*:

من رسالة سنوديقا من انبآء فيلاتاوس بطريرك الاسكندريّة الى انباء اتناسيوس بطريرك انطاكيّة جوابًا عن رسالته.

See Renaudot, *Hist. patr. Alex.*, p. 386.

49. Athanasius of Antioch, from his synodicon to Philotheus of Alexandria, f. 181 *b*:

من رسالة سنوديقن من انبآء اتناسيوس بطريرك انطاكيّة الى انباء فيلاتاوس بطريرك الاسكندرية.

See Assemani, *B.O.* ii. 141.

50. John of Antioch, from his synodicon to Zacharias of Alexandria, f. 183 *b*:

من رسالة سنوديقن من انبآء يوحنا بطريرك انطاكيّة الى انبآء زخاريس بطريرك الاسكندريّة.

See Assemani, *B.O.* ii. 151, first letter.

51. Zacharias of Alexandria, from his synodicon to John of Antioch, f. 186 *a*:

من رسالة انبآء زخريا بطريرك الاسكندريّة الى انبا يوحنا بطريرك انطاكية جوابًا عن رسالته اليه.

In the Ethiopic version this is ascribed to John of Antioch, in reply to Zacharias (see Zotenberg's *Catal.*, p. 122, no. 50, b); and so also in Assemani, *B.O.* ii. 151, second letter. From a synodicon of Zacharias to John of Antioch, f. 186 *a*:

من رسالة سنوديقن لانبآء زخاريس بطريرك اسكندريّة (*sic*) وهو الرابع والستّون من عدد البطاركة الى ابينا الطاهر انبآء يوحنا بطريرك انطاكيّة جوابًا عن رسالته السنوديقن الواردة اليه.

See Assemani, *B.O.* ii. 151.

From another synodicon of the same to the same, dated A.H. 403 = A.D. 1012—13, f. 188 *a*:

من رسالة سنوديقن من الآب انبا زخاريس بطريرك الاسكندريّة الى انبآء يوحنا بطريرك انطاكيّة فى سنة ٤٠٣ ق.س اربعماية وثلثة هلاليّة.

See Assemani, *loc. cit.*

52. Sanutius of Alexandria, from his synodicon to Dionysius of Antioch, in reply to one dated A. Mart. 752 = A.D. 1036, f. 189 *a*:

من رسالة سنوديقا للآب الطاهر انبآء سانوتيوس بطريرك الاسكندرية ومصر الى القديس ديونوسيوس بطريرك انطاكية جوابًا من رسالته الواردة اليه فى سنة ٧٥٢ ش.ن سبعماية اثنين وخمسين للشهداء الاطهار.

See Assemani, *B.O.* ii. 252.

From another synodicon of the same to the same, in reply to one dated A. Mart. 751 = A.D. 1035, f. 192 *a*:

وايضا من رسالة سنوديقن لابينا سانوتيوس بطريرك الاسكندرية الى انباء ديونوسيوس بطريرك انطاكية والمشرق جوابًا عن رسالته الواردة فى سنة ٧٥١ ش.ن سبعماية واحد وخمسين للشهداء الاطهار.

See Assemani, *loc. cit.*

53. Dionysius of Antioch, from a synodicon to Sanutius of Alexandria, f. 199 *b*:

من رسالة سنوديقن لابيناء (*sic*) انبا ديونوسيوس بطريرك انطاكية الى ابيناء انبآء سانوتيوس بطريرك الاسكندرية.

See Assemani, *loc. cit.*

54. Christodūlus of Alexandria, from his synodicon to John of Antioch, f. 201 *a*:

من رسالة الاب انبآء اخرسطودولوء بطريرك الاسكندرية الى انبآء يوحنا بطريرك انطاكية.

See Renaudot, *Hist. patr. Alex.*, p. 428.

From the 16th, 17th, 20th, 21st and 23rd festal letters, f. 203 *a*:

من الارطستيكا السادسة عشر الصادرة من الآب انباء اخرسطودولس الى جميع كراسى الاسكندرية فى كل سنة لاجل تأنّس الواحد من الثالوث المقدّسة.

55. John of Antioch, from his first synodicon to Christodūlus of Alexandria, f. 204 *b*:

من رسالة سنوديقن من الآب انباء يوحنا بطريرك انطاكية الى الآب انباء اخرسطودولس بطريرك الاسكندرية.

See Assemani, *B.O.* ii. 153, first letter (compare p. 476, col. 2).

From the second synodicon of the same to the same, f. 207 *b*. See Assemani, *loc. cit.*, second letter.

From another synodicon of the same to the same, sent through Timothy, metropolitan of Jerusalem, and read at al-Mu'allaḳa and S. Sergius in A. Mart. 782 = A.D. 1066, f. 210 *b*. See Assemani, *B.O.* ii. 154 (compare p. 477, col. 1).

56. Ḥabīb of Takrīt, three extracts, as cited by John of Antioch in his first synodicon to Christodūlus, f. 210 *b*:

هذا الفصل مكتوبًا فى اول رسائل هذا الاب انباء يوحنا فى عدد الورق ٤٣ [204].

The first two extracts are from Ḥabīb's letter to the Western Christians in al-Baḥrain:

وقال انبا حبيب اسقف تكريت ويكنا ابى رابطة (*sic*) فى رسالة له الى من بالبحرين من نصارى المغرب.

See Assemani, *B.O.*, p. 154.

The third extract is from the second of the three letters on the Holy Trinity and the Incarnation, f. 211 *a*:

وقال ايضًا فى الرسالة الثانية من الثلث رسائل التى قالها فى الثالوث المقدسة والتجسد.

See Assemani, *loc. cit.*

57. Extract from a letter of Abū Zakarīyā Yaḥyā ibn ʿAdī to Abu 'l-Ḥasan al-Ḳāsim ibn Ḥabīb against the Nestorians, as cited in the above synodicon of John of Antioch, f. 211 *a*:

وقال ابو زكريا يحيى ابن عدىّ ابن حميد بن زكريا فى رسالة منه الى ابى الحسن القسم ابن حبيب ردّ على النسطوريّة.

See Assemani, *loc. cit.*

58. Gregory Thaumaturgus, the 12 chapters on the Incarnation, f. 211 *b*:

الاثنى عشر فصل للقديس اغريغوريوس الاسقف صانع العجائب قالها على تجسد المسيح له المجد.

See Migne, *Patrolog. Gr.* x. 1128.

The 1st and 12th chapters are transposed in the Arabic version.

59. The six anathemas of Hippolytus (Julius) of Rome, as quoted in the book of Timothy, from the letter to Prosdocius, f. 214 *b*:

الحروم التى قالها بوليدس رئيس اساقفة رومىّة ممّا استشهد به طيماتاوس فى كتابه.

See Wright, *Catal. of Syriac MSS.*, p. 640.

60. The five anathemas of Vitalian of Rome, cited by Cyril in his letter to the Empresses, f. 215 *a*:

الحروم الذى (*sic*) من الميمر الذى ليوطاليس رئيس اساقفة رومىّة من اجل الامانة مما كتب به المغبوط كيرلس الى الملوك الذى قاله من اجل ان المسيح الاه ومن اجل تدبير مخلّصنا بالجسد.

61. The twelve anathemas of Gregory Nazianzen from the first epistle to Cledonius, translated from Coptic into Arabic, f. 215 *b*:

الحروم التى قالها اغريغوريوس الناطق بالالهيّات اسقف انيزنيزو (*sic*) المنقول الى كرسىّ القسطنطينيّة من الرسالة التى كتبها الى اقلندونيس ممّا فسّر من القبطى الى العربى.

62. The twelve chapters of Cyril of Alexandria, as adopted by the Council of Ephesus, f. 216 *b*:

هذه الاثنى عشر فصلاً التى للقديس كيرلس رئيس اساقفة الاسكندرية كتبت من افسس من المجمع المقدّس.

63. The five anathemas of Theodosius of Alexandria, from the letter written in exile to Alexandria, f. 221 *a*:

الحروم التى قالها القديس تاودوسيوس بطريرك الاسكندرية فى الرسالة التى كتبها الى الاسكندرية وهو فى النفى.

64. The thirteen anathemas of John, bishop of Barallus (بَرَلُّس) or Bryllus, from the letter on the ordering of the Church, f. 221 *b*:

الحروم التى قالها انبآء يوحنا اسقف البرلس فى الميمر الذى قاله فى ترتيب الكنيسة.

65. Extracts on the Incarnation from the Fathers, viz. Cyril of Alexandria and Gregory Nazianzen, f. 223 *a*:

فصول من كتب الابآء القديسين شهاداة على التجسد.

Here are cited by name the 12th anathema of Cyril, f. 223 *a*; the letter to the empresses, f. 224 *b*; the treatise against Apollinarius, f. 225 *a*; the *Thesaurus*, f. 227 *a*; and Gregory's first epistle to Cledonius, f. 224 *b*.

The colophon, f. 228 *a*, states that this volume was written

by Sulaimān (ibn) Yoḥannā, and finished on Tuesday, 22nd of Tūt = 19th Īlūn, A. Mart. 1466 = A.D. 1750.

نجز هذا الكتاب الشريف، المتضمن لاعتراف ابانا القديسين معلّمى البيعة الارتدكسيّة، بمعونة الثالوث الاقدس، الاب والابن والروح القدس، وكان الفراغ منه يوم الثلثا المبارك، اليوم الثانى والعشرين من شهر توت، الموافق الى تاسع عشر شهر ايلون الرومى سنة ١٤٦٦ ٥٥٤٢ للشهدا الاطهار، السعدا الابرار، رزقنا الله بطلباتهم امين،، والناسخ الحقير المتقل باوراير (*sic*) الدنوب، غارق فى لجج المعاصى والعيوب، سليمن يوحنا، يسال ويتضرع ويضرب المطانيّة تحت اقدام الابآء الكهنة والاخوة الشمامسة الناظرين فى هذا الكتاب، ان يدعوا له بغفران خطاياه وخطايا والديه، ومن وجد غلطًا واصلح يصلح الله اموره، ومن قال شيًا فله امتاله،، ولله الشكر دايما امين،،

The MS. has been carefully collated with the original, as testified on f. 228 *b*:

قوبل بعون الله تعالى وهو المعين على بلوغ الكمال امين،

There are some attempts at ornamentation on ff. 1 *a*, 3 *b* and 4 *a*, but all much damaged.

Add. 3289

Paper, about 10 in. by $6\frac{3}{4}$; 246 leaves, of which ff. 1—7, 16, 243, 244 and 246 are modern supplies. Leaves are now wanting after ff. 7 (three), 147 (one), 153 (one), 154 (one), 162 (one), 216 (two), and 242 (two). The quires, 26 in number, mostly of 10 leaves, are signed with Arabic words at the upper left-hand corner of the recto, e.g. f. 37 *a*, خامسه; f. 47 *a*; سادسه; etc.

There is a later numeration with Syriac letters at the foot of the first and last leaf of each quire. The pages are numbered with Coptic arithmetical figures, and by a later hand with Syriac letters. There are 17 lines in a page. The original writing is a fine, regular, Egyptian Naskhī, though a few pages (ff. 199 *b*, 203—206, 227, and 229 *b*) are in a much less elegant and stiffer hand. The volume bears date A. Mart. 1053—54 = A.D. 1337—38. Ff. 1—7, 16, and 244, are modern supplies, written partly in Arabic, partly in Kārshūnī. It contains—

The Pentateuch in Arabic.

1. Genesis, f. 1 *a*. Imperfect, commencing with ch. i. 9. Subscription, f. 61 *a*:

كَمل السِفر الاول والشكر للّه كَتيرًا فى سابع شهر مُسرى سنه سلاج.

2. Exodus, السِّفرُ الثانى الخروج, f. 62 *a*, beginning:

هذه اسماء بنى اسرائيل الذين دخلوا إلى مصر مع يَعقُوب ابيهم كلّ واحدٍ واهْل بيتهِ روبيل سِمعُون لاوِى يهوذا ايساخار زابُلُون دان يَفتاليم جاد واشير وبنيامين ويوسف كان بمصر وكان جميع النفوس الذين خرجوا من صُلب يعقوب خمسًا وسبعين نفسًا،

Subscription, f. 112 *a*:

كَمُلَ السِّفر الثانى والحمد لِلّه الواحد الحق فى تالت وعشرين شهر مسرى سنة الف تلاته وخمسين،

3. Leviticus, السِّفرُ الثالث اللّاويّين, f. 113 *a*, beginning:

ودعا الربّ موسَى وكلّمه من قبّة الشهادة قايلًا كَلّم بنى اسرائيل وقُلْ لهم كلّ انسانٍ منكم اذا قرّب قربانًا لِلربّ من الحَيوان فمن البقر ومن الغنم قَدّموا قرابينكم،

Missing portion, ch. xxvi. 22 to the end. Subscription, f. 149 *a*:

كَمُل السِفرُ الثالث فى تانى توت سنة ٧٥١٢ والحمد للّه حَمد الشاكرين ؛

4. Numbers, السِفر الرابع العَدَد, f. 150 *b*, beginning:

وكلّم الربُّ موسَى فى طور سينا فى قبة الشهادة فى اوّل يَوم من الشَهر الثانى من السَّنة الثانية لخروجهم من ارض مِصرَ قايلاً احصِ جماعة بنى اسرائيل كلها لقبايلهم وبيوت ابائهم وعدَد اسمايهم كروسهم كل ذكرٍ من ابن عشرين سنة فصاعدًا كل من يخرج حامِل سلاحٍ فى اسرائيل احصِهم وسلاحهم انت وهارون وعدّوهم وليكن معكما من كل سَبطٍ رجلٌ هو راس بيت ابيه ؛

Missing portions, ch. iii. 1—26, iii. 49—iv. 16, viii. 22—ix. 17. Subscription, f. 200 *b*:

كمل السِفر الرابع فى حادى وعشرين شهر بابه سنة ٧٥١٢ والحمد للّه حَمد الشاكرين ؛

5. Deuteronomy, السِفرُ الخامِسُ المَثْناة, f. 201 *b*, beginning:

هذا هو الكلام الذى كلّم به موسَى جميعَ اسرائيل فى عبرِ الاردن فى البريّة مما يلى الغرب قريب البحر الاحمر ما بين فاران توفال ولوبن والون وذى الذهَب مسيرة احد عشر يومًا من حوريب على طريق جبل ساعير الى قادِس برنايع ؛

Missing portions, ch. x. 10—xi. 32, and ch. xxxii. 51 to the end of the book.

Ff. 244 and 245 contain an introduction to the Pentateuch, detailing how it was handed down from the time of Moses to that of the capture of Bether by the emperor Hadrian. Com-

pare cod. Harl. 5475, f. 282 *b*, in Cureton and Rieu's *Catal. of the Arabic MSS. in the British Museum*, p. 2.

The margins of this volume exhibit a running index of the contents (in red ink), with a few glosses and corrections, and a numeration of the number of times in which such phrases as وقال الرب لموسى or وكلم الرب موسى occur in the text (f. 240 *a*, 2ϰ٦, i.e. 184).

On f. 61 *a* is the following note in a somewhat later hand:

بسم الله الحى ٭ علم خبر يكون جملة اقامة الناسخ فى هذا المصحف المقدس فى الاربعة اسفار الذى اولهم سفر الخروج الى نهاية الكتاب على ما ذكر فيه ماية يوم وثلاثة ايام وعدة ورق الاربعة اسفار المذكورة ماتين وخمسين ورقة فيكون كتابة الناسخ كل يوم ورقتين ونصف وعدة اسطر ذلك خمسة وتمانين سطر وبالله التوفيق والاعانة والسبح لله كثيرًا'

On f. 149 *b* stands the name of an owner, the deacon Ibrāhīm ibn Jirjīs, in Arabic and Kārshūnī, A. Gr. 2125 = A.D. 1814.

قد مالك على هذا الكتاب التوراة شماس ابراهيم ابن جرجيس الله يجعله عليه مبارك بصلاة ستنا مريم العدرى وجميع الشهدا والقديسين امين'

صر مكبر دكد هذا الكتاب الكريم كتاب (*sic*) مقدس اخذه اخيه ابرهيم الكاهن مكتوب دكدر كتاب هذا مقدس الكريم وهكذا الكريم اخذ هدية بدانه صحيح'

On f. 201 *b* is the name of an earlier possessor, Abū Isḥāḳ Jirjis ibn Faḍl-Allāh al-Iskandarī:

فى نوبة الحقير (*sic*) بخطاياه ابو (*sic*) اسحق ابن جرجس ابن فضل اللّٰه السكندرى (*sic*) غفر اللّٰه لهُ ولوالديهِ ولجميع بنى المعمودية بشفاعة من ارضوه باعمالهم الصالح (*sic*) آمين وبركة السيّد موسى النبى عليه السّلام امين،

On f. 243 *b* is written in Arabic letters the Hebrew text of Deut. xxxiii. 2, with a translation, as follows:

آذونای مِسّینای بَا وَزَرَاح مِصّعْیر

الله من سينا اتا ولمع من صيعير

لَامُو هُوْ فَيَّعْ مِهْيَار فاران اتا مِرّيْبَوَات قُودَش

لهم وشفاعته من جبال مكة اُتِىَ مِن كذاكذا مدّة القدس

On f. 246 *b* is the following specimen of Mariolatry:

كل من كان للعدرا عبدا فلا يدركه الهلاك ابدا

written in A. Gr. 2148 = A.D. 1837.

Add. 3290

Paper, about 12½ in. by 8¼; 255 leaves, of which the first three and the last are blank. The quires are mostly of eight leaves, but some have ten (e.g. the first). They are signed on the first and last pages with Arabic words and numerals, e.g. كراس ثانى ٢, ff. 11 *a* and 18 *b*. The numeration ceases at f. 138 *b*. There are 19 lines in each full page. The writing is a neat, regular Naskhī, of the beginning of the xviiith cent. (watermark, three crescents with



and the like). This volume contains

Discourses of Ephraim Syrus, fifty-two in number, translated from Syriac into Arabic. They are identical with the first fifty-two discourses described by Assemani, according to cod. Vat. viii, in the *Bibl. Orient.* i. 150—156; except that Assemani's no. 51 is placed in this MS. after no. 35, f. 172 *b*, and no. 52 after no. 36 (now 37), f. 178 *a*. An index occupies ff. 4 *b*—5 *b*, and the discourses begin on f. 6 *a*:

بسم الله الحى القديم الازلى وبه اعتمادى وبمعونته ابتدى
وبارشاده ابسط يدى ينقل (*sic*) ميامر ورسائل واقوال ومواعظ لابينا
القدّيس البار المعلّم الفاضل مار افرام السريانى نفعنا الله بصلواته
وبمستجاب طلباته المقدّسه امين

The subscription, f. 252 *a*, is as follows:

كُمِلَتْ مَيامِر القَدّيس مار اِفرام بتاييد واعانةِ الملك العلّام
وهم اثنان وخمسون ميمرا تمام.

The last line has been erased, and in place of it is substituted a note giving the name of the scribe as the deacon Irmiyā or Jeremiah, son of Khōja —— (erased), and the date of completion as Thursday, the 7th of Kānūn (*sic*), A.H. 1113 = A.D. 1701—2.

A note on f. 254 *b* says قد بديت بكتابته فى شهر ايار ٢٢, but this seems to be in a different hand from either of the above.

On f. 253 *a* is a note stating that the priest ʿAbdō, son of Irmiyā Shāhim, bought it from Mattā ibn ʿAbd-al-Jalīl the dyer for seven ḳurūsh ⟨illegible⟩, in A.H. 1200 = A.D. 1785—6, and giving some particulars regarding ʿAbdī Pāshā, governor of Mosul at that time, who perished in an attack on the Yazīdīs, and regarding the great famine.

⟨illegible⟩
⟨illegible⟩

[names added on marg.] ...

ܗܘ ܕܟܬܒ ܠܗ ܒܟܠ ܫܥܐ ܘܒܟܠ ܝܘܡ ܠܟ
ܠܐܡ ܟܝ ܠܐ ܢܟܬܒ ܐܢܐ ܐܠܐ ܡܢ ܐܝܠ ܐܠ ܐܠ
ܒ ܒܗܘ ܟܬܒ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ
ܟܐ ܡܟܬܒ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐܠ ܐ.

In the original binding.

Add. 3291

Paper, about $11\frac{5}{8}$ in. by $7\frac{7}{8}$; 107 leaves, some of which are slightly torn and mutilated, and have been clumsily repaired; quires not numbered; 20 or 21 lines in a page. Written in a fairly good Naskhī, with an occasional admixture of Nestorian serṭā, and dated A. Gr. 2007—8, A.H. 1108 = A.D. 1696—7. Fol. 1 is a more recent supply. In the latter part of the volume there are many small lacunæ. It contains

I. The Acts of the Apostles and the three Catholic Epistles in an *Arabic* version.

a. The Acts, f. 1 *b*.

b. The Epistle of S. James, f. 29 *a*.

c. The first Epistle of S. Peter, f 32 *a*.

d. The first Epistle of S. John, f. 34 *b*.

II. The Lessons for the Sundays, Feasts and Commemorations of the whole year from the Epistles of S. Paul, in *Arabic*, according to the use of the convent of Mār Gabriel and Mār Abraham, or the Dair al-A'lā (دِيرُ ٱلْعَلَا), at Mosul. The text is interlarded with brief glosses and explanations. Title, f. 37 *b*,

قراييين السليح المعظم فولوس الرسول الذى ينقرى فى دور

السنة فى الاحاد والاعياد والذكارين على طقس مار جبرايل ومار ابراهام الدير الاعلى'

1. The first Sunday of the Annunciation, f. 37 *b*,

قريان للاحد اول البشارة (marg. الصبار) التى عنيته ܩܕܡܝܐ ܒܫܘܪܝܐ.

Ephes. v. 21—vi. 9.

2. The second Sunday of the Annunciation, f. 38 *a*,

للاحد الثانى من البشارة الذى عنيته ܬܪܝܢ ܕܟܝ ܒܒܫܘܪܝܐ ܣܓܝ.

Coloss. iv. 2—18.

3. The third Sunday of the Annunciation, f. 39 *a*,

للاحد الثالث من البشارة الذى عنيته ܐܦ ܒܟ ܒܫܘܪܝܐ.

Ephes. iii.

4. The fourth Sunday of the Annunciation, f. 39 *b*,

للاحد الرابع من البشارة الذى عنيته ܥܠ ܕܡܫܝܚ ܒܫܘܪܝܐ.

Ephes. v. 5—21.

5. The Nativity, f. 40 *a*,

لعيد ميلاد سيدنا ايشوع المسيح.

Galat. iii. 15—iv. 6.

6. The first Sunday after the Nativity, f. 40 *b*,

للاحد الاول بعد الميلاد الذى عنيته ܩܕܡܝܐ ܕܒ ܒܝܠܕܐ.

Galat. iv. 18—v. 1.

7. The Commemoration of the Virgin Mary, f. 41 *a*,

لذكران السيدة الطاهرة ܩܕܝܫܬ ܩܕܝܫܬ.

Rom. xvi.

8. The second Sunday after the Nativity, f. 42 *a*,

للاحد الثانى بعد الميلاد الذى عنيته ܕܒܡܨܥ ܥܕܝܕ.

2 Tim. ii. 16—26.

9. The Epiphany, f. 42 *b*,

لعيد العماد العظيم الذى يدعى الدنح.

Titus ii. 11—iii. 7.

10. The first Friday after the Epiphany, the Commemoration of S. John the Baptist, f. 43 *a*,

للجمعة الاولة بعد الدنح وهى ذكران مار يوحنان المعمذان.

Ephes. ii. 19—iii. 21.

11. The first Sunday after the Epiphany, f. 44 *a*,

للاحد الاول بعد الدنح الذى عنيته ܟܕܒܗ ܟܡܒܪ.

2 Tim. iii. 1—15.

12. The second Friday after the Epiphany, the Commemoration of S. Peter and S. Paul, f. 44 *b*,

للجمعة الثانية بعد الدنح وهى ذكران فطروس وفولوس'

2 Corinth. x. 1—7, xi. 21—33.

13. The second Sunday after the Epiphany, f. 45 *b*,

للاحد الثانى بعد الدنح الذى عنيته ܕܟܠ ܡܢܩ. ܡܕܟܠ ܕܡܢܩ.

Hebr. iii. 1—13.

14. The third Friday after the Epiphany, the Commemoration of the Evangelists, f. 46 *a*,

للجمعة الثالثة بعد الدنح وهى ذكران متى ومرقوس ولوقا ويوحنان'

1 Corinth. iv. 9—17, 2 Cor. i. 8—14.

15. The third Sunday after the Epiphany, f. 46 *b*,

للاحد الثالث بعد الدنح الذى عنيته ܗܘ ܒܗܕܝܢ.

Hebr. iii. 14—iv. 10.

16. The fourth Friday after the Epiphany, the Commemoration of S. Stephen, f. 47 *b*,

للجمعة الرابعة بعد الدنح ܡܢ ܕܒܬܪ ܕܢܚ ܣܛܦܢܘܣ.

2 Corinth. iii. 18—iv. 18.

17. The fourth Sunday after the Epiphany, f. 48 *b*,

للاحد الرابع بعد الدنح ܠܟܝ ܕܫܘܝܐ ܥܕܡ ܗܘ ܟܗܢܐ.

Hebr. vii. 18—28.

18. The fifth Friday after the Epiphany, the Commemoration of the Greek Doctors, f. 49 *a*,

للجمعة الخامسة بعد الدنح ܡܢ ܕܒܬܪ ܡܠܦܢܐ ܠܝܘܢܝܐ.

2 Tim. ii. 8—19, iv. 1—8, 14—18.

19. The fifth Sunday after the Epiphany, f. 50 *a*,

للاحد الخامس بعد الدنح الذى عنيته ܕܒܡܐ ܕܡܠܟܝܕܩ.

Hebr. vi. 9—vii. 3.

20. The Monday of the Prayer of the Ninevites, f. 50 *b*,

ليوم الاثنين من باعوت نينوى.

1 Tim. ii. 1—iii. 10.

21. The Tuesday of the Prayer of the Ninevites, f. 51 *b*,

ليوم الثلاثة من باعوث (*sic*) اهل نينوى.

Rom. xii.

22. The Wednesday of the Prayer of the Ninevites, f. 52 *a*,

ليوم الاربعة من باعوت اهل نينوى.

Coloss. iii.

23. The Thursday of the Prayer of the Ninevites, f. 53 *a*,

ليوم الخميس من باعوث اهل نينوى.

Hebr. xii. 14—29.

24. The sixth Friday after the Epiphany, the Commemoration of the Syrian Doctors, f. 54 *a*,

للجمعة السادسة بعد الدنح وهى ذكران (*sic*) ملافنة السريان.

Hebr. xiii. 1—21.

25. The sixth Sunday after the Epiphany, f. 54 *b*,

للاحد السادس بعد الدنح الذى عنيته ܟ ܘܡ ܡܥܕܣܡ.

Hebr. viii. 1—ix. 10.

26. The seventh Friday after the Epiphany, the Commemoration of any one Saint, f. 55 *b*,

للجمعة السابعة بعد الدنح وهى ذكران الشخص الواحد.

2 Corinth. x. 4—18.

27. The seventh Sunday after the Epiphany, f. 56 *b*,

للاحد السابع بعد الدنح الذى عنيته ܡܕܡܬ ܗܟܝ.

1 Tim. vi. 9—21.

28. The eighth Friday after the Epiphany, the Commemoration of the Dead, f. 57 *a*,

للجمعة الثامنة بعد الدنح الذى عنانها (*sic*) ܐܡܕܬ ܠܐ ܡܚܝ.

1 Corinth. xv. 34—57.

29. The eighth Sunday after the Epiphany, f. 58 *a*,

للاحد الثامن بعد الدنح الذى عنيته ܡܕܐ ܟ ܒܠܟ.

Ephes. i. 15—ii. 7.

30. The first Sunday in Lent, f. 58 *b*,

للاحد مدخل الصَوم المقدس الذى عنيته ⲕⲁⲑⲏⲕⲱ ⲛⲁⲥⲃⲉ.

Ephes. iv. 17—v. 21.

31. Monday in the first week of Lent, f. 59 *b*,

ليوم الاثنين من سابوع الاول من الصوم.

Rom. i. 1—25.

32. Tuesday in the first week of Lent, f. 60 *b*,

ليوم الثلاثاة من الاسبوع الاول من الصوم.

Rom. i. 26—ii. 6.

33. Wednesday in the first week of Lent, f. 61 *b*. Rom. ii. 7—27.

34. Thursday in the first week of Lent, f. 62 *a*. Rom. ii. 28—iii. 26.

35. Friday in the first week of Lent, f. 63 *a*,

للجمعة الاولى من الصوم.

Rom. iii. 31—iv. 25.

36. The second Sunday in Lent, f. 63 *b*. Rom. v.

37. The second Friday in Lent, f. 64 *b*. Rom. vii. 1—13.

38. The third Sunday in Lent, f. 65 *b*. Rom. vii. 14—25 (to على يدى سيدنا ايشوع المسيح).

39. The third Friday in Lent, f. 65 *b*. Rom. vii. 25—viii. 11.

40. The fourth Sunday in Lent, f. 66 *a*. Rom. viii. 12—27.

41. Monday of the midweek in Lent, f. 67 *a*,

ليوم الاثنين من منتصف الصوم.

Rom. ix. 1—13.

42. Tuesday of the midweek in Lent, f. 67 *b*. Rom. ix. 14—29.

43. Wednesday of the midweek in Lent, f. 68 *a*. Rom. ix. 30—x. 17.

44. Thursday of the midweek in Lent, f. 68 *b*. Rom. x. 17—xi. 12.

45. Friday of the midweek in Lent, the fourth Friday of Lent, f. 69 *a*. Rom. xi. 25—36.

46. The fifth Sunday in Lent, f. 69 *b*,

كتب ليوم الثلثة من باعوث اهل نينوى

Rom. xii.

47. The fifth Friday in Lent, f. 69 *b*. Rom. xiii.

48. The sixth Sunday in Lent, f. 70 *a*,

للاحد السادس من الصوم الذى عنيته .....

Rom. xiv. 11—23.

49. The sixth Friday in Lent, f. 70 *b*. Rom. xv. 1—13.

50. Palm Sunday, f. 71 *a*,

لاحد السعانين الذى عنيته .....

Rom. xi. 13—24.

51. Monday of the last week in Lent, f. 72 *a*,

ليوم الاثنين من الاسبوع الاخير من الصوم'

Hebr. i. and ii.

52. Tuesday of the last week in Lent, f. 73 *a*. Hebr. iv. 14—vi. 8.

53. Wednesday of the last week in Lent, f. 74 *a*. Hebr. ix. 11—28.

54. Thursday of the Passover, f. 75 *a*, لخميس الفصح. 1 Corinth. v. 7, 8; x. 15—17; xi. 23—28; Galat. ii. 21—iii. 10; 1 Corinth. xi. 29—34.

55. The Friday of the Passion, f. 76 *a*,

لجمعة الحش (الحاش .marg).

Galat. ii. 17—20; iii. 11—14.

56. The Great Saturday, f. 76 *b*,

للسبت الكبير الذى هو رمش احد القيامة.

1 Corinth. i. 18—31.

57. The Lesson of holy Baptism, f. 77 *a*,

قريان العماذ المقدس.

1 Corinth. x. 1—13.

58. For the Mysteries of the Night (Eve) of the Sunday of the Resurrection, f. 77 *b*,

لرازين ليلة احد القيامة.

1 Corinth. xv. 20—28.

59. For the Mysteries of the day of Easter Sunday, f. 78 *a*,

لرازين نهار احد القيامة.

Rom. v. 20—vi. 23.

60. Monday of the Week of Weeks, f. 79 *a*,

ليوم الاثنين من شبث شبى.

Ephes. vi. 11—24.

61. Tuesday of the Week of Weeks, f. 79 *b*. 1 Corinth. xv. 1—19.

62. Wednesday of the Week of Weeks, f. 80 *b*. Ephes. iv. 1—16.

63. Thursday of the Week of Weeks, f. 81 *a*. Coloss. ii. 8—iii. 4.

64. The Friday of the Confessors, f. 81 *b*,

لجمعة المودياني.

Hebr. xi. 3—10, 32—xii. 2.

65. The Commemoration of Cyriacus, f. 82 *b*,

لذكران مار كيُوركيس ⁘ اقرا الذى للاحد الثالث من سابوع مار اليّا ⁘ وقد يقرى الذى للاحد الثالث من السبار'

Philipp. i. 12—25, or Ephes. iii.

66. The second Sunday after the Resurrection or the New Sunday, f. 82 *b*,

للاحد الثانى من القيامة وهو الاحد الجديد.

Coloss. i. 1—20.

67. The third Sunday after the Resurrection, f. 83 *b*. Ephes. i. 1—14.

68. The Commemoration of Rabban Hormizd, f. 84 *a*,

لذكران ربان هرمزد ⁘ اقرا الذى للشخص الواحد.

2 Corinth. x. 4—18.

69. The fourth Sunday after the Resurrection, f. 84 *a*,

اقرا الذى للاحد الثامن بعد الدنح.

Ephes. i. 15—ii. 7.

70. The fifth Sunday after the Resurrection, f. 84 *a*. Hebr. x. 19—36.

71. The sixth Sunday after the Resurrection, f. 84 *b*. Ephes. ii. 4—22.

72. The Ascension, f. 85 *b*,

لعيد السلاق المقدس.

1 Tim. i. 18—ii. 15, iii. 14—16.

73. The Sunday after the Ascension, f. 86 *a*,

للاحد الذى بعد السلاق.

Philipp. i. 27—ii. 11.

74. Pentecost, f. 86 *b*,

لاحد الفنطيقسطى وهو الاول من سابوع السليحيين.

1 Corinth. xii. 1—27.

75. The Friday of Gold, f. 87 *b*,

لجمعة الذهب.

1 Corinth. xii. 28—xiii. 13.

76. The second Sunday of the week of the Apostles, f. 88 *b*.
1 Corinth. v. 6—vi. 11.

77. The third Sunday of the week of the Apostles, f. 89 *b*.
1 Corinth. vii. 1—7.

78. The fourth Sunday of the week of the Apostles, f. 89 *b*.
1 Corinth. ix. 13—27.

79. The fifth Sunday of the week of the Apostles, f. 90 *b*.
1 Corinth. xiv. 1—19.

80. The sixth Sunday of the week of the Apostles, f. 91 *b*.
1 Corinth. x. 14—32.

81. The seventh Sunday of the week of the Apostles, f. 92 *a*,
1 Corinth. xv. 58—xvi. 24.

82. The last Friday of the week of the Apostles, the Commemoration of the Seventy Disciples, f. 93 *a*,

لجمعة فطر سابوع السليحيين وهى ذكران السبعين المبشرى'

Rom. viii. 28—ix. 5.

83. The last Sunday of the week of the Apostles, which is also the first Sunday of the week of Summer, and the Commemoration of the Twelve Apostles, f. 93 *b*,

لاحد خاتمة سابوع السليحيين وهو اول من سابوع القيط (*sic*)
وهو ذكران السليحيين الاثنى عشر' يقرا فيه ذلك المكتوب لذكران
كتبة الانجيل وهو فى الجمعة الثالثة بعد الدنح.

1 Corinth. iv. 9—17, 2 Corinth. i. 8—14.

84. The second Sunday of Summer, f. 94 *a*,

للاحد الثانى من القيط.

2 Corinth. iii. 4—18.

85. The third Sunday of Summer, f. 94 *b*. 2 Corinth. vii. 1—11.

86. The fourth Sunday of Summer, f. 95 *a*. 2 Corinth. x.

87. The Commemoration of S. Thomas, f. 96 *a*,

لذكران مار توما ٭ اقرا الذى للشخص الواحد'

2 Corinth. x. 4—18.

88. The fifth Sunday of Summer, f. 96 *a*. 2 Corinth. xii. 14—xiii. 14.

89. The sixth Sunday of Summer, f. 97 *a*. 1 Thessal. ii. 1—12.

90. The sixth Friday of Summer, the Commemoration of Simeon bar Ṣabbā'ē, f. 97 *b*,

للجمعة السادسة من القيط وهى ذكران مار شمعون بر صَباعِى ٭ اقرا الذى ليوم الاربعا من شبث شبى'

Ephes. iv. 1—16.

91. The seventh Sunday of Summer, f. 97 *b*. 1 Thessal. ii. 14—iii. 13.

92. The first Sunday of the week of Elias, f. 98 *b*,

للاحد الاول من سابوع مار اليّا.

2 Thessal. i.

93. The second Sunday of the week of Elias, f. 99 *a*. 2 Thessal. ii. 15—iii. 18.

94. The third Sunday of the week of Elias, f. 99 *b*. Philipp. i. 12—25.

95. The feast of the adorable Cross, f. 100 *a*,

لعيد الصليب الممجّد ⁘ كتب لسبت الكبير،

1 Corinth. i. 18—31.

96. The fourth Sunday of the week of Elias, f. 100 *a*,

للاحد الاوّل بعد الصليب وهو الرابع من سابوع مار اليّا ⁘
كما يليق ببشرى السيّد المسيح فقط كونوا تدبروا (Philipp. i. 27) ⁘
كتب للاحد الذى بعد السلاق.

There seems to be an error here.

97. The fifth Sunday of the week of Elias, f. 100 *b*. Philipp. iii. 1—14.

98. The sixth Sunday of the week of Elias, f. 101 *a*. Philipp. iv. 4—23.

99. The seventh Sunday of the week of Elias, f. 101 *b*. 1 Corinth. xiv. 26—40.

100. The first Sunday of the week of Moses, f. 102 *a*,

للاحد الاوّل من سابوع مار موشى.

2 Corinth. i. 23—ii. 16.

101. The second Sunday of the week of Moses, f. 103 *a*. Galat. v. 16—26.

102. The third Sunday of the week of Moses, f. 103 *b*. Galat. vi.

103. The fourth Sunday of the week of Moses, f. 104 *a*. 1 Tim. v. 1—16.

104. The first Sunday of the Consecration of the Church, f. 104 *b*,

للاحد الاوّل من قداس البيعة ⁘ لقد جعل الله فى بيعته ⁘
كتب لجمعة الذهب وهى الاولى من سابوع السليحيين.

1 Corinth. xii. 28—xiii. 13.

105. The second Sunday of the Consecration of the Church, f. 105 *a*,

كتب للاحد السادس بعد الدنح.

Hebr. viii. 1—ix. 10.

106. The third Sunday of the Consecration of the Church, f. 105 *a*. 1 Corinth. ii. 13—iii. 17, xvi. 13, 14.

107. The fourth Sunday of the Consecration of the Church, f. 106 *a*,

اسعوا فى طلب المحبّة، كتب للاحد الخامس من سابوع السليحيين ⁘ او اقرا هذا اسعوا فى طلب الصلح والسلام مع جميع الانام، كتب ليوم الخميس من باعوت اهل ننوى (*sic*) ⁘

1 Corinth. xiv. 1—19, or Hebr. xii. 14—29.

Subscription, f. 106 *a*,

تم كتاب فصول السليح التى تقرى فى روازين دائرة السنة على ترتيب الدير الاعلى المعروف بالطخس الموصلى.

To this has been added, as an afterthought,

تم كتاب الافركسيس وثلث رسائل مار يعقوب ومار فطروس ومار يوحنا الرسول،

The colophon goes on to state that the manuscript was finished on the 10th of Shĕbāṭ, A. Gr. 2008, A.H. 1108 = A.D. 1697, when Mār Elias, son of the priest Mārōgē (Mār Eugene), was patriarch. The scribe was the priest Hormiz an-Naḳḳār, son of the deacon Isaiah, of Mosul.

ووقع الفراغ منه يوم الاربعا عشرة ايام فى شهر اصباط سنة الفين وثمانيّة يونانية والف ومايَة وثمانية هاجرية، رحم الله من ترحم على كاتبه امين،، وقد كتبه بعون الملك الوهاب، بقلم اضعَف الكتاب، واحقر (*sic*) العباد، اقلهم عملًا، واكثرهم زالًا، الخ،

قس هرمز النقار، وبالفعل لصّ خاطى، ابن شماس اشعيا، من مدينة المعمورة الموصل، الذى (*sic*) على جانب شط الدجلة، الخ، وقد انكتب فى ايام ابّ الآبا، وزين الادبا، وسَرتاح (*sic*) المعلمين، وشهباز الملّة والدين، اعنى به مار اليّا بن قس مروكى الذى حاكم وحدهُ على جميع غنمهُ، ادام اللّه كرسيهِ كما ادام الايام والاشهر والسنين امين ∴ ونرجوا من كل اخًا قاريًا ان تدرّس فى هذا الكتاب، ويجد عيبًا او غلطًا او نقصان، الخ ∴

At the end there are some of the usual verses, followed by a note referring to the first part of the MS. and giving the date A. Gr. 2007 = A.D. 1696, f. 106 *b*,

ان وجدت عيبًا فسد الخلا، فجل من لا عيب فيهِ وعلا"
يبلى اليد منى فى الترابى، ويبقى الخطّ منى فى الكتابى" فيا
ليت الذين يقرون فى كتابى، يدعوا لى الخلاص من العذابى"
غيره كتبت وقد ايقنت يوم كِتاتى (*sic*)، بان يدى تبلى وتبقا
انامِلى" ايا قارى الخط سال الله رحمة، لكاتبهِ المرهون تحت
الجنادلى"، وقد كمل هذا الكتاب وهو كتاب الفركسيس وايضا
ثلث رسايل واحدة لمار يعقوب السليح ووحده (*sic*) لمار فطروس
ووحده (*sic*) لمار يوحنا السليح وكتاب المعظّم السليح فولوس
المجتبى المكرم سنة ٢٠٠٧"،

Finally, there are given three prefaces, مقدّمات السليح, ff. 106 *b*, 107 *a*, of which it is sufficient to quote the beginning of the first.

ان احسن ما نطق بهِ اللسان، واشرق نورهِ على ظلمات
الجنان، وافحمت عند سماعهِ شقاشق الشيطان، وشهد لهُ بالحقّ
والتصديق شاهِد البرهان، كلام عظيم الرعاة وزعيم المبشّرين،

حارس الايمان بصوادق حِكمة واليقين، مزيل الخلايق من التشبهَة
والاباطيل، ومرشدهم الى الحقّ بكلام بشارة الانجيل، الخ،

On f. 107 *b* is a note stating that the book belonged to George, son of Elias, son of Hormuz Zakkūr, A. Gr. 2135, A.D. 1823, A.H. 1239.

هذا الكتاب مال جرجس ابن الياس الصايغ ابن هرمز زكور
الوكيل وهو الابركيس (*sic*) والرسايل فولوس الرسول وقد عمرهُ
٢١٣٠
فى سنة يونانيه سنه والرب يعطيه الصحة والعافيه وقد اهتم
بهِ وصحهُ (*sic*) حتى يقرا بهِ ويستفيد خلاص نفسهُ وكلمن
ياخذهُ منهُ بخيانة وما يرجعهُ اليهِ جرب جحزى يقع عليهِ ويكون
مبعود من شركة الصالحين ولا يكون له نصيب مع سيدنا يسوع
المسيح والذى يرجعهُ اليهِ رحمة الله تحل على والديهِ وعليهِ،
١٢٣٩ ١٨٢٣
مسيحية هاجرية سنة وترحمو على وَالدَىّ المذكورين الخ،
٦ فى ثيسان

Add. 3292

Paper, about $8\frac{5}{8}$ in. by $6\frac{1}{4}$; 173 leaves, of which the first 5 and the last 8 are blank; quires apparently of 10 leaves, but unsigned; the leaves are paged with Arabic letters, beginning on f. 6 *b* and ending on f. 165 *b*; 25 lines in a page. Written in a good, regular Naskhī of the xviith cent. (various water-marks). The contents are

Homilies of Gregory Nazianzen, sixteen in number, in an *Arabic* translation, f. 6 *b*,

الميامر التى لابينا الجليل فى القديسين مارى غريغوريوس
الثيولوغوس وعدتهم (*sic*) ستة عشر ميمرًا،

1. De suis sermonibus, et ad Julianum tributorum ex-aequatorem (Migne, orat. xix.), f. 6 *b*:

المَيْمَر الأَوَّلُ ارسله الى الليان (*sic*) المعُدِّل والسبب فى ذلك ان غريغوريوس كان له مدةٍ (*sic*) قد صمت ولا يتكلم بميمر ولا غيره فلما تولى تعديل الخراج فى القبادوق هذا الليان المقدَّم ذكره وقد كانت بينه وبين غريغوريوس معرفةً قديمةً (*sic*) لانهما كانا يتعلمان جميعًا فى المكتب سال غريغوريوس ان يتكلم فيُؤَلِّف ميمرًا يشتمل على شىءٍ (*sic*) من الوعظ فامتنع عليه ثم قال له انا اعلم ان الاحسان الى الرعية منك ببالٍ فان اردتنى ان احسن اليهم فى الثبت الذى اثبته والتعديل الذى اعدله فقدّم الكلام واجبنى الى ما سالتك اياه فتكلم بهذا الميمر وعنونه بهذا العنوان وابتدا فيه بذكر اغتصابه على رايهِ فيما كان ازمعه من الصمت قال ما هذا الاغتصاب الذى لا يزال من المودة دايمًا نغتصبه، ما هى حكمتى ومعرفتى التى فى كل محفلٍ نُحَارَب من اجلها، الخ،

2. In Theophania sive Natalitia Salvatoris (Migne, orat. xxxviii.), f. 12 *a*,

المَيْمَر الثانِى فى ظهور الاله الذى هو الميلاد المجيد، قال المسيح يولد سبحوا، المسيح من السموات تلقوا، المسيح على الارض فارتفعوا، الخ،

3. In sancta Lumina (Migne, orat. xxxix.), f. 18 *b*,

المَيْمَر الثالِث يتضمن فى الدنح الذى هو الظهور الالهى، من الراس يسوع الذى لى، وايضاً سرٌّ لا خديعة فيهِ ولا عديم الجمال، الخ،

4. In sanctum Baptisma (Migne, orat. xl.), f. 24 *b*,

المَيْمَر الرابع فى الحث على تقدم الناس الى التعميد لان القول الذى تقدم هو فى معمودية المسيح سيدنا تكلم به فى يوم الدنح فلم يتسع له الخروج الى ما اراده فى ذكر هذه المعمودية التى تعم ساير الناس فلما كان تانى يوم الدنح لثنى (*sic*) بهذا الميمر لما كان القديس باسيليوس قد قال فى هذا المعنى ميمرًا فسال القديس غريغوريوس ان يقول فى معنى قوله ليرد الكافة عما كانوا عليه من تاخير الاصطباغ لان اكثر الناس لم يكونوا يتعمدون الى ان تعلوا اسنانهم يعتقدون فى ذلك ان المعمودية تمحوا الخطايا وهى كذلك ولكنهم كانوا يرون ان يوغلوا قبلها فى طلب اللذات وارتكاب الفساد ثم بعد ذلك يتعمدون فكان جماعة منهم لا يتسع لهم ان يتعمدوا الا عند الموت وجماعة لا يتسع لهم جملة فراى هذان الرجلان ان يردا عن ذلك الراى الردى ويصيرا الناس ان يستغرضوا المعمودية ولا يوخروها على جنس المتاجرة للرب ومصارفتهِ فى ان يجعلوها بعد الشبع من اللذات والامعان فى الموبقات وقد بيَّنا صحة الراى فيما دعيا اليه الناس بحجج تبين من كليهما نفسه للقارى المستفيد ان شا الله تعالى قال ان امس فى يوم الدنح البهى لما عيدنا فقد كان لايقًا ان نجعل ما نختص به خلاصنا فرحًا لنا وسرورًا الخ

5. De pauperum amore (Migne, orat. xiv.), f. 42 *a*,

المَيْمَر الخامس فى محبة المساكين قال ايها الرجال الاخوة الذين هم فى المسكنة مشاركون فانَّا كلنا فقرا والى النعمة الالهية محتاجون الخ

6. Funebris oratio in laudem Basilii magni Caesareae in Cappadocia epi (Migne, orat. xliii.), f. 55 *a*,

المَيْمَر السادِس يتضمن فى مديح القديس باسيليوس اسقف قيسارية القبادوق، قد كان باسيليوس عتيدًا وقدم لنا دايما موضوعات الكلام كثيرة لانه قد كان يتناهى باقوالى تناهيا لم يستعمله بعد احد من الباقيين (*sic*) كلهم فى اقوال نفسهِ ان يقدم لنا الان نفسه ويجعلها موضوعًا عظيمًا لجهاد الذين كل حرصهم فى الكلام، الخ،

This discourse has frequent glosses or explanations (حاشية) interspersed with the text (النصّ).

7. Apologetica (Migne, orat. ii.), f. 86 *a*,

المَيْمَر السابع يتضمن قى الكهنوت قاله لما عاد من بلد البنطس وفيه مديح لبولص ومن اجل تاخره عن قبول القسوسية وبين فيه ما هو موعد الكهنوت ومن ينبغى ان يكون اسقفًا بسلم من الرب امين، قال لقد انخفضتُ وانخزلتُ وانا معترف بهزيمتى وانخزالى لانى خضعت للربُ وتضرعت اليه الخ،

8. Ad Gregorium Nyssenum (Migne, orat. xi.), f. 108 *a*,

المَيْمَر الثامِن يتضمن مديح فى الصديق الامين مارى غريغوريوس اسقف نيصص (genit.) لما جاء بعد سيامه، قال ان الصديق الامين لا يعتاض عنه بشىء (*sic*) من الموجودات ولا وزن يوزن به جماله الخ،

9. In sanctum Pascha (Migne, orat. i.), f. 110 *b*,

المَيْمَر التاسِع يتضمن فى القيامة والفصح وذكر فيه البطء والتثاقل ومعنى ذلك تثاقله عما كان دعاه اليه والدهُ من ان يتسلم كرسيه ورعيته واجابته الى ذلك فى هذا اليوم، قال ان

اليوم ليوم النشور وان الابتدا ابتدى ميمون فسبيلنا ان نتباهى بالموسم ونصافح بعضنا بعضًا الخ‘

10. In sanctum Pascha (Migne, orat. xlv.), f. 112 *a*,
المَيْمَر العاشِر يتضمن فى الفصح المقدّس ايضًا‘ قال حبقوق العجيب انى ساقوم على محرسى وانا اليوم من السلطان والعلم الذى دُفع الىَّ من الروح فاترقب واعرف ما يظهر ويُنْطَق به الخ‘

11. In novam Dominicam (Migne, orat. xliv.), f. 122 *b*,
المَيْمَر الحادِى عَشَرَ يتضمن فى الاحد الجديد وفى الربيع وفى القديس عامَص‘ قال ان اكرام التجديد سنة قديمة وان حالها لحسن إلَّا ان اكرام الحديثة بالتجديد اجدر الخ‘

12. In Pentecosten (Migne, orat. xli.), f. 126 *a*,
المَيْمَر الثانى عشر يتضمن فى العنصرة التى هى الفنطيقوستى وهى السجدة المقدسة للثالوث المقدّس بارك يا رب‘ قال سبيلنا ان نتفلسف فى العيد قليلًا ليكون تعييدنا روحانيًا الخ‘

13. In laudem S. Cypriani (Migne, orat. xxiv.), f. 132 *a*,
المَيْمَر الثالث عَشَرَ يتضمن امتداحه الى القديس قبريانوس لما قدم الى موسمه بعد يوم من عيده‘ قال قد كان يفوتنا قبريانوس ويا له من خسرانٍ الخ‘

14. Supremum vale, coram cl. episcopis (Migne, orat. xlii.), f. 138 *a*,
المَيْمَر الرابع عَشَرَ يتضمن فى قدوم المايَة والخمسين اسقفًا وهو الذى يسمَّى الوداع‘ قال ان كيف احوالنا عندكم ايها الرعاة الاصدقا الذين هم فى الرعاية مشاركون وارجلهم جميلة من الاقدام فى قدومها الينا فى وقتها الخ‘

15. In patrem tacentem (Migne, orat. xvi.), f. 147 *b*,
المَيْمَر الخامِس عَشَرَ يتضمن قوله فى صمت امه ولغة البرد ايضًا (*sic*)، قال لم تنقصون ترتيبًا ممدوحًا، لم تلزون لسانًا للناموس خادمًا، الخ

16. Theologica secunda (Migne, orat. xxviii.), f. 154 *b*,
المَيْمَر السادِس عَشَرَ يتضمن التكلم فى اللاهوت المُطَهَّر، قال اذا كنا قد طَهَّرنا المتكلم فى اللاهوت بالقول وتبيَّنا كيف ينبغى ان تكون صورته ولمن سبيله ان يتفلسف وفى اى وقتٍ وباى مقدارٍ الخ

It ends abruptly with the words وهى تتصور وترتسم بالجودة بهذا المقدار حتى يصير منها انوارًا, corresponding with the Greek τοσοῦτον τῷ καλῷ μορφουμένας καὶ τυπουμένας, ὥστε ἄλλα γίνεσθαι φῶτα (Migne, *Patrol. Gr.* xxxvi. 72, line 24). The last page has been torn out.

Add. 3293

Paper, about $9\frac{3}{4}$ in. by $6\frac{7}{8}$; 224 leaves; 23 quires of 10 leaves, signed with words at the upper left-hand corner (e.g. f. 107 *a*, ثانى عشر). In the first 11 quires the first five leaves of each are usually numbered with Arabic arithmetical figures, ١ ٢ ٣ ٤ ٥. Subsequently the leaves have been numbered consecutively with Syriac letters at the foot of the page. Single leaves are now wanting after ff. 8, 16, 208 and 212. The greater part of f. 1 has unfortunately been torn away. There are 17 lines in each full page. This volume is written in a fine current Naskhī of the latter part of the xivth century.

The second volume of the book entitled المَجْدَل *al-Majdal*, or "The Tower," composed by 'Amr ibn Mattā aṭ-Ṭairuhānī. Of the mutilated title only these words are legible, f. 1 *a*,

الجُزْءُ الد . . . . . .

تَأْليفُ عَمْرو بن . . . . . .

الطَّيْرُهَانِيّ . . . . . .

وارض . . . . . .

The name of the work appears from the subscription, f. 223 *b*, نجزَ الكتابُ المُسمَّى بالمَجْدَلِ الخ.

There are many small lacunae in the text of this manuscript. Sometimes the scribe has written a few words in the text in a very barbarous Syriac hand, or has added glosses on the margin in the same language. Of the latter examples may be found on f. 66 *b*, ان يَجْلسَ فى الفَجْر, marg. ھجتنا; f. 71 *a*, وجمع الحسَنْدرُوس الفطرك, marg. ﻟﺤﻬﺪﻧﻬﻪ; f. 106 *b*, وصار اسقفًا على بابغس, marg. حشيعه. Of the former see specimens on ff. 90 *a*, 92 *a*, and 141 *a* (three lines).

See Assemani, *B.O.*, iii. 1. 580 sqq.; Mai, *Scriptorum veterum nova Collectio*, t. iv., p. 220, nos. cix. cx.; De Slane, *Catal. des MSS. arabes de la Bibl. Nation.*, fasc. 1, p. 47, nos. 190—192; G. E. Khayyath, *Syri Orientales, seu Chaldaei, Nestoriani et Romanorum Pontificum Primatus*, p. 106; Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer*, p. 6.

The contents are as follows:—

I. Chap. v., § 4, f. 1 *b*,

[إقامةُ الحُجَج الصادِقة بمَجِيء المَسِيح ' والشَّ]هادات الناطِقة بالبُرْهانِ الصَّحيح "

See Assemani, *B.O.*, iii. 1, 584, note 2.

II. Chap. v., § 5, f. 52 *a*,

أَخْذُ الفُرُوض والسُّنَن والرُّسُوم والقَوانين ' من الرُّسُل الأَصْفِياء والآبآء التابِعين "

See Assemani, *loc. cit.*, note 3.

The Apostles are named on ff. 61 sqq., viz. Simon Peter; Paul; Andrew, the brother of Simon; James, the son of Zebedee; John his brother; Philip; Nathaniel, the son of Tolmai (بن تلمى); Thomas; Matthias (متيا); James, the son of Alphaeus (حلفى); Judas, the son of Jacob or James, surnamed Thaddeus (لابى); Simon the Cananite, شمعون ابن القَصَباني قنانا (*sic*); Judas, the son of Jacob or James, whose name was Tolmai (تلمى); and Matthew the publican and evangelist, مَتّى العَشّار الإنْجيلىّ.

Then come, f. 62 *b*, the names of the seventy "followers" (see Assemani, *B.O.*, iii. 1, 320, col. 2), ending with an account of the doings of Mār Māri:

اسمآء السَّبْعين التابعين يعقُوب بن يُوسف المَنْسُوب الى اخيه المسيح شَمْعون ابن قليوفا الاسقف ابن اخى يُوسف
مُوسَى ابن يوسُف شَمْعون ابن يُوسف يهوذا ابن يوسف
يرنبا (*sic*) (f. 63 *a*) الطاهر المبرز فنايُوس [marg. مكنا] المدُون
باسكندرية حَننيَا الدمشقى صاحب فُولُوس الصَّفا الثانى غَير
الرييس يوُسف المعرُوف بالبُولُوط نيقاداموس المُتَولى حنُوط
سَيدنا شيلا المنفود مع فولوس سايل رييس الكتاب
باوسطوس اياسون من اهل انطاكية يهوذا الملقب
بمحرصحب (*sic*) المُسْتوهب جسد سَيّدنا المسيح شمعون برسى
الاسكندرى شمعون حامل خَشب الصلبوث من مكان مَرارند
هرقنى فيلالاَ لوقيوس يهوذا المذكُور فى الافركسيس اريون
رفيق قليوفا الواسع الخطا نُورسُوس قمسطور ورودون فليفوس
فراكروس اسطفانوس بكر الشهدا فرماذا فليفوس طيمُون فليفُوس
الانطاكى (*sic*) والد البنات تلميذ فولوس اندرونيقوس الذى
وصفَه السَليح رمونيا الذى وصفَه ايضًا ططوس فطرانوس فريسلا

اسونقراطيس هرما صاحب كتاب الراعى كريسقوس افلوس
بعلا ܐܠܐ ܐܬܬ له معهه ܒܨܠܝܒ نَرْقسوس لوقا الانجيلى
افلى المختار من فولوس ارسطابولوس اصطفانا هروذيون بريا قاسوس
روفس المعَا روفس اخر امفلاوس اربانوس ارسطرخوس فيليفوس
مرقوس الانجيلى رسُول ملك راطِيس عرطنا ادى اخُو مار مارى
حاما خاتم* السليحين طيماثاوس تلميذ فولوس وقَصد ادى
السليح المشرق وافا بنصيبين وانفد احى (*sic*) الى الرُها ودعا الى
الحقّ المُبين وكان من نصر ابحر ونصرته اسياع (*sic*) المسيح
ما يجده الطالب فى قِصَّتهِ على بيان مشروح وارسل مار مارى
الى العِراق بمَنزِلة (f. 63 *b*) الفطريرك فى الرياسة الخ'

Next follow the names of the Patriarchs of the East from Addai the Apostle onwards (see Assemani, *B.O.*, iii. 1. 584, note 3), f. 64 *b*,

اسماءُ جَثالقة المشرقيّين السّلم لذكرهم'

1. Addai, ادى السَّليحُ, f. 64 *b*.
2. Mār Mārī, مار مارى السَّليحُ, f. 66 *a*.
3. Abrīs, ابريس, f. 67 *a*.
4. Abraham, ابرهيم, f. 67 *b*.
5. Jacob, يعقُوب, f. 67 *b*.
6. Aḥā-dh'abhū(h)i, احَّا دابُوَيْه, f. 68 *a*.
7. Shaḥlūfā, شحلوفا, f. 68 *b*.
8. Pāpās, فافاس, f. 69 *a*.

* Opposite the end of this line is written on the margin :

يحققون اذا قصد الانسان الاستقصا عنهم'

9. Simeon bar Ṣabbā'ē, شمعون ابن صباعى, f. 74 *a*.

10. Shahdōst, سهذوسْتْ, f. 75 *b*.

11. Barba'shĕmīn, بَرْبعشمين الجاثليق, f. 76 *a*.

12. Tūmarṣā, تُومَرصَا, f. 80 *b*.

13. Ḳaiyūmā, قيّوما الجاثليق, f. 81 *a*.

14. Isaac, اسحق نسيب تومَرْصَا, f. 81 *b*.

15. Aḥā, احى, f. 82 *b*.

16. Yabh-alāhā, يبلاهَا, f. 82 *b*.

17. Ma'nā, مَعْنا, f. 83 *a*.

18. Fārābōkht, فارانجت (*sic*), f. 85 *a*.

19. Dadh-īshō', دادیشوع, f. 85 *a*.

20. Bābōyah, بابويه, f. 87 *b*.

21. Acacius, اقاق, f. 89 *a*.

22. Bābhai, بابَىْ, f. 91 *a*.

23. Shīlā or Silas, شيلا, f. 91 *b*.

24, 25. Narsai and Elisha, نَرْسى واليَشَعُ الجاثليقانِ, f. 92 *b*.

26. Paul, فولوس, f. 93 *a*.

27. Mār-abhā the elder, مارابا الكَبيرُ, f. 93 *a*.

28. Joseph, يُوسُفُ المقشرس, f. 95 *a*.

29. Ezekiel, حزقيالُ, f. 95 *b*.

30. Īshō'-yabh al-Arzanī, أيشُوعيبُ الأزرنى, f. 96 *b*.

31. Sabhr-īshō', سَبْريشُوع, f. 97 *a*.

32. Gregory, جَريغُورُ (marg. [illegible]), f. 99 *b*.

33. Īshō'-yabh al-Judhālī, ايشُوع يَهْب الجدالى, f. 100 *a*.

34. Mār-emmēh, مارامَه, f. 100 *b*.

35. Īshō'-yabh al-Ḥazzī, ايشوع يَهْب الحزى, f. 101 *a*.

36. George, جيُورجيس, f. 101 *a*.

37. John bar Mārthā, يُوحَنَّا المعرُوف بابنِ ماريا, f. 101 *a*.

38. Ḥanān-īshō', حَنَانيشوع, f. 101 *a*.

39. Ṣĕlībhā-zĕkhā, صَليبًا زَخَا, f. 102 *b*.

40. Pethion, فَثيُونُ, f. 103 *a*.

41. Mār-abhā bar Bĕrīkh-ṣebhyanēh, مارابا ابن بريخ صبيانه, f. 103 *b*.

42. Sūrīn, سُورين المقشرس, f. 104 *a*.

43. Jacob, يَعْقُوبُ, f. 104 *a*.

44. Ḥanān-īshō' II., حَنَانيشُوع الثانى, f. 106 *a*.

45. Timothy, طَيْمَاثاوس, f. 106 *b*.

46. Joshua bar Nōn, ايشُوع بَرْ نُون, f. 109 *a*.

47. George, جيُورجيس, f. 109 *b*.

48. Sabhr-īshō', سَبْريشُوع, f. 109 *b*.

49. Abraham, ابرَهيم, f. 110 *a*.

50. Theodosius, تاذاسيس, f. 110 *b*.

51. Sergius, سَرجيس, f. 112 *a*.

52. Anōsh, أنوس, f. 112 *b*.

53. John bar Narsai, يوحَنّا بنُ نَرْسى, f. 113 *a*.

54. John, nephew of Theodosius, يَوَانيس, f. 114 *a*.

55. John bar 'Isā, يوحنّا ابن عِيسَى, f. 115 *a*.

56. Abraham, ابرَهِيمُ, f. 117 *b*.

57. Emmanuel, عِمانُويَال, f. 120 *b*.

58. Israel, ايسراييل, f. 123 *a*.

59. 'Abhd-īshō', عَبْد ايشُوع, f. 123 *b*.

60. Mār Mārī bar Ṭōbī, مار ماری ابن الطُوبَا, f. 126 *b*.

61. John, يوَانيس, f. 129 *b*.

62. John, يُوحَنّا, ibn 'Īsā ibn Ibrāhīm ibn Bāzūk, بَازُوك (*sic*), f. 131 *b*.

63. Īshō'-yabh of Dōr-Ḳunnā, ايشوعيب من دورقنّى, f. 133 *b*.

64. Elias, اليا, f. 134 *b*.

65. John ibn aṭ-Ṭir'āl, يُوحنّا ابن الطِرعَال, f. 135 *a*.

66. Sabhr-īshō' Zanbūr, سَبْريشوع المعروف بزَنبُور الجاثليق, f. 136 *b*.

67. 'Abhd-īshō' ibn al-'Āriḍ, عبديشوع الجاثليق المعروفُ بابن العارض, f. 139 *b*.

68. Mār Makkīkhā, مارمَكيخا الجاثليق, f. 145 *b*.

69. Elias, مار اليا الجاثليق المعروف بابن المقلى, f. 154 *b*.

70. Bar-ṣaumā, مار بَرْصَوْمَا, f. 155 *a*.

71. 'Abhd-īshō', مار عَبْديشُوع الجاثليق ابن المقلّى, f. 157 *a*. He died A.H. 542 = A. Gr. 1459 = A.D. 1147.

On f. 158 *a* we read the words هذا اخر ما وجد والحمدُ لله وَحدَه. Then follow the names of three later patriarchs (see Assemani, *B.O.*, iii. 1. 584, col. 2), viz.

72. Īshō'-yabh ibn al-Ḥā'ik, ايشوعيب ابن الحايك.

73. Elias Abū Ḥalīm ibn al-Ḥadīthī,
اليا ابو حليم ابن الحَدِيثى.

74. Yabh-alāhā يَهْب الاهَا الجالس الآن فى المَنْصِب.

This addition agrees precisely with that in the Vatican manuscript. See Assemani, *B.O.* iii. 1. 584, note 3; Mai, *Scriptt. vett. nova Collectio*, t. iv., p. 223.

This whole section is borrowed from the work of an older writer, Mārī ibn Sulaimān (alive in A. Gr. 1459 = A.D. 1147, f. 158 *a*; see Assemani, *B.O.* iii. 1. 554). The passages cited by Assemani are found in this copy at f. 151 *a* and f. 156 *b*. 'Amr ibn Mattā seems to have flourished about the middle of the xivth cent.; see the passage cited by Assemani, *B.O.* ii. 424, col. 2, which I do not find however in this manuscript in the chapter on Ḥanān-īshō', ff. 101 *a*—102 *b*.

III. Chap. v., § 6 of the Pillars, Defence of the Orthodox Faith and Refutation of various Heresies, f. 158 *b*,

"الفَصْل السادِس من العُمَد اجتماعُ المُلوكِ والابآء لتَقْرير الأمانة' وابطال ما استحدَث من البدَعِ فى الديانة"

See *B.O.* iii. 1. 584, note 4.

The following are the early heresies by name (often very corrupt, compare Assemani, *loc. cit.*), f. 159 *a*: السَبتيّة, المرقيونيّة, الاريوسيّة, الديصانيّة, القُوفانية, العُوْندَانية, الشمشاطيّة, المنّانية, النامذيّة, الطيمانانيّة.

IV. Chap. v., § 7 of the Pillars, the Books of the Old and New Testaments, f. 174 *a*,

"الفصل السابع من العُمَد جمع النَصرانيّة بين كُتَب العتيقة والحديثة' التى صارت نجاة الخَليقة"

See *B.O.* iii. 1. 585, note 1.

V. Chap. vi., the Rivers, four sections; § 1, of worshipping towards the East, f. 181 *b*,

الباب السادس الجّداولُ اربعةُ فُصُولٍ ⊙ الفَصْل الأوّل السُجُود للّهِ الخالق المعبُود نَحْو المشرِقِ، على سُنّة الحديثة وفعل أزل الخلائِق"

See *B.O.* iii. 1. 585, note 2.

VI. Chap. vi., § 2, of Sunday, f. 187 *a*,

الفَصْل الثانى الحجّة فى يوم الأحَدِ، واظهار فَضْلِه القَدِيم والمُحَدَّدِ"

See *B.O.* iii. 1. 585, note 3.

VII. Chap. vi., § 3, of wearing the Girdle and lighting Lamps and using Incense and Psalmody, f. 189 *b*,

الفَصلُ الثالثُ الموجب لشَدّ الاوساطِ بالزّنانير، والهاب القناديل وبخُور التَشْمسه والتزمير"

See *B.O.* iii. 1. 585, note 4.

VIII. Chap. vi., § 4, of the Acceptance of Repentance, f. 195 *b*,

الفَصْلُ الرابعُ استشعار قَبُول التَوْبَة، وادراك الخاطِى بالإنابَة نجاح القُرْبَة"

See *B.O.* iii. 1. 585, note 5.

IX. Chap. vii., the Gardens, four sections; § 1, of the abandoning of Circumcision, f. 202 *a*,

البابُ السابِعُ الحَدَائقُ اربعُ فصولٍ ⊙ الفَصْلُ الأوّلُ تَرك الختانة، والاستغناءُ عنها بصحّة الديانة" على ما هو مَسْطُور.

See *B.O.* iii. 1. 585, note 6.

X. Chap. vii., § 2, of the Abrogation of the observance of the Sabbath (Saturday) in the New Testament, f. 208 *a*,

الفَصْلُ الثانِى حَلّ الحديثةِ لعمل يومِ السَّبْتِ، ومُوجِبُ امساكهِ على مُتَقَدِّمِ الوَقْتِ"

See *B.O.* iii. 1. 585, note 7.

XI. Chap. vii., § 3, of the Use for Food of things that were formerly forbidden, f. 211 *a*,

الفَصْل الثالثُ اطلاقُ ما حظر من المآكِل، ووجُوبُ حِلِها لكل آكِلٍ"

See *B.O.* iii. 1. 585, note 8.

XII. Chap. vii., § 4, against the Jews, f. 214 *a*,

الفَصْلُ الرابعُ تَوْبيخ اليَهُود على ما يبتدعُونَهُ، واظهارُ بَهْتِهم فيما يَدّعُونَهُ"

See *B.O.* iii. 1. 586, note 1.

The colophon is very brief and without date, f. 223 *b*,

نجزَ الكتابُ المُسمَّى بالمَجْدَلِ ولله الحَمْدُ دايمًا سَرْمدًا وحسبُنا الله وَحْدَه ولا قوة الّا بهِ،

Below is an entry by an owner, who also numbered the leaves of the manuscript and made some corrections in the text. It is entirely destitute of diacritical points and vowels.

انتقل على حكم الابتياع الى ملكة العبد سعد بن تاج الرياسة بن الفضائل (*sic?*) بن العوفس (*sic*) ابن حسين راجى رحمة الله تعالى .....* سنة للهجرة الاسلامية،

On f. 224 *a* are two notes of owners, both of modern date.

هذا الكتاب هو مال شماس سمعان وقد ورثهُ له ابوهُ الله يرحمه

قد اشترى هذا الكتاب قس عيسى الاسودى فى قرية زوق من

* Three or four words which I cannot decipher. They do not seem to contain a date. The ciphers denoting the year appear to have been omitted in the writer's haste.

واحد خالتى يازيدى (*sic*) وقرّ (*sic*) البايع وقال انّه مسروق من مدينة مفارقين (*sic*) فالمشترى قال ان طلع صاحبهُ ارجعه لهُ وان ما طلع صاحبهُ بقا مالى بشهادة رستو وبا بكر

Add. 3294

Paper, about 13 in. by $8\frac{1}{2}$; 219 leaves; quires, unsigned, 22 in number, of 12 and 8 leaves, except the 5th and the last, which have 10 and 11 respectively; a small leaf has been inserted after f. 39, and five leaves have been torn out after f. 157; there are from 24 to 30 lines in a full page. The writing is a fairly good Naskhī; the paper a thinnish European, apparently of the xviiith cent.

The contents are nearly identical with those of Add. 3285, viz. theological treatises of Mūsā ibn al-Ḥajar, or Moses bar Kēphā, and John, bishop of Dārā, in an *Arabic* version.

1. On the Soul, by Moses bar Kēphā, in 65 chapters, f. 1 *b*.

2. On the Resurrection of the Body, by the same, in 34 chapters, f. 63 *a*.

3. On the Creation of the Angels, by the same, in 54 chapters, f. 106 *a*.

4. On the Celestial Hierarchy, by the same in 16 chapters, f. 132 *b*.

5. On the Devils, by John of Dārā, in 22 chapters, f. 149 *b*,

رسَالة عَن الشيَاطين تاليف ابينا ايوننيس القديس اسقف دَارَا حسب سؤال جمهُور العلمآء امتثالًا لامرهم مراسلة.

6. On Paradise, by Moses bar Kēphā.

Part I., in 28 chapters, f. 158 *a*.

Part II., in 7 chapters, the last of which is imperfect, f. 213 *a*.

اَلْمقَالَةُ الثَّانِيَةُ عَن ٱلفَردَوسِ السَّابقِ ذكره.

APPENDIX.

APPENDIX.

Dd. 3. 8[1]

Coarse paper, about 12 in. by $8\frac{1}{2}$; 144 leaves of which ff. 1, 2, 81, 141—144 are blank (there is no f. 89); quires of 10 leaves, signed with Syriac letters.

The original volume contains the Ecclesiastical History of Barhebraeus (pts. II. and III.), written in a neat, regular, Jacobite hand, unpointed, 2 columns of about 37 lines; probably of the xivth cent. Between parts II. and III. are bound up 9 leaves containing other matter.

I. Part II. begins f. 3 *a*:

ܕܒ ܟܬ ܡܫܢܐ ܐܬ ܟܠ ܡܥܒܕ ܩܕܡܝܐ ܕܫܠ
nearly half a line) ܐܠܦܣܩܘܦ ܕܐ ܕܟܬܒ ܕܐ ܐܟܗܕܗ (is erased here
ܕܐ ܕܟܬܒ ܡܥܒܕ ܕܐ ܕܟܬܒ ܐܬ ܡܥܒܕ (*sic*) ܕܐ ܕܟܬܒ
ܐܟܟܦ ܕ ܐܬ ܐܗ ܐܬ ܟܠ ܡܟܗ ܐܬ ܡܥܒܕ ܕܐ
ܟܬ ܕ ܫܐ.

Ends f. 70 *b*. The supplement, ff. 71 *a*—78 *a*, is by a later hand and agrees with the edition of Abbeloos and Lamy (who appear to have collated this MS.), t. ii. pp. 781—845, 915—919.

Part III. begins f. 90 *b*. The supplement, ff. 132 *b*—140 *a*, is a later supply, agreeing with *op. cit.* t. iii. pp. 487—563.

The original MS. comprises part II., consisting of 7 quires (the third and seventh have 8 leaves), numbered from ܟܐ to ܟܕ, and part III., 4 quires (the first has only 9 leaves), numbered from ܐ to ܟܐ. The later supplements are signed ܟܕ (*bis*) and ܟ. There is an enumeration in Syriac letters extending to ܨ (f. 80) and thence from ܨܐ (f. 90) to ܨܟ (f. 140 *a*), and at an early date the pages were numbered (in ink). For the lacuna between p. 154 [f. 80 *b*] and p. 189 [f. 81 *a*], see below Dd. 3. 8[2]. There are, moreover, two enumerations in pencil: one on the top left-hand corner of each leaf, the other in the centre at the top. The latter ignores the supplement and additional matter, the former, therefore, has here been followed throughout.

The MS. originally contained also part I. of the Ecclesiastical History*, which is now in the Bodleian Library, Oxford (Hunt. 52, see Payne Smith, *Cat.* no. 167, col. 548 sq.).

II. The additional matter consists of:—

(1) A short account of the burning of the church of the mother of God in Āmid in A. Gr. 1618 = A.D. 1307 by ܟܟ ܐܝܗ ܕܡ ܕܒܬܣܘ ܘܡ ܟܪ; f. 78 *a*. See Ass. *B.O.* t. iii. II. p. cxxxii sq.

(2) The *πληροφορία* of the patriarch Ni'ma or Ni'met-Allāh, Ignatius XVII. (see Ass. *B.O.*, t. i. p. 536); ff. 78 *b*—80 *a*:

ܟܣ ܕ ܕܡܟܬ ܟܐ ܟܒܐ ܟܕ ܕܒܬ ܟ ܕ ܟܣ

ܕܡܟܐ ܟܥܒܐ ܡܡ ܐܘܙܘܒܣܣܐ.

(3) On f. 80 *b* are three paragraphs, each in a different hand, giving a brief obituary of: (i) Mār Timothy, bishop of

* Note the number of the first quire (ܟܐ), and the figure 238 (with traces of ܟܣ) at the head of f. 3 *a*.

Antioch, who died in A.D. 1592, (ii) Mār John (ܝܘܚܢܢ), bishop of the church of Mār Abī in Tyre, who died A.D. 1578, and (iii) Mār Ignatius, patriarch of Antioch, who died in A.D. 1639. They were all buried in the convent of Mār Thomas in Ḳaṭrubbal.

ܗܢ ܕܐܬܐ ܗܘܟܟ ܥܡ ܐܒܓ ܗܘܟ ܒܗ ܕܒ
ܗܘܒܠܐ ܗܘܟ ܗܘܝܐ ܗܘܟܟܗ ܫܘܐܠ ܡܢ
ܗܘܟ ܗܘܐ ܐܢ ܬܐܒܓܘ ܐܢܐ ܗܘܝ ܗܘܟ
ܗܘܟ ܗܘܐܠ. ܒܗ ܐ̈ ܐܒ ܡܢ ܩܒܪ ܐ̈ ܒ
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ܗܘ.

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ܗ. ܐ̈. ܡܢ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈ ܐ̈
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ܫܡܫܐ ܕܒܝܬ ܡܪܝ ܝܘܚܢܢ ܡܢ ܒܝܬ ܥܒܕ ܕܝܠܗ ܘܡܢ
ܫܡܫܐ ܕܫܡܫܝ ܕܝܠܗ ܟܕ ܒܝ ܒܝܕܐ ܐܟܪ. ܦ.

(4) A quire of 6 leaves, each numbered with Syriac letters, consisting of two columns of about 46 lines. Written within a border of red lines in a round Jacobite hand, usually eastern points, and dated 1 Teshrīn A. Gr. 1807 = A.D. 1495.

An account of the life of Mār Ignatius XI., John bar-Šaileh (ܝܘܚܢܢ), of Barṭella (ܒܪܛܠܐ), patriarch of Antioch, f. 82 *a*; cp. Ass. *B.O.* t. ii. p. 386 (61).

He was born of native parents at Mārdīn (ܡܪܕܝܢ ܡܢ ܒܝܬ ܥܒܕ) in A. Gr. 1753, and was educated by Simeon of the church of the Forty Martyrs in Āmid, and by the priest John of Mārdīn. He also studied astronomy under David bar ܨܠܝܒܐ of Attā (ܕܥܛܐ ܕܒܝ ܫܡܫܐ) near Mārdīn. At the convent of Za'farān he received instruction under the patriarch Ignatius Khaleph (ܐܟܚ) of Ma'adān of the city of the convent of Mār Abel. Here he remained six years. At the age of 30 he was ordained bishop of Āmid and Tyre by Mār Ignatius and received the name of John. He visited Jerusalem and Alexandria with this patriarch (f. 84 *a*, col. 1), and together with the monk ܐܢܕܪ journeyed to Scete (see f. 86 *a*, col. 2). John was elected patriarch on the Sunday of the Annunciation of Zechariah, A. Gr. 1794, and died on the 24th of September A. Gr. 1804 = A.D. 1493, in his fifty-first year.

Among other details here recorded may be mentioned the quarrel between Ḥassan Bāgh (ܒܟ ܚܣܢ) of the Iberians (ܐܝܒܪܝܐ ܐܡܬ ܐܬܪ) and the Turks (ܛܘܪܟܝ). Mention may also be made of the disputes with the Nestorians of Nisibis (ܢܨܝܒܝܢ) which arose from the patriarch's desire to build a place of prayer for the Jacobites of that place. After trying in vain the sites of the old churches of Mār Jacob and ܒܝܬ ܒܫܝܡ, he finally came across the foundations of the church of ܒܝܬ ܐܠܗ.

Among the other churches and convents which he repaired or built are mentioned the churches of the Forty Martyrs at Mārdīn, where Jacob-Shâh (ܝܥܩܘܒ ܫܐܗ) bar ܦܐܪܚ was deacon, of ܐܡܝܕ (Āmid), of Mār George in ܡܥܩܘܣ (near Mārdīn), of the mother of God in ܚܪܙܡ, and of Mār ——* in ܒܪܐܗܝܡܝܘܗ; also the convents of Mār Abī (Tyre), of ܩ̈ܠܬ and ܡܐܠܦܘܣ, of Mār ——* in ܐܙܚ, of ܡܪܝ ܒܗܢܡ, of ܡܪܝ ܦܠܠܛܐ, and of ܢܛܦܐ to the N. of his see.

The scribe adds the following interesting particulars, f. 87 *a*, col. 2:

ܦܢܝ ܕܝܢ ܐܦ ܠܟܪܝܬܐ ܗܕܐ ܕܝܘܪܬܐ ܘܫܘܫܛܗ. ܕܐܠܝܬܘܗܝ
ܗܘ ܕܒܪ ܝܠܕܝܗ ܘܕܫܘܬܦܐ ܡܠܐܟ̈ܐ ܐܢܫ̈ܐ ܡܫܡܫ̈ܢܐ
ܐܢ̈ܫܐ ܫܘܬܦܐ. ܕܐܠܝܬܘܗܝ ܘܫܘܠܛ ܐܝܘܬܗ. ܘܐܝܟ ܟܠܝܬܗ.
ܠܟܪܝܬܐ ܗ̄ܝ ܕܐܬܒܢܝܬ ܫܘܪܐ ܩܕܝ̈ܫܐ ܕܩܕܡܝܬܐ ܐܬܩܢܬܐ
ܡܕܝܪܐ. ܘܫܡܗ ܚܕܝܬܐ ܕܠܐ ܡܫܬܢܝܐ. ܘܐܝܟ ܕܠܐ ܡܨܪܝܢ ܗܘ
ܗܢܐ ܒܠܚܘܕ ܕܠܐ ܐܢܫ̈ܐ. ܘܦ̄.

ܘܡܢ ܒܬܪ ܟܢܘܫܝܐ ܡܫܡܥܢܐ ܕܐܟܡܐ ܐܦ ܡܫܡܫܢܐ ܗܘܐ
ܠܒܝܬ ܐܠܗܐ ܢܘܗܪܢ ܐܣܘܗܝ ܕܩܕܝܫܐ ܐܝܟ ܫܘܦܪܐ.
ܘܟܢ ܡܢܗܘܢ ܡܢ ܒܟܬܒ̈ܘܗܝ ܕܐܟܡܐ. ܠܘܬ ܟܠܗ ܢܦܫܗ.
ܒܝܬܐ ܠܡܢܗܐ ܕܐܘܪܚ ܐܪ̈ܐ. ܒܟܢܫܬܐ ܕܡܢܫܐ ܒܪܒܢܘ ܒܠܘܬܐ
ܡܗܝܪܐ. ܘܒܝܬܐ ܕܠܗܘܢܫܘܢ ܒܟܢܫܬܐ ܕܒܪܨܘܡܐ ܡܢܫܐ
ܘܒܝܬܐ ܕܗܘܪܐ. ܒܟܢܫܬܐ ܕ —* ܘܒܝܬܐ ܕܐܝܬܒܣܦ. ܒܟܢܫܬܐ
ܕ —* ܘܠܩܪܝܢ ܠܩܕܝܫܬܐ ܘܒܝܬܐ ܕܠܘܩ̈ܐ. ܒܟܢܫܬܐ

* A space has been left in the MS. for the missing name.

ܕܦܝܠܠܘܣܘܦܘܣ ܦܛܪܝܪܟܐ. ܗܠܝܢ ܢܨܚܢܝܗܘܢ ܒܬܪܐ
ܣܘܪܝܝܐ. ܘܒܬܪܐ ܠܡܕܝܢܬܐ ܘܕܝܪܐ ܕܕܝܣܩܘܪܝܐ (*sic*). ܕܐܝܬܘܗܝ
ܕܐܝܬܘܗܝ (*sic*) ܒܒܝܫܘܬܐ ܒܒܘܫܐ ܕܨܒܘܬܐ ܒܠܒܗܘܢ ܕܢܡܘܣܐ̈
ܐܪܡܐܝܬ. ܘܒܬܪܐ ܕܐܬܦܫܩܬ ܟܬܒܐ̈ ܠܘܬ ܐܪܡܐܝܬ. ܘܒܬܪܐ
ܕܐܪܝܟܬܐ ܣܘܪܝܝܬ ܒܡܕܝܢܬܐ ܕ * — ܘܒܬܪܐ ܕܒܪ ܙܒܢܝܢ
ܒܪܘܟ ܕܝܢ ܗܘܝܢ ܡܢ ܐܦ. ܘܕܚܠ ܒܥܠܡ ܕܢܚܢ ܗܘ (f. 87 *b*)
ܡܥܒܕܢܐ. ܐܘܒܕܬ ܡܫܡܫܢܐ ܡܢܝܪܐ ܒܗܠܟܐ ܢܘܪܢܝܐ.
ܘܫ̄.

ܐܝܬ ܗܘܐ ܕܝܢ ܐܦ ܠܗ ܠܐܒܘܗܝ ܦܛܪ̄ ܡܢܚܐ ܢܡܘܣܐ
ܠܥܡ̈ܡܐ ܡܬܩܢܢܐ ܕܐܒܘܗܬܐ ܐܘܒܕܬ ܠܬܘܠܡܕܐ ܕܒܘܢܝܐ
ܐܒܘܢܐ. ܘܬܪܝܢ ܡܬܪܓܡܢܘܬܐ ܦܫܝܛܬܐ ܕܝܠܗ. ܘܦܬܚ ܡܢܝܢܢ
ܠܬܠܬܐ ܠܥܡ̈ܡܐ ܘܡܬܪܓܡܢܘܬܐ ܚܕܐ ܠܟܘܪܣܝܐ ܕܦܛܪܝܪܟܘܬܐ.
ܘܬܪܝܢ ܠܥܡ̈ܡܐ ܘܡܬܪܓܡܢܘܬܐ ܕܦܝܠܠܘܣܘܦܘܣ ܘܡܬܢܝܬܐ ܚܕܐ
ܠܟܬܒܐ ܦܫܝܛܬܐ ܕܐܪ̈ܒܥܝܢ ܗܘܪܐ ܒܪܝ̈ܫܐ ܕܒܡܬܪܐ. ܘܫ̄.

The note at the end gives the date A. Gr. 1807 = A.D. 1495.

ܗܘ̈ܝ ܗܠܝܢ ܬܘܬܡܐ ܘܫܘܡܠܝܐ ܚܕܬܐ. ܒܫܢܬ
ܐܠܦ ܘܬܡܢܡܐܐ ܘܫܒܥ ܕܝܘܢܝܐ. ܒܝܘܡ ܫܒܬܐ ܒܥܕܢܐ.
ܠܬܠܬ ܫܥܝܢ ܬܫܥ ܕܝܘܡ.

On f. 88 *a* is a panegyric of Mār Ignatius XVIII. David Shâh (ܕܘܝܕ ܫܐܗ) son of ܢܘܪܐܠܕܝܢ, who died in Āmid in the beginning of June, A. Gr. 1902 = 1591, and was buried by

* A space has been left in the MS. for the missing name.

the side of his brother ܫܡܥܘܢ (see f. 89 *b*, foot) to the S. of the altar of Mār Thomas the Apostle in the city of Ḳaṭrubbal (ܩܛܪܘܒܠ ; ܩܛܪܒܠ), aged 50 (marg. 51), after serving as patriarch for 19 years. Later hands on the margin of f. 88 *b* have recorded sundry marvels which happened after his death.

On f. 90 *a* is a list of the convents and churches which the patriarch superintended, built, or repaired. It includes the church of Mār Thomas in Ḳaṭrubbal, and the convents of Mār Abī (Tyre), of Za'farān, and of Mār Abhḥai in Gargaria (ܓܓܪܝܐ). Twice he consecrated the chrism (ܡܘܪܝܢ), once at Jerusalem, and once at the church of Āmid. A later hand adds the dates: A. Gr. 1898 = A.D. 1587, and A. Gr. 1888 = A.D. 1577.

Next follow the names of the fathers whom he ordained:— the maphriān Pilate; his (own) brother ܫܡܥܘܢ, bishop of Mār Abī; Lazarus of Maiperḳaṭ; Malkeh (ܡܠܟܬܐ) of the convent of ܡܪܝ ܡܪܟܐ; Simeon bar ܒܝܨܐ; 'Azzīz of the convent of Mār Abraham in Midyād; Ḥabīb of the convent of Mār Jacob in ܚܒܘܫܟ; Elias of the convent of Ṣĕlībhā; Elias of the convent of Mār Jacob in Ṣalaḥ; David of the convent of Mār George of ܡܪܝ; Ephraim of Tyre (ܨܘܪ); Ḥananiah of Gargaria (ܓܓܪܝܐ); ܐܒܕܐ of ܚܠܚܘ; ܚܒܫܐ of the convent of Mār Julian; John of Tripoli; George (ܓܓܪܝܐ) of ܡܪܝ; ܨܠܒܐ of ܒܝܬ ܥܡܪ; Jeshua' of ܐܪܒܝܠ. At his death the seats of the convents of Mār Abī and Mārdīn passed to his disciples Jeshua and Abd'allah respectively.

There are several notes in Kārshūnī and Arabic (ff. 8 *a*, 11 *a*, 15 *a*, 37 *b*, etc., and especially 70 *b*, 88 *a* and *b*), also in Latin (ff. 7 *b*, 31 *b*, 46 *b*, 81 *b*, etc.). Those in Latin are probably the work of Robert Huntington who has signed his name at the foot of f. 3 *a*.

The title outside is: Gregorii Barhebraei Historia Ecclesiastica.

Dd. 3. 8²

18 leaves (pages numbered in ink from 155 to 188, two are omitted after 181) belonging to Dd. 3. 8¹, written in a cursive Jacobite, probably of the xvith cent. See above p. 980.

1. Various notes in Arabic, f. 1 *a*.

2. The high-priests to the time of Christ, f. 1 *b*:

ܪܫܝܫ ܟܗܢܐ ܕܐܗܪܘܢ.

It comprises 67 names, from Aaron to ܒܢܝ. Each is accompanied with brief notes, e.g.:

ܒܢܝ. ܗܘ ܐܚܘ ܡܘܫܐ ܘܐܝܬ ܠܗ ܒܢ ܚܕ ܒܫܡ ܝܫܘܥ
ܕܐܬܐ ܒܥܕܢ ܡܘܫܐ ܘܐܝܬ ܠܗ ܒܢ ܚܕ ܒܫܡ ܐܠܝܥܙܪ
ܕܐܬܐ ܒܥܕܢ ܐܠܝܥܙܪ ܘܐܝܬ ܠܗ ܒܢ ܚܕ ܒܫܡ ܦܝܢܚܣ.

3. The Nestorian catholic patriarchs, f. 3 *a*.

The list comprises 59 names from ܡܪܝ ܒܪ to ܐܝܫܘܥ ܒܪ.

The notes are in Arabic.

4. The Western priesthood, the patriarchs of Antioch, f. 3 *b*:

ܪܫܝܫ ܟܗܢܐ ܕܐܢܛܝܟܝܐ ܕܡܥܪܒ ܐܝܬ ܠܗ ܫܡ ܫܠܝܚܐ ܟܐܦܐ.

56 names from Peter to ܐܘܝܘܟܣܕܡ.

5. On f. 5 *a* are a number of passages comprising (*a*) a citation from Evagrius, and notes on (*b*) Didymus, (*c*) Timothy of Alexandria, (*d*) Barsalībī:

ܡܢ ܟܬܒ ܐܦܪܝܡ ܒܪ ܦܛܝܣ ܒܬ ܫܢܐ ܫܬ ܘܫܒܥ.

(*e*) Philoxenus (Ignatius Nimrod):

ܡܢ ܟܬܒ ܐܓܢܛܝܘܣ ܒܪ ܢܡܪܘܕ ܐܦ ܫܡ ܫܠܝܚܐ ܟܐܦܐ

ܒܪܘܡܝܐ ܘܐܬܠܝܗ̄ [ܡܠܦܢ̈ ܡܠܟܠܦܢܢ marg.] ܒ݂ ܙܒܢ ܐܒܪܗܡ ܐܝܟܘܗ̄ ܕܩܫܝܫܐ ܘܩܫܝܫܐ ܡܢ ܒܠܥܕ ܪܘܡܠܝܬܐ. ܐܬܢܝܚ ܘܐܬܬܣܝܡ ܥܠ ܐܒܘܗ̄. ܘܗ̄.

This is followed by a list of the fifteen bishops whom Philoxenus ordained:

Dioscorus, metropolitan of Āmid, from ܚܣܢܐ ܕܟ݁ܐܦܐ. Ignatius, bishop of ܚܣܢܐ ܕܙܐܝܕ, from Melitene. Ignatius of Ṭūr-ʻAbhdīn, from the convent of Ṣĕlībhā. Joannes of Tarsus (Cilicia) from the convent of Mār Hananiah. Dioscorus of Ṣalaḥ, from the convent of Mār Abraham. Severus, bishop of Ṭūr-ʻAbhdīn, from the convent of Ṣĕlībhā. Ignatius, bishop of the convent of Ḳartamīn. Gregory, metropolitan of Damascus, from the convent of Ḳartamīn. Dioscorus, bishop of ܡܠܝܣܘܪܐ, from the convent of Mār Aaron. Ignatius (marg. ܕܗܘ̣ ܒܪܗܘܢ), metropolitan of Mardīn, from the convent of Mār Hananiah. Gregory (marg. ܕܗܘ ܓܒ̣ܝ), maphriān of the East, brother of Mār Gregory. Ignatius, metropolitan of ܡܠܘܕܝܐ, which is Constantinople (ܦܘܣܛ). Basil, metropolitan of Jerusalem, from the convent of Mār Hananiah. Timothy, bishop of Tella d'Arsenius, from the convent of ܒܘܠܬ. Gregory, metropolitan of ܣܝܣ (Cilicia), from the convent of ܦܘܣܩܛ ܕܡܠܟܝܢܐ.

In conclusion, it is stated that Philoxenus died in A. Gr. 1603 = A.D. 1292, after serving 9½ years, ܘܐܬܬܣܝܡ ܒܩܒܪܗ ܡܪ̄ ܒܗܝܟܠܐ ܡܪ̄ ܕܡܪܝ ܒܪܨܘܡܐ ܐܝܟ ܕܡܪܝ ܡܬܡܠܐ ܘܡܪܝ ܐܪܣܛܢܐܣܝܘܣ *ܩܪܝܐ.

6. The names of the patriarchs from Mār Severus to Mār Michael the Great, f. 5 *b*; cp. Chabot, *Revue de l'Orient Chrétien* (Paris), vol. iv. pp. 444—451 (1899), etc.

* ? Of Kāra, N. of Nebk; cp. Wright, *Cat.* p. 199.

There are, first of all, sixteen names, each followed by a brief note, e.g.

ܗܘ. ܐܬܢܐܣܝܘܣ ܣܢܕܠܝܐ ܡܠܝܦ ܕܡܝܦܪܩܛ. ܒܥܘܡܪܐ

ܕܐܦܩܪܝܒ ܕܓܡ̈ܠܐ ܗܘܐ ܘܠܗ ܒܡܠܠܗ. ܗܘ ܐܝܟ ܗܘܐ ܠܟܢܝܢ

ܫܠܡܘܬܗ.

To the seventh name (John I., died 648) is appended the marginal note: ܒܙܒܢܗ ܐܬܠܘ ܣܗܘܪܐ ܐܣܦܘܠܐܛ ܐܦܣ̄ ܕܦܠܣܛܝܢ.

Marg. notes to the tenth name (Athanasius II.): ܡܠܦܢܐ ܡܫܡܫܢܐ ܕܒܠܕ̈ܐ ܡܠܟܝܐ; ܗܿܘ ܐܣܝܪ ܠܒܢܝܦܘ̈ܬ ܐܘܪܗܝ.

Marg. note to the eleventh name (Julian): ܗܘܐ ܠܗ ܪܘܡܝܐ ܒܟܠ ܕܢܚܐ ܡܦܩ.

The sixteenth name is that of George (Abbeloos and Lamy, t. i. p. 320).

The 28 names which follow are accompanied by a list of the bishops ordained during the time of each.

(17) Cyriacus (A.D. 793), with a list of 85 bishops.

The list differs slightly from Chabot's. The name corresponding to the latter's twelfth is omitted, so that no. 12 here corresponds to Chabot's thirteenth (the name of the convent is given as that of ܩܘܢܝܢ ܕܐܒܠܘܬܢܐ). In the twenty-sixth name the convent is that of Mār James of ܩܘܪܘܣ. The twenty-third is Denḥa (ܕܢܚܐ), and not Daniel (as in Chabot). The name of the convent in no. 56 is ܡܪܝ ܒܫܒ. The sixty-eighth name is George (ܓܝܘܪܓܝ).

(18) Dionysius of Tell-Maḥrē (Abbeloos and Lamy, no. 64), with 100 names, f. 6 *b*.

(19) John III., 84 names, f. 7 *a*.

(20) Ignatius I., 26 names, f. 7 *b*.

(21) Theodosius of Ḳartamīn, 32 names, f. 8 *a*.

(22) Dionysius II., 50 names, f. 8 *a*.

(23) John IV., 41 names, f. 8 *b*.
(24) Basil, 32 names, f. 9 *a*.
(25) John V., 48 names, f. 9 *a*.
(26) John VI., 10 names, f. 9 *b*.
(27) Dionysius III., 8 names, f. 9 *b*.
(28) Abraham, 6 names, f. 9 *b*.
(29) John VII., 47 names, f. 9 *b*.
(30) Athanasius V., 38 names, f. 10 *a*.
(31) John VIII., 47 names, f. 10 *b*.
(32) Dionysius IV., 34 names, f. 11 *a*.
(33) John IX., 31 names, f. 11 *a*.
(34) Athanasius VI., 18 names, f. 11 *b*.
(35) John X., 17 names, f. 11 *b*.
(36) Basil XI., 7 names, f. 11 *b*.
(37) John XI., 4 names, f. 12 *a*.
(38) Dionysius V., 5 names, f. 12 *a*.
(39) Dionysius Mark, 10 names, f. 12 *a*.
(40) Athanasius VII., 64 names, f. 12 *a*.
(41) John XII., 12 names, f. 12 *b*.
(42) Athanasius VIII., 34 names, f. 12 *b*.
(44) Michael the Great, 54 names, f. 13 *a*.

The twenty-sixth name is Athanasius, metropolitan of Jerusalem, the writer's own brother, and the thirty-eighth is Gregory the metropolitan, head of the bishops of the diocese of Taghrīth, otherwise called Jacob, son of the writer's brother.

For the continuation of this list see below (10).

7. Names of the high priests of Melitene, f. 13 *b*,

ܡܟܣ̈ ܕܢܥܕܐ ܕܡܠܝܛܝܢ.

28 names.

8. Names of the high-priests of Amid, f. 13 *b*,

ܕܟܝ ooo ܕܐܡܝ.

22 names.

9. Names of the high-priests of Taghrīth after Babhai the martyr, f. 13 *b*,

ܗܘ ܕܡܪ ܒܒܝ ܕܐܬ ܒܗ ܒܛܝܪܘܬܐ.

This is followed by a note on the death of the patriarch Mār Basil in A.D. 1444.

10. List of patriarchs continued from (6).

27 names, beginning with Athanasius (no. 45), and ending with David the brother of Ni'met (ܢܥܡܬ) of the family of Bar-šaileh (no. 71).

A later hand has appended: no. 72, Pilate of Manṣūr, who was maphriān in 1576, ordained patriarch in 1591, died in 1597 and was buried in Aleppo (ܚܠܒ). Also, Haddāyah (ܗܕܝܐ), maphriān in 1591, ordained patriarch in 1592 and died in 1640. Also the maphriān Simeon, ordained 1640, and ܫܡܥܘܢ, metropolitan of Ma'adān, who was buried in ܡܥܕܢ (*sic*) ܒܚܠܒ.

11. Patriarchs of Ṣalaḥ, f. 14 *b*.

There are 13 names (Sābhā, ܫܒܚܐ, ܫܡܥ, ܝܘܣܦ, ܝܥܩܘܒ ܗܫܢܝܐ, etc.), the last being Jacob Ḥesnāyā (ܝܥܩܘܒ ܗܫܢܝܐ) of ܨܠܚ. After A.D. 1564 the patriarchate became amalgamated with that of Ṭūr-'Abhdīn under Ni'met. He was followed by David-shā (ܕܘܝܕ ܫܐ), Pilate, ܦܝܠܛܘܣ, and ܐܬܐ (?) ܒ ܐܒܪܗܡ (?) ܐܒܪܗܡ of Āmid (formerly metropolitan of Jerusalem, died A.D. 1645). A later hand has added the name of the patriarch Jeshua' who died in A.D. 1652, and was buried in the church of the Forty Martyrs at Mārdīn.

12. The patriarchs of the East, f. 15 *a*.

78 names beginning with S. Thomas, and ending with ܢܥܡܬ, ܒܢܝܡܝܢ and ܝܘܚܢܢ.

13. The series of the new priesthood from the time of the apostles, f. 16 *a*.

The list is divided into the heads of the churches of (*a*) Rome, 60 names from S. Peter to ܡܪܩܘܣ, ܐܠܦܝܣ and ܐܘܣܒܝܣ; (*b*) Alexandria, 61 names from S. Mark to Joseph; (*c*) Ephesus, 50 names to Gennadius, continued by Constantinople, 14 names to ܡܐܪ, ܡܩܐܕܘܢ and Theodotus; (*d*) Antioch, 98 names from S. Peter to Michael.

14. List of the kings of the earth, f. 16 *b*.

Divided into (*a*) the Hebrews, and kings of Judah and Israel, (*b*) kings of Assyria, (*c*) kings of Egypt.

15. Kings and high-priests of Armenia, f. 17 *a*.

Followed by a note on the martyrdom of Mār Gregory (John of Gargar, bar Simeon), metropolitan of Jerusalem in A.D. 1580; f. 17 *b*.

16. An account of the Nestorian faith, f. 18 *a*,

ܕܡܫܟܚܬ ܒܝܬ ܟܠ ܡܕ ܕܐܬ ܒܗ ܐܠܐ ܡܫܝܚܐ ܕܐܬ ܒܗ ܟܠ ܡܕ ܕܐܬ ܒܗ ܐܠܐ ܡܫܝܚܐ.

ܕܐ ܐܬ ܒܗ ܟܠ ܡܕ ܕܐܬ ܒܗ ܐܠܐ ܡܫܝܚܐ. ܐܡ.

Dd. 10. 9

Paper, about 8½ in. by 6¼; 212 leaves; 22 quires, signed with Syriac letters, of 10 leaves, but the first three and last have only eight; about 16 lines on a page. Written in an inelegant Jacobite hand, chiefly with Greek vowels, and dated A. Gr. 1787 = A.D. 1475.

1. The Lexicon of Ebdochus (Εὔδοκος, Eudoxius?) of Mitylene, addressed to the deacon Barṣuma and redacted by Joshua; see Gesenius, *de Bar Alio et Bar Bahlulo*, p. 10; Duval, *Lit. Syr.* p. 299 n. Other MSS. are at Rome (Assemani, *B. O.* t. iii. 1. p. 308 *b*), Paris (Zotenberg, no. 251; Chabot, no. 328), and Berlin (Sachau, *Cat.* nos. 233 sq.). The present MS. is quite distinct from Or. 1594 in the British Museum.

F. 1 *b*:

ܟܪܝܣܛܘܣ ܐܢܛܝܣܛܘܣ ܐܬܪܘܣ ܐܦܝܣܩܘܦܘܣ ܀ ܡܫܝܚܝܐ
ܕܢܛܘܪ ܡܠܐ ܡܬܟܫܦܢܘܬܐ ܘܦܪܘܫ ܡܪܝܬܐ ܕܢܩܫܢ ܠܫܘܒܠܐ
ܘܗܘܦܝ ܫܘܒܠܝܗܘܢ ܕܡܟܫܦܢ ܠܢܒܝ ܐܒܪܗܡ ܡܫܝܚܐ
ܕܡܢ ܡܬܠܬܠܝܢ ܀ ܕܟܠ ܢܒܝܐ ܕܠܐܘ ܒܗ: ܐܝܟ ܠܡܒܕܬܗ
ܕܐܝܬܐ ܢܝܫܐ ܘܒܪܐ ܕܫܘܪܒܬܐ ܡܫܡܫܢܐ (f. 2 *a*) ܐܘܠܒܢܐ
ܒܪܘܫܐ ܠܫܒܪ ܢܝܬܐ. ܕܟܠ ܕܗܘܐ ܐܒܘܢ܀ ܒܒܪ ܒܢ ܒܥܘܕܪܐ
ܕܗܘܐ ܠܡܫܘܕܥܘܬܢ ܒܝܘܠܦܢܗ. ܐܬܝܢ ܒܝܘܡ ܕܝܢܐ. ܒ
ܡܠܐ ܐܢܐ ܡܢ ܡܕܝܢܐ ܐܢܐ ܢܥܘܕ ܫܠܘܡܐ ܒܢܝ ܐܢܫ ܕܢܡܠܠܘܢܗܘܢ
ܡܕܝܢܐ ܗܘܠܐ ܠܐܠܗܐ ܘܙܘܥ ܡܢ ܥܠܡܐ. ܐܬܐܘܪܫܝܢ ܟܘܠܝܢ
ܘܦ.

Above the first four words is written:

ܠܡܫܝܚܐ ܢܥܘܕ ܦܪܘܩܐ ܠܐܠܗܐ ܢܪܝܢ ܐܘܣܝܐ.

Introduction, f. 2 *a*: ܦܬܓܡ ܦܘܪܫܢܢ.

The Lexicon itself begins on f. 7 *a*:

ܒܬܪ ܟܠ ܬܘܕܝܬܐ ܠܐܠܗܐ ܡܫܬܡܠܝܢ ܒܬܒܥܝܢ ܠܦܘܪܫܢܐ
ܗܢܐ ܕܒܬܪ ܩܠܐ. ܘܩܠܐ ܕܟܠ ܐܝܬܐ ܕܡܬܚܫܒ ܘܡܬܢܗܪ ܒܐܬܘܬܐ
ܕܐܠܦ ܒܝܬ ܒܝܘܡ ܗܪܐ ܕܐܠܦ܆ ܐܪܐ ܠܗ ܒܠܫܢܐ ܕܒܪܢܫܐ܀
ܐܠܐ ܘܐܦ ܢܒܥܬܐܬ܀ ܘܐܦ ܐܪܐܣ ܗܘ ܒܗ ܗܘ܀ ܐܪܐܒܬ܆
ܠܐܗܐ ܘܠܐܝܗܘ܆ ܘܐܢܩܝܢ ܐܪܐܣ ܒܪܝܢ ܘܒܢܝܢ. ܐܒ ܐܒܗܐ.
ܠܒܝܬܐ ܒܪܐ܆ ܘܐܚܘܬܐ ܠܒܘܚܢܐ܆ ܐܒܐ ܒܒܪܢܐ܆ ܐܒܐ

ܡܦܪ̈ܫܘ. ܐܚܪܐ ܣܪܐ. ܐܦܪܬܐ ܣܘܬܐ. ܐܦܐ ܕܡܪܐ ܐܘܟܠ
ܡܐܪܐ. ܐܚܪܬܐ ܐܢܐ. ܘܫ̄.

On f. 42 *b*, marg. ܕܣܦܪܐ ܕܠܟܠ ܒ̄ :

ܠܘܩܒܠ ܒܢ̈ܝ ܩܠܐ ܕܠܐ ܡܫܬܠܬܠܝܢ ܗܝ ܠܐ ܒܡܫ̈ܡܥܐ. ܐܡܐ
ܒܪܘܚܐ ܘܒܘܣ̈ܡܐ ܕܝܠܗ. ܐܚܝܕܝ. ܐܦܝ. ܐܦܪܐ. ܐܚܘܬܐ.
ܐܦܪܝ. ܘܫ̄.

The second letter begins on f. 44 *a*:

ܠܘܩܒܠ ܣܦܪܐ ܕܒܝܬ ܓܡܠ ܒܐ ܟܐܡܪܐ ܐܕܐ. ܟܐܡܪܐ ܕܟܐ.
ܘܫ̄.

On f. 50 *b*:

ܒܢ̈ܝ ܩܠܐ ܕܠܐ ܡܫܬܠܬܠܝܢ ܗܝ.

The rest of the Lexicon is distributed as follows:—ܓ f. 50 *b*; ܕ f. 58 *a*; ܗ f. 65 *b*; ܘ f. 68 *b*; ܙ f. 69 *a*; ܚ f. 75 *a*; ܛ f. 85 *a*; ܝ f. 91 *a*; ܟ f. 96 *a*; ܠ f. 101 *b*; ܡ f. 107 *a*; ܢ f. 136 *a*; ܣ f. 156 *b*; ܥ f. 161 *b*; ܦ f. 166 *a*; ܨ f. 170 *b*; ܩ f. 173 *b*; ܪ f. 179 *a*; ܫ f. 184 *b*; ܬ f. 192 *a*.

The colophon (f. 203 *a*) states that the MS. was written by Abraham in the church of ܡܪܝ ܢܘܗܪܐ in the village of Ban (or Bân) in the valley (ܓܘܒܬܐ) of Bīsharrai (mod. jibbet-Bsherreh) near Tripoli, a city of Mt. Lebanon, in 1 Teshrīn A. Gr. 1787 = A.D. 1475. A later hand has erased about two-thirds of a line containing the name and description of the man for whom it was written. It is possible, however, to recover the name Constantine.

ܫܠܡ ܟܬܒܐ ܗܢܐ ܕܒܢ̈ܝ ܩܠܐ ܒܐܝ̈ܕܝ ܚܛܝܐ ܡܢ ܟܠ
ܐܒܪܗܡ ܚܛܝܐ ܒܥܕܬܐ ܕܩܕܝܫܐ ܡܪܝ ܢܘܗܪܐ ܒܩܪܝܬܐ ܡܒܪܟܬܐ
ܘܢܣܒܬ ܠܡܫܝܚܐ ܒܢ ܒܓܘܒܬܐ ܕܒܫܪ̈ܝ ܒܛܪܦܘܠܝܣ

ܕܐܘܪܫܠܡ ܡܕܝܢܬܐ ܒܬܫܪܝ (f. 203 b) ܡܥܠܝܐ ܕܠܒܢܢ: ܕܫܢܬ
ܝܘܢܝ. ܡܛܠ ܕܫܡܠܝ ܪܒܐ ܗܘܐ ܠܝ ܒܗ ܘܚܘܫܒܢܐ. ܘܦ̄.
ܟܬܒ ܕܝܢ ܘܫܠܡ ܘܐܬܦܣ ܡܢ ܒܟܬܒܬܐ ܘܚܪܬܐ. ܘܫܡܫ ܐܢܬܝ
ܠܟܬܝܒܬܐ ܗܠܝܢ ܚܬܝܬ ܫܦܝܪܐ ܡܫܝܢܐ ܘܦܪܝܫܗ ܕܠܐܠܗܐ
ܢܦܩ ܐܒܪܘܟܘܣ ܕܡܢ ܡܝܠܝܛܝܢܝ ܡܕܝܢܬܐ. ܘܦ̄. ܐܬܟܬܒ
ܒܦܢܩܐ ܗܢܐ ܘܐܫܬܡܠܝ ܒܫܢܬ ܐܠܦ ܘܫܒܥܡܐܐ ܘܬܫܥܝܢ
ܘܫܒܥ ܕܝܘܢܝܐ. ܢܘܩܠܬܐ ܟܪ̄. ܠܬܫܪܝ ܩܕܡܝܐ. ܢܘܚ ܫܒܬܐ
ܒܫܒܬܐ: ܚܘܒܝ ܘܒܬܟܠܝܬܗ...... ܡܗܝܪܐ ܒܪܐ ܪܘܚܢܝܐ
ܕܝܠܝ ܐܦܝܢ ܕܢܐܪ ܡܢܗ ܘܢܘܬܪ ܠܐܚܐ ܕܩܪܐ ܠܗ. ܘܦ̄.

2. Exhortations to priests, ascribed to S. Ignatius; cp. the similar Arabic discourse in Dd. 10. 10 (11) below:

Beginning, f. 204 *a*:

ܠܐ ܠܘܒܠܝܐ ܗܘ ܦܪܝܐ ܕܢܦܫ ܒܪܝܫܬܗܘܢ ܡܦܪܐ ܠܡܥܒܕ
ܒܪܐ ܦܘܢܐ ܫܪ̈ܒܬܐ ܫܠܝܚܘܗܝ ܡܬܪܢܝܢܘܬܐ ܐܦ ܐܘܗܪܐ
ܕܐܬܚܙܝܬܘܢ: ܡܢ ܒܪ ܠܒܘܢܐ ܕܨܒܐ ܘܒܗ ܐܬܚܙܝ. ܩܢܫ
ܒܗ̈ܢܐ ܘܒܗ̈ܢܐ ܘܗܢܐ ܘܡܫ̈ܡܫܢ: ܦܠܚܘ ܠܦܢܝܬ ܘܐܬܪܝܢܬ ܒܠ
ܦܘܪ̈ܢܐ. ܕܠܡܐ ܢܫܒܩܘܢ ܢܦܫܗ ܚ̇ܪܢܐ ܒܠܐ ܢܚܬܝܐ.
ܕܚܘ ܘܡܪܘܫܘ ܗܕܡܝ̈ܗܘܢ ܡܢ ܫܘܪܝܐ ܀ ܦܪܫܘ ܒܪܘܚܗ
ܘܠܫܘܬܦܘܬܗܘܢ ܡܢ ܢܘܟܪ̈ܝܐ. ܘܝܠܠܗ ܒܗܘܢ ܢܘܩ̈ܒܬܗܘܢ ܡܢ
ܝܠܕܬܐ ܀ ܕܢܦܩܘ ܡܢ ܠܒܗܘܢ ܢܡܘܣܐ ܘܪܘܚܐ ܘܡܫܡܫܢܘܬܐ.
ܒܠ ܫܥܬܐ ܢܦܫܐ ܘܐܬܐ ܘܡܬܪܒܝܢܘܬܐ ܀ ܡܐܬܠ ܦܪܐ ܘܡܠܟܝ

ܡܟܝܠ ܒܡܫܡܫܢܘܬܐ. ܕܟܠܗܝܢ ܢܦܫܬܐ ܘܣܘܟܠܐ ܘܡܠܝܘܬܐ ܟܠܗ
ܙܡܝܪܘܬܐ܀ ܐܠ ܠܐ ܬܬܟܪܘܢ ܗܠܝܢ ܕܠܗܘܢ ܐܝܟ ܘܟܠܝܐ. ܬܬܢ̈ܐ
ܕܟܝܢܗܘܢ ܥܠ ܡܢܝܪܘܬܐ ܕܠܐ ܟܠܝܠܐ܀ ܒܪܡܫܐ ܬܘܪܐ ܒܢܘܗܪܐ ܒܢ̈ܝܢ
ܡܘܢܣ ܕܢܦܫܗ ܥܠ ܗܝܡܢܘܬܐ. ܕܡܫܟܢܐ ܗܘܐ ܠܗܘܢ ܠܪ̈ܘܚܐ ܬܟܠܝܬܐ
ܐܦ ܡܫܝܚܝܐ܀ ܢܗܘܘܢ ܗܘܘ ܘܡܠܟܝܢ ܠܒܢ̈ܝܬܗܘܢ ܡܠܟܬܐ ܘܡܢܝܐ.
ܢܘܚܐ ܡܢܝܐ ܘܢܘܡܣܐ ܐܢ̈ܫܐ ܕܬܪܝܢ ܠܟܘܠܗܘܢ܀ ܗܘܐ ܡܢܪܡܝܬܐ
ܘܡܣܒܪ ܕܢ̈ܝܫܐ ܘܡܫܡܫܢܝܬܐ ܘܐܚܪ̈ܢܐ ܒܠܡܝܢ ܕܐܬܡܠܟܬܐ
ܘܕܐܚܪ̈ܢܝܬܐ܀ ܕܟܝܢ ܗܠܝܢ ܘܒܐܝܟ ܗܠܝܢ ܡܢܝܪܬܐ. ܬܗܘܐ
ܡܦܪܝܢ (f. 204 *b*) ܒܫܠܝܪܘܬܐ܀

Ends on f. 211 *a*:

ܫܠܡ ܦܢ ܬܘܪܓܡܐ ܕܠܐ[ܚܬܐ] ܘܠܡܫܡܫܢܐ: ܢܘܡܣ ܕܒܝܫܘܬܐ
ܘܡܢܝܫܘܬܐ ܕܗܘ ܕܝܫܐ. ܐܢ[ܫ] ܡܢܝܢ ܢܫܡܘܬܐ ܕܗܘ ܒܗ
[space] ܫܠܡ ܡܬܒܘܣܬܐ ܘܡܫܝܢܘܬܐ ܕܠܐ ܡܬܚܒܠܢܐ. ܫܠܡ
ܙܡܝܪܘܬܐ ܘܡܫܡܠܝܘܬܐ ܕܐܠܝܗ ܦܘܩܐ. ܘܢܘܡܣ ܡܟܝܠ ܘܡܬܒܪܒܘܬܐ
ܕܗܘ ܗܘ ܕܗܘܐ. ܗܘܐ ܪܢܫܐ ܘܡܬܟܠܝܐ ܒܝܕ ܠܒܠܒܐ:
ܘܐܢܘܢ ܡܢܝܢ ܡܐܢܘܬܐ ܕܟܠܝܐ ܚܙܩܐ܀ ܫܠܡ ܥܠ ܠܒܢ̈ܝ
ܠܗܢ ܗܠܝܢ ܫܦܪ ܬܒܠܐ ܘܕܠܐ ܒܫܘܒܐ ܒܪܝܫܘܬܐ ܥܠ
ܒܡܘܬܐ.

Some lines have been erased at the foot of the page.

F. 1* *a* contains an unpointed duplicate of f. 8 *a*. Ff. 142 *b*, 211 *b* are blank. There are numerous marginal notes in Kārshūnī and Syriac on ff. 1 *a*, 1 *b*, 2 *a*, 28 *b*, 29 *a*, and throughout the Lexicon.

The MS. is thus described on f. 1 *a*: *Etymologicum Syrum quo ratio grammatica omnium vocum difficiliorum ambiguorum atque obscurorum accurate explicatur ordine alphabetico. Auctore Eudoco* (originally written *Elidoco*) *presbytero Mylytino.*

Erpenius collection.

Dd. 10. 10

Paper, 8½ in. by 6; 337 leaves; 34 quires, signed with Syriac letters, of 10 leaves, but the third has 9, the fifteenth and sixteenth 8, and the thirty-third 12; 19 lines on the page. Written in a regular Jacobite Kārshūnī hand (f. 248 *a* by a later writer), and dated A. Gr. 1872 = A.D. 1561.

Various homilies and discourses in Kārshūnī.

1. The questions of Basil and Gregory; f. 1 *b*:

ܫܐܠܬܐ ܕܒܣܝܠ ܘܓܪܝܓܘܪ.

Cp. Sachau, pp. 742 *b* (3), 782 *a*; Zotenberg, no. 198 (10).

2. S. Basil on the parables; f. 13 *a*:

ܐܡܬܠܐ ܕܒܣܝܠ ܥܠ ܫܠܝܫܐ.

3. On the Trinity, &c.; f. 18 *a*:

ܡܐܡܪ ܒܬܠܝܬܐ ܘܒܫܪܝܪܐ.

4. Discourse of Mār Ephraim, on the Day of Judgement; f. 19 *b*:

ܡܐܡܪ ܕܡܪ ܐܦܪܝܡ ܥܠ ܬܫܥܝܬܐ ܡܐܡܪ
ܕܫܠܝܫܐ ܐܦ ܥܠ ܕܝܢܐ.

Cp. Payne Smith, *Cat. Bodl.* col. 471 (15).

5. Another, on the Resurrection, &c.; f. 24 *a*:

ܡܐܡܪ ܐܚܪܢܐ ܡܐܡܪ ܒܬܚܝܬ ܡܝܬܐ.

Cp. Zotenberg, no. 198 (4).

6. Canons; f. 27 *b*:

ﻣﺠ ﻛﺤﻘﺎﻧﺐ ﻛﻬﻜﺴﻪ ﻣﺎﻟﺎﻇ.

7. The Vision or Revelation of S. Gregory; f. 43 *a*.

See Zotenberg, no. 238 (14). Ass. *B.O.* t. i. p. 103.

8. The story of Ṣāliḥ ibn 'Abd al-Ḳuddûs and a Chinese ascetic; f. 81 *b*.

See pp. 717 (12), 730 (10) above.

9. The ten questions of the Disciples; f. 95 *b*:

ﻛﺤﻌﻪ ﻣﻬﺎﻟﺎ ﻛﺘﺐ ﻫﺎﻟﺎ ﺣﺘﻰ ﻛﻼﻟﻤﺪ ﺣﻨﻬﺎ ﻟﻤﻨﻜﻤﻪ.

10. Homily of Mār Joannes on repentance, &c.; f. 116 *a*:

ﻟﺰﻫﻤ ﻣﻰ ﻣﻤﻮ ﻣﺎﻥ ﺃﻣﺎﻣﻪ ﻣﺎﻛﻪ ﺩﻛﺐ ﻛﻼﻣ ﻣﺪﻛﺐ ﺍ ﻟﺎ ﻟﻤﻬﺤﻢ ﻛﻌﺰ ﻫﺐ ﻣﻜﻬﺤﻬﻤ.

11. Exhortations to priests, ascribed to S. Ignatius; f. 124 *a*:

ﻧﻬﺎﻛﺔ ﻣﺎﻥ ﺃﻫﺪﺍﻫﻪ.

Cp. Zotenberg, no. 198 (1), and see above Dd. 10. 9 (2).

12. An explanation of the orthodox belief; f. 133 *a*:

ﻫﺰﺏ ﺍﻟﻤﺎﻧﺔ ﺍﻟﺰﻫﻬﻪ ﻛﺘﺐ ﻛﻌﺰﺍ ﻫﺎ ﻛﻬﻤﺎﻧﻢ ﻫﺐ ﻛﺪﻟﻜﻢ ﻣﻬﻤﺰ ﺍﻟﻨﻬﺎ ﻛﻤﺰﻫﻜﺐ.

13. Stories of Mār Ephraim; f. 158 *a*:

ﺃﻫﺎﺫ ﻣﺎﻥ ﺃﻫﺰﻫ.

Beginning:

ﺍ ﺃﻫﺎﺏ ﻫﺎﻟﺎ ﺃﻧﻬﺎ ﻛﻠﺐ ﻫﺰ ﻛﻌﺰﻫ ﻣﺎﻥ ﺃﻫﺰﻫ.

14. Colloquies of Moses; f. 162 *b*:

ﻣﻜﻼﻧﺔ ﻣﻬﻬﺐ ﻛﻠﻬﺐ.

Cp. Brit. Mus. Rich 7209, f. 213 *b* sqq., Sach. *Cat.* nos. 110 (4), 238 (1), and below Gg. 3. 30, no. 4 (*a*); and (for Syriac text) see I. H. Hall, *Hebraica*, vol. vii. pp. 161—177 (1891).

15. Jacob of Serugh on penitence and the last day; f. 169 *b*:

ܕܥܠ ܬܝܒܘܬܐ ܘܐܚܪܝܬܐ.

16. S. Gregory on death, love, &c.; f. 186 *b*:

ܕܥܠ ܡܘܬܐ ܘܥܠ ܚܘܒܐ ܘܬܝܒܘܬܐ. ܘܥܠ ܕܪ̈ܫܐ
ܠܢܦܫ ܡܢ ܠܢܦܫ.

Cp. Payne Smith, *Cat.* col. 470.

17. John Chrysostom, against the envious; f. 195 *a*:

ܕܥܠ ܚܣܡܐ.

18. Mār Ephraim, on death, &c.; f. 198 *a*:

ܕܥܠ ܡܘܬܐ ܘܥܠ ܡܫܝܚܘܬܗ ܘܥܠ ܚܛܝ̈ܬܐ ܕܥܠ
ܬܝܒܘܬܗ.

See Payne Smith, *Cat.* col. 471 (13), Zotenberg, no. 194 (22).

Subscription, f. 205 *b*:

ܫܠܡ ܡܐܡܪܐ ܕܡܪܝ ܐܦܪܝܡ ܕܥܠ ܡܘܬܐ ܐܘܟܝܬ. ܐܝܟܢܐ
ܕܐܫܟܚܢ ܡܫܡܫܢ ܠܡܠܟܐ ܗܘܐ ܐܠܗܐ.

19. Discourses for certain days; f. 206 *a*:

ܬܘܒ ܡܐܡܪܐ ܕܐܬܐܡܪ ܗܘܐ ܡܬܡܠܠ ܥܠ ܚܝܘܗܝ ܘܡܘܬܗ
ܕܡܫܝܚܐ.

Subscription; f. 219 *a*:

ܫܠܡܬ ܬܘܒ ܡܐܡܪ ܕܡܬܐܡܪ ܕܥܠ ܚܕ ܡܢ ܟܠ ܕܒܪܝܬܗ
ܘܕܢܬܗܘܐ ܡܬܡܠܠ. ܘܐܝܟ ܡܢ ܟܠ ܕܡܛܠ ܚܝܐ ܗܘܐ
ܠܡܐܡܪ ܕܥܠ ܗܢܐ ܕܥܠ ܚܝܘܗܝ ܘܡܘܬܗ ܐܝܟܐ.

20. Discourse on repentance; f. 219 *a*:

ܠܓܝܪܐ ܕܬܘܒܬܐ ܗܕܐ ܥܠ ܐܝܟ ܕܟܬܒ.

21. Discourse on the words of Elisha the prophet; f. 225 *a*:

ܠܓܝܪܐ ܕܥܠ ܡܠܬ ܐܝܟ ܕܐܡܪ ܐܠܝܫܥ ܢܒܝܐ
ܕܐܠܗܐ ܠܓܚܙܝ ܒܪܝ ܠܐ ܫܡܥܬ.

22. Another discourse; f. 229 *b*:

ܠܓܝܪܐ ܕܥܠ ܡܫܝܚܐ ܡܠܟܐ ܕܐܒܗ ܕܟܠ.

23. Abu'l Ma'ānī, on our Lord's ascent to heaven; f. 233 *b*:

ܐܚܐ ܐܚ ܕܐܒܘ ܕܟܠ ܙܒܢ ܗܘ ܥܡ
ܕܐܬܪ ܕܐܡܪ ܡܠܟ ܫܟܝܢܬܗ ܒ ܥܠ ܐܚܪ.

For other writings of Abu'l Ma'ānī (Aziz Bar-sabtā, Ignatius VII., cp. Ass. *B.O.* t. ii. p. 385) see Payne Smith, *Cat.* no. 145 (2, 11); Margoliouth, *Descriptive List of Syriac and Kārshūnī MSS.* (1899), p. 7; and Sachau, *Cat.* p. 632 sq.

24. Collection of various homilies; f. 238 *b*.

25. Mār Jacob on love, &c.; f. 282 *b*:

ܕܟܠ ܕܐܡܪ.

Cp. Payne Smith, *Cat.* col. 438 (35).

26. Mār Ephraim on the resurrection, &c.; f. 292 *a*:

ܕܟܠ ܥܡ ܕܐܡܪ ܒܝ ܡܪܝ ܗܘ ܕܐܡܪ
ܐܚܪ. ܒܝ ܗܘܟܬ ܡܢ ܡܠܐ ܕܐܡܪ ܐܠܗܐ
ܐܠ ܐܝܠܝܐ ܕܐܡܪ.

27. John Chrysostom on Lent; f. 298 *b*:

ܕܟܠ ܕܟܘܡ ܡܠܟܐ ܡܠܟܐ.

Cp. p. 847 (*c*) above.

28. Homily of Mār Jacob on Lent; f. 304 *a*:

هـ ـلزنـ ـلحهتـه ـلكـهمـ ـلكـوممـ ـلكـولاه ـلكـوحـه.

29. Mār Ephraim on repentance; f. 309 *b*:

ـلكـ ـلاهحـه.

30. The Revelation of Simon Peter which the Lord revealed to him on the Mt. of Olives; f. 319 *b*:

ـلحـلـ ـهـنـم ـلكـوها ـلكـبـ ـحـف ـلهّ ـلاهـهـس
ـلكـ ـلحـلا ـلكـاـه.

31. Mār Ephraim on the resurrection; f. 324 *b*:

ـهـبـ اهـنـه ـلكـ ـلكـصـاهـه ـلكـ ـهـنـم ـلكـهـه
ـهـي ـلكـهـه.

Cp. no. 5 above.

The colophon (f. 327 *b*) states that this MS. was written by Moses (cp. ff. 205 *b*, 219 *a*) of the city of Ḳālūḳ (ܩܠܘܩ), son of the priest Isaac, in the convent of Mār Abī in ـلحـلا ـهـنـهـه, to the left of the city of ـهـلـ (cp. Payne Smith, *Cat.* cols. 246, 572), in the days of Ignatius Ni'met-Allāh (ـلنعمة ـلكـه) and Mār Joannes (ـلأاهـلنـهـه) the mutrān Jacob of the above-mentioned convent, in A. Gr. 1872 = A.D. 1561.

On f. 328 *a* is another extract, beginning:

ـهـي هـهـ: ـلكـهـاهـه ـلكـبـ ـلكـهـا ـلكـهـتـه اهـ ـلكـنـه
ـلاـلـهـا ـلحـا ـلكـبـ ـهـي هـنـهـه ـلكـنـنـه.

This is followed by the Arabic version of Ephesians ch. ii., f. 336 *a*.

There are various notes at the end, f. 337 *b*. Among them is one stating that this MS. was repaired in A. Gr. 1892

= A.D. 1581 in the days of Ignatius Da'ūd Shāh (ܡܪܝ ܕܘܕ ܐܝܠ). Another, almost illegible, gives the date A. Gr. 1891 = A.D. 1580.

There are notes in Ar. on ff. 119 *a*, 122 *b*, 139 *b*, 140 *a*, 195 *b*, 196 *a*, 220 *b*, 235 *b*, 315 *b*, 316 *a*, 323 *a*, &c., and in Latin on ff. 120 *a*, 306 *a*.

There are rough drawings on ff. 295 *b*, 302 *b*, 324 *b*, and, on f. 1 *a*, various scrawls and the title *Doctrinae virorum Sanctorum Xtian.*

F. 248 belongs elsewhere (note the catchwords).

This MS. formerly belonged to Robert Huntington whose signature with the number "36" appears on f. 1 *b*.

(A stray leaf which was found in this MS. is described with other fragments under Add. 2055[3].)

Dd. 15. 2

Paper, 4¼ in. by 3; 354 leaves (f. 2 is a mere fragment and from f. 292 onwards the heads have been eaten away and many of the leaves are stained); quires, originally 41 in number (a fresh enumeration begins after the seventh quire), of 10 leaves, but the first has 9, and the seventh 14, and the seventeenth, nineteenth to twenty-first, thirty-third and thirty-fifth are wanting; signed with Syriac letters; 3 leaves (ff. 352—354) have been inserted at the end; 16 lines on the page. Written in an inelegant Jacobite Kārshūnī without points, probably as late as the xviith cent.

It contains various theological treatises, in Kārshūnī, by Dorotheus, Isaac of Nineveh, Abba Isaiah, Sahdona (Mār Tyrius), and Diego (Didacus, unidentified).

I. Dorotheus on the soul, &c.; f. 4 *b*:

ܟܠ ܙܒ ܙܒ ܐܢܫ ܟܠ ܟܬܒ ܟܬܒ (*sic*).

Cp. Payne Smith, *Cat.* col. 483 (4), Zotenberg, no. 239 (65).

II. Extracts from the fathers, f. 12 *b*. Among the selections are the names Pachomius, ff. 12 *b*, 59 *b*; Titus, f. 43 *a*; ⲥⲁⲙⲟⲩⲏⲗ, f. 48 *a*; and Stephen (for the last-mentioned cp. Zotenberg, no. 239 [61]), f. 60 *a*.

III. Homilies of Isaac of Nineveh. For a different collection see above, Add. 3279.

(1) On all kinds of Virtue, &c.; f. 72 *a*:

ⲙⲙⲁⲛ ⲙⲙⲁⲕⲁ ⲙⲛ ⲛⲁⲓ ⲛⲓⲙⲁⲓ ⲛⲓⲙⲁⲓ ⲉ
ⲛⲁⲓ ⲁⲩⲁⲩ ⲛⲓⲙⲁⲓ ⲙⲁⲩⲁⲁⲩ ⲛⲁ ⲗⲁⲓⲥⲁⲕ ⲛⲓⲙⲁⲓ
ⲛⲓⲙⲁⲓⲁⲩⲉ ⲛⲓⲁⲃ ⲉⲣ ⲛⲓⲙⲁⲓ. ⲙⲁⲣ.

See Ass. *B.O.* t. i. p. 447, col. 1, sermo 8.

(2) ⲉⲣ ⲡⲓⲁⲩⲁⲓ ⲙⲁⲣⲱⲟⲩ ⲛⲁⲙⲁ ⲛⲓⲙⲁⲓ ⲙⲛ ⲛⲓⲙⲁⲓ
ⲙⲁⲗⲁⲥ ⲁⲛⲁⲕ ⲛⲁ; f. 73 *b*.

See *loc. cit.*, sermo 9.

(3) ⲙⲛ ⲡⲓⲁⲗ ⲛⲓⲙⲁⲓ, f. 77 *a*.

See *loc. cit.*, sermo 10.

(4) ⲉⲣ ⲁⲛⲁⲗ ⲛⲓⲙⲁⲓ, f. 82 *a*.

See *loc. cit.*, sermo 11.

(5) ⲙⲛ ⲡⲓⲁⲗ ⲛⲓⲙⲁⲓⲙⲁⲛ, f. 83 *b*.

See *loc. cit.*, sermo 12.

(6) ⲗⲁⲓⲁⲛⲁⲗ ⲛⲓⲙⲁⲓ ⲡⲓⲁⲗ, f. 84 *a*.

See *loc. cit.*, sermo 13.

(7) ⲉⲣ ⲛⲓⲙⲁⲓ ⲁⲡⲁⲛⲁⲩ, f. 88 *a*.

See *loc. cit.*, sermo 14.

(8) ⲁⲙⲁⲛ ⲁⲙⲁⲛ ⲁⲙⲁⲛ ⲙⲡⲉⲥⲟⲩ ⲛⲁⲓ ⲡⲓⲁⲗ, f. 97 *b*.

See *op. cit.*, p. 447 sq., sermo 15.

(9) ܡܐܡܪܐ ܕܥܠ ܡܫܟܚܐ ܕܐܝܣܐ ܒܪ ܐܝܣܐ ܕܩܠܝܢ, f. 98 *a*.

See *op. cit.*, p. 448, sermo 16.

(10) ܡܐܡܪ ܐܚܪܢܐ ܕܥܠ ܡܫܟܚܐ ܕܐܝܣܐ ܒܪ ܐܝܣܐ ܕܩܠܝܢ, f. 99 *a*.

See *loc. cit.*, sermo 17.

(11) ܡܐܡܪ ܕܥܠ ܡܫܟܚܐ ܕܐܝܣܐ ܒܪ ܐܝܣܐ ܕܩܠܝܢ, f. 102 *a*.

See *loc. cit.*, sermo 18.

(12) ܡܐܡܪ ܕܥܠ ܡܫܟܚܐ ܕܐܝܣܐ ܒܪ ܐܝܣܐ ܕܩܠܝܢ, f. 118 *b*.

See *loc. cit.*, sermo 19.

(13) ܡܐܡܪ ܕܥܠ ܡܫܟܚܐ ܕܐܝܣܐ ܒܪ ܐܝܣܐ ܕܩܠܝܢ, f. 119 *b*.

See *loc. cit.*, sermo 20.

(14) ܡܐܡܪ ܕܥܠ ܡܫܟܚܐ ܕܐܝܣܐ ܒܪ ܐܝܣܐ, f. 120 *b*.

See *loc. cit.*, sermo 21.

(15) ܡܐܡܪ ܕܥܠ ܡܫܟܚܐ ܕܐܝܣܐ ܒܪ ܐܝܣܐ ܕܩܠܝܢ, f. 153 *b*.

See *loc. cit.*, sermo 22.

There is a lacuna between ff. 161 and 162.

IV. Heads of knowledge of Mār Isaac, f. 171 *b*:

ܪܝܫܐ ܕܡܕܥܐ ܕܥܠ ܡܫܟܚܐ ܕܐܝܣܐ.

There is a lacuna of three quires between ff. 171 and 172; the fourth discourse begins on f. 179 *a*; the fifth, f. 191; the sixth, f. 196 *b*; and the seventh, f. 202 *a*.

V. Extracts from the Book of Obedience, f. 220 *a*.

Cp. Zotenberg, no. 239 (59).

VI. Doctrine of Abba Isaiah explained by one of the disciples of Mār Isaac in twelve discourses, f. 227 *b*.

ܠܐܟܣܢܝܣ ܐܠܐ ܐܚܕܐ· ܡܡܝܬ ܐܢ ܠܐܒܐ ܡܪܝ ܐܣܝܐ

ܡܢܝܚ ܡܢ ܟܬܒܐ.

Cp. Zotenberg, no. 239 (60).

VII. Extract from Didacus (Diego), f. 269 *a*:

ܘܐܡܪ ܥܠ ܡܠܐ ܟܬܒܗ ܕܒܐܓܘܗ ܡܢ ܟܬܒܐ.

This appears to be neither Diego de Estella (Schnurrer, *Bibl. Arab.* no. 293; cp. Brit. Mus. Or. 4073), nor the physician Didacus, author of *Vat. Ar.* cccix. (Mai, *Script. Vet.* vol. iv., p. 458 sq.).

VIII. Extract from —— (the name is cut away), beginning, f. 270 *b*:

ܐܡܠܟܬ ܟܬܒܗ ܕ... ܕܐܡ ܟܬܒ ܟܬ ܢܡܝ

ܐ... ܟܬܒ ܟܐ ܠܥܡܝ. ܡܟܪ.

IX. From the sayings of the Fathers, f. 280 *a*:

ܥܠ ܐܡܐ ܟܥܡܝ ܘܠܐܡܐ ܡܐܢ.

X. Extracts from Mār Tyrius (Sahdona or Bar-Sahde) of Bēth-Sĕlōkh (Wright, *Syr. Lit.* p. 185; Duval, *Lit. Syr.* p. 238; H. Goussen, *Martyrius-Sahdona's Leben u. Werke*), f. 329 *b*.

(1) Letter to a monk, f. 329 *b*.

Cp. Zotenberg, no. 239 (63).

(2) Another extract, beginning, f. 338 *a*:

ܡܢ ܠܐ ܡܐܡ ܐܚܕ. ܡܟܪ.

Cp. Zotenberg, no. 239 (64).

XI. Various extracts.

(1) ܥܠܬܐ ܠܡܫܝܚܘܬܗ ܠܐܒܐ ܐܠܗܘܬܗ ܠܡܬܝܠܕܘܬܗ, f. 342 *b*.

(2) ܥܠܬܐ ܠܡܥܡܘܕܝܬܐ, f. 343 *a*.

(3) ܥܠܬܐ ܠܗܘܝܐ ܕܐܠܗܐ, f. 346 *a*.

(4) ܡܢ ܡܐܡܪܐ ܠܡܦܩܬܗ ܠܡܪܝ ܝܥܩܘܒ ܡܢ ܐܘܪܫܠܡ ܠܫܡܥܘܢ ܡܢ ܠܡܫܝܚܐ ܘܐܠܗܐ ܘܐܠܒܫܗ ܠܥܡܐ, f. 347 *b*.

Cp. Zotenberg, no. 239 (71).

Breaks off at f. 350 *b*.

There are various fragments and scrawls on ff. 1 and 351—354, (partly Syriac). On f. 1 *b* is an ejaculatory prayer on behalf of the Syrian George (ܠܐܠܗܐ ܓܝܘܪܓܝܣ ܠܣܘܪܝܝܐ).

This MS. formerly belonged to R. Huntington whose signature with the number "58" appears on f. 1 *b*.

Title outside: LIBER M.S.

Ff. 2. 15

Paper, 10½ in. by 7; 226 leaves; 23 quires of 10 leaves; but the third and the last have only 8; signed with Syriac letters; two columns of 21 lines. Written in Jacobite, with Greek points (a few Eastern points added by a later hand), and dated A. Gr. 1836 = A.D. 1525.

The volume contains the following books of the New Testament, according to the Peshīṭtā.

1. Acts and the three Catholic Epistles, divided into *capitula* which are numbered continuously.

a. Acts, f. 5 *a*, begins with ܡܢ ܐܓܪܐ (chap. i. 18). Chap. v. 9—15 is wanting, and on f. 59 *b*, col. 2 the MS. reads ܠܫܠܝܚܐ ܗܘܐ ܐܟܘ ܚܘܪܢܐ ܐܝܟ ܕܝܗܒ ܠܡܫܡܫܢܘܬܐ. ܘܗ, thus

running from xxiii. 27 to xxiv. 6 (compare the Latin note at the foot of the page).

b. James, f. 69 *b*.

c. 1 Peter, f. 76 *a*.

d. 1 John, f. 83 *b*.

Subscription, f. 83 *b*: ܡܟܟܐ ܐܝܬܠ ܕܥܕܗܫ

2. The Pauline Epistles, divided into *capitula* which are numbered continuously.

Title, f. 90 *b*:

ܠܥܝ ܗܘ ܕ ܗܘ ܚܝܟܠܐ ܕ ܙܒܢ. ܡܗܗܫܢ

ܡܟܠܫ ܟܘ ܕܥܦܫ ܢܨܩ ܐܟ ܐܝܬܠ ܙܢܐ ܡܟܐ

ܗܡܟܗܫ ܐܙܒܕ ܒܟܠ ܕܐ ܐܬܗ.

a. 1 Corinthians, f. 118 *a*.

b. 2 Corinthians, f. 144 *a*.

c. Galatians, f. 159 *b*.

d. Ephesians, f. 167 *a*.

e. Philippians, f. 175 *a*.

f. Colossians, f. 180 *b*.

g. 1 Thessalonians, f. 185 *b*.

h. 2 Thessalonians, f. 190 *b*.

i. 1 Timothy, f. 193 *a*.

j. 2 Timothy, f. 199 *b*.

k. Titus, f. 204 *a*.

l. Philemon, f. 206 *b*.

m. Hebrews, f. 207 *b*. Ends, f. 225 *b*.

The colophon (f. 225 *b*) states that this MS. was written in A. Gr. 1836 = A.D. 1525 by Joseph, son of the Khūrī George, of the city of Ḥadeth, in Mt. Lebanon, in the valley (ܚܨܨ) of Bisharrai (mod. jibbet-Bsherreh), in the days of the patriarch

Mār Peter (or Moses) of ܒܟܢ, and of Mār Elias of Ḥadeth, both of whom dwelt in the convent of Ḳanōbīn.

ܐܫܬܠܡ ܘܐܬܟܬܒ ܟܬܒܐ ܗܢܐ ܕܦܪܟܣܝܣ ܘܦܘܠܘܣ
ܒܫܢܬ ܐܠܦ ܘܬܡܢܡܐܐ ܘܬܠܬܝܢ ܘܚܡܫ ܕܝܘܢܝܐ ܥܠ ܐܝܕܝ̈
ܐܢܫ ܡܚܝܠܐ ܘܚܛܝܐ ܘܕܘܝܐ ܡܢ ܟܠ ܐܢܫ ܚܠܐ ܕܐܘܪܫܝܬܐ
ܘܟܠܐ ܕܡܬܟܠܬܐ ܘܕܝܠܐ ܦܘܐ ܕܢܟܬܘܒ ܦܬܓܡܗ ܒܟܬܒܐ ܗܢܐ
ܡܛܠ ܩܛܝܥܘܬ ܢܛܘܪܘܗܝ. ܐܠܐ ܡܛܠ ܒܛܝܠܘܬܐ ܕܐܒܗܬܐ ܒܟܒ.
ܦܬܓܡܗ ܕܝܢ ܢܡܘܣ ܒܟܢ ܒܦܬܓܡ ܒܟܘܢܐ ܘܠܐ ܒܟܬܒܐ ܒܝ
ܒܘܪܟܐ ܦܘܪܫܢܣ ܐܢܐ ܡܛܪܦܘܠܝܛܘܣ ܢܟܘܟ ܕܗܘܐ
ܠܡܬܢ ܒܕܝܪܐ ܡܥܪܬܐ ܕܩܢܘܒܝܢ ܡܪܝܐ ܢܢܝܚ ܢܦܫܗ
ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܠܠܡܠܠܡܝܢ. ܘܐܠܗܐ ܡܢ ܩܪܝܬܐ
ܡܥܪܬܐ ܘܚܪܫܬ ܠܫܡܫܐ ܚܕܐ ܒܛܘܪܐ ܕܠܒܢܢ ܡܥܪܬܐ
ܒܩܘܒܬܐ ܕܫܡܥܘܢ ܒܐܘܪܚܢܗ ܕܦܛܪܝܪܟܘܣ ܡܪܝܢܐ
ܘܬܒܬܒ ܒܝܘܡܝ ܦܛܪܝܟܐ ܕܝܠܗ ܡܪܝ ܦܛܪܘܣ ܕܐܝܬܘܗܝ
ܦܬܓܡܗ ܦܪܝܐ ܡܘܦܐ ܡܢ ܐܬܪܐ ܕܒܟܢ ܕܐܬܬܦܪܝ ܢܪܬܐܝܬ ܘܡܬܝܢ
ܒܝܕܐ ܡܥܪܬܐ ܕܩܢܘܒܝܢ. ܘܒܝܘܡܝ ܐܒܘܢ ܡܪܝ ܐܠܝܐ
ܡܛܪܦܘܠܝܛܘܣ ܢܚܠܐ ܕܟܬܒܢ ܒܗܘ ܕܝܪܐ ܕܩܢܘܒܝܢ ܟܬܒ
ܦܛܪܝܪܟܐ. ܘܩ. ܘܐܢܐ ܡܚܝܠܐ ܘܚܛܝܐ ܒܥܐ ܐܢܐ ܡܢ ܟܠ ܐܒܐ
ܐܘ ܐܚܐ ܕܩܪܐ ܒܟܬܒܐ ܗܢܐ ܢܬܠ ܠܟܠܢ ܡܛܠܟܢ ܘܠܐ ܡܫܒܚܢ
ܬܘܠܐ ܐܘ ܐܒܘܢ ܐܘ ܢܘܣܐ ܠܬܪܝ. ܘܩ.

Marginal notes in Ar. and Syr. occur on ff. 39 *b*, 42 *a*, 43 *a*, 49 *b*, 90 *a* and elsewhere. There are various notes in Kārshūnī

on ff. 1 *a*, 224 *b*, the latter containing a recipe for making ink, and the statement that the MS. was written for George, son of Sārā, of the city of —— [name erased], now living in ܐܕܢܐ (? Edāneh), under the supervision of Habakkuk (ܚܒܩܘܩ) of the same city.

On f. 1 *b* are drawings, in three colours, of John the Baptist, the Messiah and the Virgin Mary, and on f. 2 *a* is a design in black and red of a cross on a pedestal.

On ff. 2 *b*—4 is a list of lessons (ܣܗܕܘܬܐ) from the above portions of the New Testament, imperfect, breaking off at the fourth Sunday after Pentecost.

The title and contents are written on a leaf in the inside, and below is the note: 'Ridley says (Marsh's *Mich.* vol. 2, pt. 2, p. 544)† "septem canonicas Epistolas in hoc Mscrto frustra quaesivi." Behold three of them above. He was deceived probably by their being added to the Acts.'

The title outside is Acta Apostolorum MS., and upon a piece of paper pasted inside is the description: '8. acta apostolorum et epistolae scriptae anno aere Graecorum 1836 Syriacè.'

This MS., which was presented by George I. in 1715, was formerly the property of Bishop Moore, and bears on the inside cover the number "619." This number and the description mentioned above are identical with item 9805 in Bernard's Catalogue (1697), pt. ii., pp. 377 sq.

Gg. 2. 14

Paper, 9½ in. by 6½; 367 leaves (numbered from 21 to 385; f. 133 is repeated, and f. 204* is mutilated, only one-third remaining); originally at least 32 quires (up to and including f. 323, the rest is irregular), of 10 leaves, signed with Arabic letters (up to لد); the first two are wanting, the second (د, originally the fourth) has 6, the fourth (و) 7, eighth

† Cp. Ridley, *Dissert.* (London, 1761), p. 46, no. 14.

(ي) and sixteenth (يح) 12, the ninth (يا) 2, the thirteenth (يه) 9, the nineteenth (كا) 3, the twenty-seventh (كط) 7, the thirtieth (لب) 5, the thirty-first (لج) 8, and the thirty-second (لد) 9; 30—32 lines on a page. The MS. is in an imperfect condition and at the end is much torn and probably dislocated. In the enumeration the seventh and eighth quires have been transposed. Written in various Jacobite hands, probably of the xvth and early part of the xvith cent.

I. The commentary of Jacob or Dionysius bar Ṣalībī of Melitene (died 1171 A.D.) on Porphyry's *Isagoge*, and the *Categories*, *De Fato*, and *Analytics* of Aristotle, written (see f. 306 *b*) in A.D. 1148. Of his writings on the Dialectics (Assemani, *B.O.* t. ii. p. 210 *a*: ܦܘ̈ܫܩܐ ܠܡܠܐ ܕܡܠܝܠܘܬܐ) no traces have hitherto been found.

1. The Isagoge of Porphyry (imperfect), beginning, f. 21 *a*:

ܘܠܡܣܬܟܠܢܘܬܐ ܕܗܘܐ ܐܝܬܝܐ ܒܗ̇ ܢܩܠܘܦܐ. ܒܦܢܩܝܬܐ. ܐܟܙܢܐ ܕܐܝܬܝܐ ܕܕܐܟܝ.

Divisions:—

F. 24 *b*: ܡܛܠ ܕܓܢܣܐ.

F. 26 *a*: ܡܛܠ ܐܕܫܐ.

F. 28 *a*: ܒܬܠܗܘܢ ܬܪܝܢ ܡܛܠ ܦܘܪܫܢܘܬܐ ܘܦܘܪܫܢܐ.

F. 35 *a*: ܡܛܠ ܕܝܠܝܬܐ.

F. 46 *a*: ܒܬܠܗܘܢ ܕܬܪ̈ܬܐ ܕܐܝܣܓܘܓܝ.

Subscription, f. 51 *b*:

ܒܥܕܪ ܫܠܡ ܠܗܠܝܢ. ܘܒܡܠܬܐ ܦܫܝܛܬܐ ܠܒܢܘܗܪܐ

ܕܐܝܣܓܘܓܝ ܡܫܡܠܝܐ ܠܗ ܦ̇ܢܩܝ. ܘܗܪܟܐ ܢܫܪܐ ܠܡܠܠܬܐ.

F. 53 *b*, ends:

[ו]ידלקה וזהו . ולא אתה יתפש הלכה מלכות
וזהו שהם השכל והם שהם ישלימו הקבלה
הנקה כמלאכי השרת וכתוב והיה ה' למלך
על כל הארץ ביום ההוא ה' אחד ושמו אחד.

This is followed by a table, ff. 54—57; compare Sachau, *Kurzes Verzeichniss*, no. 116 (*Cat.* p. 338 sq.); Brit. Mus. Add. 14,658 (Wright, p. 1156 *a*); Zotenberg, p. 202; *Hebraica*, iv. p. 207.

2. The Categories, f. 68 *a*:

ואת הוא [. . ה]מחשבה והזהו השכל הפועל
השכל השלישי והוא שנקרא בשם הקדוש
ברוך הוא: והשכל הזה הוא המחשבה והדבור.
ואין ביניהם הפרש כלל והוא שנקרא בשם
המחשבה והוא הוא: ושכל הרביעי: והוא
המחשבה הנעשה והנבדל והוא שנקרא בשם
הדבור: והשכל הזה הוא הנקרא בשם הכבוד
ה' אחד ושמו אחד: ועל זה הוא אומר
ה' אחד ושמו אחד: ועל זה הוא אומר
הכתוב והיה ה' למלך על כל הארץ.

Chaps. 2—5 are indicated on ff. 68 *a*, 70 *b*, 71 *b*, and 72 *a* respectively.

Ff. 68—77 (quire ג) should have been numbered before ff. 58—67 (quire ח).

F. 64 *a*:

ܗܘ ܕܠܐ ܢܫܬܟ ܡܢ ܐܝܟ ܕܐܡܪ ܠܗ ܐܠ ܬܗܘ ܠܟ ܐܠܗ ܐܚܪ ܠܥܠ ܡܢ ܦܢܝܝ ܐܠܐ ܠܒܕܝ ܘܠܐ ܬܣܓܕ ܠܗ ܘܠܐ ܬܥܒܕ ܠܗ ܐܠ ܐܢܐ ܝܗܘܐ ܐܠܗܟ ܩܢܐ ܐܢܐ ܗܘ ܕܐܦܩܬܟ ܡܢ ܐܪܥܐ ܡܨܪܝܡ ܡܢ ܒܝܬ ܥܒܕܝܡ ܠܐ ܬܗܘܢ ܠܟ ܐܠܗܝܢ ܐܚܪܢܝܢ ܥܠ ܦܢܝ ܠܐ ܬܥܒܕ ܠܗ ܘܠܐ ܬܣܓܕ ܠܗ ܐܠ ܐܢܐ ܝܗܘܐ ܐܠܗܟ ܩܢܐ ܐܢܐ ܗܘ ܕܐܦܩܬܟ ܡܢ ܐܪܥܐ ܡܨܪܝܡ ܡܢ ܒܝܬ ܥܒܕܝܡ ܠܐ ܬܗܘܢ ܠܟ ܐܠܗܝܢ ܐܚܪܢܝܢ ܥܠ ܦܢܝ

F. 73 *a*, heading (very faint):

ܡܢ ܒܝܬ ܥܒܕܝ ܡܨܪܝܡ ܐܦܩ ܐܠܗܟ ܐܠܗ ܐܒܪܗܡ ܐܠܗ ܐܝܣܚܩ ܘܐܠܗ ܝܥܩܘܒ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ ܐܒܪܗܡ ܘܐܠܗ ܐܝܣܚܩ ܘܐܠܗ ܝܥܩܘܒ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ ܐܒܪܗܡ ܘܐܠܗ ܐܝܣܚܩ ܘܐܠܗ ܝܥܩܘܒ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ

F. 78 appears to be out of place.

F. 91 *b*, heading: ܡܫܡܫܐ ܕܠܐ ܐܬܐ.

F. 106, on the *πρός τι*:

ܕܐܝܟ ܡܐ ܕܐܡܪ ܠܐ ܡܫܬܘܝ ܠܗ ܐܠ ܐܡ ܠܐ ܐܝܟ ܡܐ ܕܐܡܪ ܠܐ ܡܫܬܘܝ ܠܗ ܐܠ ܐܡ ܠܐ

In the margin: ܐܝܟ ܡܐ ܕܐܡܪ.

Subscription, f. 123 *b*:

ܗܢܐ ܡܫܠ ܕܠܐ ܡܫܟܚܢ ܐܢܫ ܠܐ ܐܬܐ ܗܢܐ ܡܫܠ ܕܠܐ ܡܫܟܚܢ ܐܢܫ ܠܐ ܐܬܐ

It continues:

ܗܢ ܕ ܡܫܠ ܐܝܟ ܕܐܡܪ ܠܐ ܡܫܬܘܝ ܠܗ ܐܠ ܐܡ ܠܐ ܗܢ ܕ ܡܫܠ ܐܝܟ ܕܐܡܪ ܠܐ ܡܫܬܘܝ ܠܗ ܐܠ ܐܡ ܠܐ ܡܫܬܟܚ ܐܢܫ ܠܐ ܐܬܐ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ ܐܒܪܗܡ ܘܐܠܗ ܐܝܣܚܩ ܘܐܠܗ ܝܥܩܘܒ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ ܐܒܪܗܡ ܘܐܠܗ ܐܝܣܚܩ ܘܐܠܗ ܝܥܩܘܒ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ ܐܒܪܗܡ ܘܐܠܗ ܐܝܣܚܩ ܘܐܠܗ ܝܥܩܘܒ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ

F. 134 *b*:

ܕܐܡܪ ܠܟ ܡܐ ܕܐܡܪ ܠܟ ܐܠ.. (?) ܕܐܡܪ ܠܟ ܡܐ ܕܐܡܪ ܠܟ ܐܠ.. (?) ܕܐܡܪ ܠܟ ܡܐ ܕܐܡܪ

ܐܡ. ܡܫܬܘܝ ܐܠܗܐ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ ܐܒܪܗܡ ܘܐܠܗ ܐܝܣܚܩ ܘܐܠܗ ܝܥܩܘܒ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ ܐܒܪܗܡ ܘܐܠܗ ܐܝܣܚܩ ܘܐܠܗ ܝܥܩܘܒ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ ܐܒܪܗܡ ܘܐܠܗ ܐܝܣܚܩ ܘܐܠܗ ܝܥܩܘܒ ܕܐܡܪ ܠܗ ܐܠ ܐܢܐ ܗܘ ܐܠܗ ܐܒܝ

F. 136 *b*:

ܫܠܡ ܠܟܬܒܐ ܕܣܘܦܣܛܝܩܘܬܐ ܗܘ ܕܝܠܗ ܐܪܝܣܛܘܛܠܝܣ

ܥܠ ܒܣܝܡܐ ܛܥܝܢܐ ܗܘܐ ܛܥܝܢܝܢ. ܐܠܐ ܟܠܗ ܫܠܡ ܠܟܬܒܐ.

ܘܗܘ ܦܠܓܗ ܥܠ ܐܬܪܐ ܒܗ ܗܠܝܢ ܕܢܬܥܣ ܠܡܛܥܝܢܘܬܗ.

ܘܦ̄.

F. 142 *b*: ܥܠ ܡܕܡܐ ܘܐܝܢܐ.

F. 144 *b*: ܥܠ ܗܢ ܕܐܝܟܢܐ.

F. 146 *b*: [ܐ]ܬܠܬܐ[ܘܢܝܐܬܐ]ܡܬܠ ܡܬܠ.

Subscription, f. 150 *b*:

ܘܗܪܟܐ ܐܫܬܠܡ ܡܐܡܪܐ ܕܡܩܘܠܣܐ. ܕܫܢܐ ܕܝܢ ܥܠ ܕܗܘܐ

ܕܝܠܗ ܕܦܘܠܘܣܘܣ ܐܝܢ ܘܗܘܝܘܬ ܐܝܟ ܠܟܬܒܐ ܕܦܫܝܩܐ.

ܡܛܠ ܦܘܠܐ ܕܦܝܠܣܘܦܐ ܕܝܘܢܝܘܣ ܐܦܩܘܬܐ.

3. The περὶ ἑρμηνείας, f. 151 *a*:

ܠܘܩܒܠ ܡܢ ܡܬܬܟܬܒܝܢ ܥܠ ܡܕܡܐ ܐܠܝܢ ܕܝܘܢܝܐ ܩܕܡܝܐ

ܕܡܢ ܦܘܡܐ ܕܦܪܝܪܡܢܝܣ. ܡܫܠܡ ܡܕܡܐ. ܡܢ ܕܝܢ ܕܢܦܠ

ܠܡܘܠܕܐ ܕܟܠܐ ܕܦܪܝܪܡܢܝܣ: ܘܢܛܝܪܐ ܘܢܝܘܬ ܠܚܝܐ ܕܗܘ

ܗܘܐ. ܡܬܡܨܝܢܝܢ ܕܠܦܠܐ ܕܡܫܬܡܠܝܐ ܗܘ ܡܬܐܡܪܝܢ ܠܟܠ

ܡܬܚܫܒ ܢܦܩܝܢ. ܐܝܟܢܐ ܕܠܐ ܢܦܠܛ ܡܢ ܢܟܘܦܐ ܗܘܦܟܐ

ܕܝܠܗܘܢ.

Chap. 2, f. 152 *a*; chap. 3, f. 153 *a*; chap. 4, f. 153 *b*; chap. 5, f. 154 *a*.

F. 164 *a*: ܥܠ ܐܦܘܦܐܬܝܩܘܣ.

F. 166 *b*: ܦܘܫܩܐ ܕܬܪܝܢ ܕܝܠܗ ܕܦܪܝܪܡܢܝܐ.

F. 180 *a*: ܦܘܣܩܐ ܟ̄ܝ.

F. 190 *a*: ܦܘܣܩܐ ܕܐܪܒܥܐ ܕܟܠܗ ܕܦܐܪܡܢܝܐ.

F. 198 *b*: ܦܘܣܩܐ ܕܚܡܫܐ ܕܟܠܗ ܕܦܐܪܡܢܝܐ.

Subscription, f. 204*: ܫܠܡ ܦܪܝܐܪܡܢܝܐܣ.

4. The Analytics.

a. Part i., preceded by an explanation of difficult words, f. 205 *a*:

ܠܘܬ ܦܘܣܩܐ ܕܐܢܠܘܛܝܩܘܢ ܕܐܦܘܕܝܩܛܝܩܣ.
ܕܕܝ[ܘܢܘܣܝܘܣ] ܐܦܣܩܘܦܐ: ܡܫܠܡܘ ܟ. ܡܠܬܐ ܕܝܘܢܝܐ (?) ܡܢ
ܠܐ ܫܦܝܟܐ ܒܪܘܚܐ ܩ̄ܪ. ܘܦܫܝܩܬܐ ܠܡܣܬܟܠܢܘܬܐ ܕܝܘܢܝܐ ܘܦܘܣܩܐ
ܕܐܢܠܘܛܝܩܐ ܘܦܘܫܩܐܝܬ. ܕܦܪܝܐܪܡܢܝܐܣ. ܒܗ ܠܘܬ ܗܘ ܠܒܪܢܫܐ
ܦܐܪܡܢܝܐ ܢܗܘܐ ܠܐܝܟܢ. ܘܗܘ ܡܢ ܡܬܦܪܫܢܐ ܘܡܬܐ
ܡܬܬܦܫܩܢ ܡܬܦܪܫܢ ܠܘܬ ܦܘܣܩܐ ܕܦܐܪܡܢܝܐ ܩܕܡܝܐ.
ܕܐܢܠܘܛܝܩܘܢ ܐܘܟܝܬ ܕܝܢܐ ܕܡܬܪܢܫ: ܕܐܝܟ ܒܠܬܐ ܕܫܠܡܬܐ
ܕܡܬܟܬܒܢܘܬܐ ܕܐܦܘܕܝܩܛܝܩܣ. ܘܡܬܬܚܝܒܐ ܠܝ ܕܩܕܡ ܦܘܣܩܐ
ܕܦܐܪܡܢܝܐ ܩܕܡܝܐ. ܢܗܘܐ ܘܩܠܝܠ ܡܫܬܡܠܝܐ ܟܠ ܒܬܪ ܩܠܐ
ܢܗܘܐ ܕܗܘ ܒܟܠܐ ܘܒܝܬ. ܐܝܟܢܐ ܕܗܘܐ ܦܫܛ ܩܪܝܢܐ
ܕܟܠܗ ܠܡܠܘܐ ܐܘܣܝܐ ܦܢ. ܐܝܟ ܕܐܡܝܢܐ ܘܡܟܠ ܒܗܝ
ܒܟܠܐ ܀ ܐܠܐ. ܐܝܟ ܐܦܠ. ܘܦ̄.

F. 207 *b*: ܫܠܡ ܠܡܠܬܐ. Other divisions are indicated on ff. 208 *b*, 211 *a*, 212 *a*, 213 *b*, 215 *a*, &c.

The subscription, f. 244 *a*, appears to run:

ܫܠܡ ܦܘܣܩܐ ܕܐܢܠܘܛܝܩܘܢ ܕܕܝܘܢܘܣܝܘܣ ܐܦܣܩܘܦܐ.

ܗܢܐ ܟܬܒܐ: ܡܬܩܪܐ. ܦܪܝܫܐ ܕܝܠܘܦܐ ܕܦܪܫܐ ܕܒܝ ܕܝܘܩܢܝܬܐ
ܐܝܬܘܗܝ ܒܡܫܠܡܢܘܬܐ ܕܟܠܗܘܢ ܕܦܪܐ ܢܘܠܐ.

b. Part ii., f. 245 *a* :

ܬܘܒ ܟܕ ܡܬܬܟܠܢܢ ܥܠ ܡܪܝܐ ܒܬܟܝܠܢ ܟܬܒܘܪܝܬܐ
ܠܫܘܡܠܝܐ ܕܐܝܬܘܠܘܓܝܐ ܬܪܝܢܐ. ܡܛܠ ܓܝܪ ܕܣܘܩܠܐ ܕܡܢܐ
ܗܢܐ ܟܬܒܐ ܐܦ ܗܘ ܒܟܬܒܐ ܠܟܠܢ ܥܠ ܗܢܝܢ ܕܡܬܟܬܒܢ
ܢܗܝܪܐܝܬ: ܐܦ ܥܠ ܫܘܠܝܣܘܩܝܘ ܐܘܣܒܝܢܐ. ܐܬܪܝܢ
ܠܬܠ ܢܦܘܪܐ ܟܬܒܐ ܬܪܝܢܐ ܕܐܝܬܘܠܘܓܝܐ. ܟܕ ܐܦ ܗܕܐ
ܐܡܪܢܢ. ܕܫܘܠܛܢܐ ܕܝܘܢܝܐ. ܘܫܘܬܦܐ ܡܢ ܡܬܩܪܝܢܐ.
ܠܗܢܐ ܟܬܒܐ ܕܐܝܬܝܗ. ܡܬܢܛܪܝܢ ܠܗܘ ܕܩܕܡܘܗܝ. ܘܠܬܪܝܗܘܢ
ܦܪܝܫ ܟܬܒܐ ܩܕܡܝܐ ܕܐܝܬܘܠܘܓܝܐ ܘܠܗܘ ܕܒܬܪܗ. ܦܪܝܫ
ܟܬܒܐ ܬܪܝܢ. ܡܢܗܘܬܐ ܕܝܢ ܗܘܝ ܕܠܗܘܢ ܦܠܡܣܝܢ: ܬܪܝܢ
ܦܣܩܝܢ ܠܡܠܬܐ ܕܟܬܒܐ ܩܕܡܝܐ ܕܐܝܬܘܠܘܓܝܐ. ܘܡܢ ܗܪܟܐ
ܡܫܪܝܢ. ܒܟܬܒܐ ܬܪܝܢ. ܘܠܟܬܒܐ ܕܒܬܪ ܗܢܐ. ܦܪܝܫ ܟܬܒܐ
ܩܕܡܝܐ ܕܐܦܘܕܝܩܛܝܩܝ. ܗܘܐ ܕܝܢ ܬܢܢ ܠܬܠ ܨܘܪܬܐ
ܘܫܘܡܠܝܐ ܀ ܘܦ.

At the top of the page is written apparently in the same hand:

ܡܢ ܗܪܟܐ ܘܠܗܠ ܕܝܘܩܢܝܬܐ ܐܝܬ[ܝܗ] ܕܟܬܒܐ (?)].

F. 264 *a* : ܫܠܡ ܬܪܝܢ ܕܝܠܗ ܕܡܐܡܪܐ.

F. 270 *a* : ܫܠܡ ܕܬܠܬܐ ܕܝܠܗ ܕܟܬܒܐ ܐܘܟܝܠ ܡܐܡܪܐ.

Subscription, f. 281 *b* :

ܫܠܡ ܟܘܪܣܐ ܘܢܘܗܪܐ ܕܬܪ̈ܝܢ ܟ̈ܬܒܐ ܕܐܝܬܘܠܘܓܝܐ.

ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ

c. The *ἀποδεικτική*, otherwise called (e.g. by George, bishop of the Arabian tribes, see ff. 245 *a*, 281 *b*, 306 *b*), the second book of the Analytics.

F. 282 *a*:

ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ

Begins:

ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ

Subscription, f. 306 *b* (l. 6):

ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܐܝܟ ܕܐܢ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ ܘܐܢ ܠܐ ܐܬܝ ܠܟ ܠܡܫܐܠ ܒܗ ܡܢ ܐܢܫ ܐܚܪܢܐ

ܕܝܢ ܒܐܝܕܐ ܒܐܝܕܐ ܐܬܦܪܫܢ ܡܫܡܫܢܐ. ܟܡܐ ܠܗܘܢܐ. ܗܘ
ܕܢܛܪ ܢܦܫܐ ܟܠܗ ܕܝܘܢܘܣܝܘܣ ܐܦܝܣܩܘܦܐ ܕܐܡܕ ܘܐܬܟܢܝ ܘܫܡܗ.
ܐܝܟܢܐ ܕܐܦ ܗܘ ܠܐܠܗܐ. ܗܘ ܕܝܢ ܕܢܬܠܐ ܠܡܫܠܡܢ ܐܘ ܩܪܐ
ܒܠܡܗ ܕܩܪܝܬܐ. ܠܐ ܢܬܐ ܡܫܠܡܘܬܐ ܘܐܦܠܐ ܠܐܠܗܐ. ܦܫܐ
ܚܘܒܐ ܒܐܦܝܢ ܩܕܡܝܐ ܘܡܢܬ ܠܟܠ ܘܐܪܥܡܩܐ ܘܐܦܠܝܢ
ܕܡܘܬܐ.

The subscription (above) states that Dionysius wrote this commentary in 1 Teshrīn, A. Gr. 1460 = A.D. 1148.

d. The second book of the *ἀποδεικτική*. F. 326 *b* (l. 4):

ܕܒ ܚܘܠܛܐ ܡܫܠܡܬܐ ܕܡܘܕܥܢܝܬܐ ܕܦܘܠܣ ܡܢ ܒܬܪ
ܕܐܦܘܕܝܩܛܝܩܝ: ܘܬܘܒ ܦܘܫܩܐ ܕܒܪܝܢ. ܕ ܡܢ ܡܢܕܥܬܗ
ܘܠܬܚܬ. ܦܣܩܝܢ ܠܡܠܬܐ ܘܦܣܩܝܢ ܦܘܚܡܐ. ܐܬܝܢ ܠܘܬ
ܒܬܪ ܕܬܪܝܢ ܕܐܦܘܕܝܩܛܝܩܝ ܕܒܡܠܘܬܐ ܡܢܗ ܢܦܠܒ ܘܢܬܗܪ.
ܦܠܘܛ ܦܘܫܩܐ ܕܡܢܐ ܕܐܦܘܕܝܩܛܝܩܝ ܕܐܪܣܛܘ ܢܘܗܪܐ ܡܬܬܚܬ
ܡܢ ܡܢܐ ܐܚܪܝܐ ܕܐܦܘܕܝܩܛܝܩܘ ܡܚܘܝܢܘܬܐ. ܗܠܝܢ
ܕܡܬܒܥܝܢ ܐܬܝܗܝܢ ܦܘܫܩ ܒܡܢܝܢܐ. ܒܠܗܝܢ ܗܠܝܢ
ܕܡܢܝܢܝܢ ܗ̄ ܒܢܝܢܝܢ ܗܒܝܠܐ: ܟܠܐ ܐܝܠܝܢ ܕܢܒܥܝܢܝܢ. ܘܦ̄.

F. 327 *a*:

ܠܗܘܐ ܦܢ ܡܢܐ ܕܬܪܝܢ ܕܐܦܘܕܝܩܛܝܩܝ ܘܠܗܘܢ ܕܩܕܡܘܗܝ.
ܒܐܝܣܘܣ (?) ܕܐܪܘܛ ܒܠܒ ܒܡܠ ܢܦܘܪܐ ܐܝܬܘ ܗܘܐ ܕܐܝܦ
ܡܦܫܩܢܐ ܕܠܐ ܡܦܣܩ ܒܠܫܢܐ ܣܘܪܝܝܐ ܠܐܬܬܐ. ܘܐܦܠܐ

ܟܢܘܫܝܐ ܐܝܟ ܕܡܬܬܟܪܐ ܠܟܝ܇ ܟܕ ܕܪܐܝܬ ܐܬܢܝܢܘܣ ܒܟܢܫܬ

ܩܠܐ ܘܠܟܘܣܟܘܣ [?ܕ]ܝܘܦܠܐ܇ ܘܐܦ ܕܡܢܝܬܐ ܕܦܘܦܠܐ ܕܟܘ.

ܘܟܠܗܘܢ ܐܬܡܢܝܢ ܡܢܗ. ܘܐܝܬܝܬܐ ܕܟܠܗ ܣܘܢܩܢܐ ܠܟܠܗܘܢ

ܟܠܐ ܗܘܐ ܒܠܒܐ ܘܢܗܘܪܗ ܡܛܠ ܕܠܡܩܒܠܢܐ ܝܠܐ ܡܪܢܗ.

ܘܬܘܒ ܕܡܣܟܢܝܢ ܕܐܦ ܡܫܬܟܚܝܢ ܕܝܗܒ ܗܠܝܢ ܕܡܪܢܝܢ

ܘܦܫܩܘܗܝ ܟܣܝܬܘܬܐ ܡܢܗܘܢ ܢܟܝܢ ܘܢܦܩܘܣ ܠܡܠܬܐ

ܐܟܡܐ ܕܐܬܐܡܪܐ ܣܓܝܐܝ. ܕܦܪܐ ܢܘܠܐ ܘܢܬܪ ܘܡܦܬܪ ܢܥܡܪ ܕܠܗܘܬܐ

ܟܠܐ ܕܢܘܢܣܢܘܣ ܒܒܪܐ ܕܐܠܗܐ ܕܝܗܒ ܘܓܢܒ ܘܠܥܢܝ

ܘܬܒܣ ܘܦܠܟܢ ܘܢܒܪ ܘܦܬܝ ܕܡܢܝܐ ܐܠܗܐ ܢܬܠ ܠܗ

ܒܘܪܟܢܐ ܬܒܐ ܒܡܟܠܒܘܬܗ ܦܠܝܢܝܬܐ ܐܡܝܢ.

II. Nicolaus Damascenus on Aristotle's *φυσικὴ ἀκρόασις*, &c. There seem to be no other traces of his works in Syriac. On Arabic translations see Ass. *B.O.* t. ii. p. 310 *b*; T. Roeper, *Lectiones Abulpharagianae* (Dantzig, 1834), pp. 35—43; and J. G. Wenrich, *De auctorum Graecorum Vers. et Comment.* (Leipzig, 1842), pp. 294 sq., 306.

The following summary of the contents is written at the head of f. 328 *a*:

ܝ̄ ܟܬܒ̈ܐ ܕܦܘܠܘܣܘܦܘܬܗ ܕܐܪܝܣܛܘ ܩ̄ܡ ܒܬܒܐ ܕܥܠ

ܡܫܡܥܐ ܟܝܢܝܐ ܀ ܘܕ̄ܒ ܥܠ ܫܡܝܐ ܘܥܠܡܐ. ܘܕ̄ܓ ܗܘ̇ ܥܠ

ܗܘܝܐ ܀ ܘܕ̄ܕ ܕܥܠ ܐܬܪ̈ܐ ܘܐܝܣܟܘܠܐ ܕܟܬܒ̈ܐ. ܕ̄ܗ ܥܠ ܡܬܬܙܝܥܢ̈ܘܬܐ

ܒܝܬܘܬܐ ܀ ܕ̄ܘ ܥܠ ܡܬܝ̈ܐ ܕ̄ܙ ܥܠ ܢܦܫܐ ܀ ܕ̄ܝ ܥܠ ܡܬܟܠܠܢܘܬ

ܐܠܗܘܬܐ ܀

a. On the *φυσικὴ ἀκρόασις*.

F. 328 *a*:

ܠܘܬ ܟܠ ܟܘܪܗܢܐ ܠܐܠܗܐ ܒܬܫܒܘܚܬܐ ܩܕ̈ܡܝܬܐ ܡܢ ܡܐܡܪ̈ܐ
ܕܫܡܥܐ ܟܝܢܝܐ ܕܐܪܝܣܛܘܛܠܝܣ ܐܠܝܢ ܕܐܦ ܒܦܘ̈ܫܩܬܐ
ܟܢܫ ܐܢܘܢ ܢܝܩܘܠܐܘܣ ܐܝܟ ܙܗܝܪܐ ܡܢ ܡܐܡܪ̈ܐ ܘܦܕܡܐ
ܕܢܝܩܘܠܐܘܣ ܕܠܐ ܫܡܥܐ ܟܝܢܝܐ ܕܐܪܝܣܛܘ̄ ܕܒܗ ܩ̇ܕܡܝܢ
ܠܟܬܒܐ ܕܫܡܥܐ ܟܝܢܝܐ. ܢܝܩܘ ܡܢ ܟܠ ܕܟܬܒ ܗܢܐ ܐܠܦܘܢ
ܕܦܝܠܣܘܦܘܬܗ ܕܐܪܝܣܛܘܛܠܝܣ ܀ ܢܦܫܐ ܡܬܒܥܝܢܘܬܗ
ܕܠܝܬܐ ܟܝܢܗ ܙܥܘܪܐ. ܕܟܬܒܐ ܗܠܝܢ ܗܘܐ ܟܫܡܥܘܬܐ
ܠܦܪܡܛܝܣ ܘܦܪܡ ܒܥܘܗ ܐܦܠܛܘܢ. ܘܫ̄.

F. 328 *b*:

ܢܗܘܪܐ. ܐܪܝܣܛܘܛܠܝܣ ܦܩܕ ܕܢܟܬܘܒ ܩܕܡܝܬ ܥܠ ܩ̈ܢܝܢܐ
ܟܝ̈ܢܐ ܗܘ ܡܬܬܠܝܕܢܘܬܐ ܟܝܢܝܬܐ. ܘܫܘܚܠܦܢܘܬܐ. ܦܘܣܩܢܐ ܘܠܐ
ܦܘܣܩ. ܘܒܛܘܪܦ ܕܠܐ ܡܫܬܠܡܢܘܬ ܠܐܠܗܘܬܐ. ܘܐܦ ܒܒܛܒܗ
ܕܐܝܬ ܟܠ ܡܕܡ ܦܘܩܕܐ ܕܐܝܟ ܕܠܚܝܪܬܐ ܢܬܒܢܐ. ܠܘܬ ܐ
ܪܒܐ ܐܝܟ ܕܒܫܘܠܛܢܐ ܢܗܘ ܠܟܝܢܐ (?) ܢܫܠܛ ܠܒܟܝܢܐ.
ܘܫ̄.

b. From the second book of Nicolaus, f. 329 *a*:

ܡܢ ܡܐܡܪܐ ܕܬܪܝܢ ܕܢܝܩܘܠܐܘܣ ܕܡܬܟܢܫ ܘܡܬܚܘܪ ܠܒܬܪ
ܕܒܬܪ ܟܝ̈ܢܝܬܐ ܕܐܪܝܣܛܘܛܠܝܣ. ܠܬܠܬ ܡܢ̈ܝܢ ܡܬܦܠܓܝܢ
ܡܠܬܐ ܠܐܘܪܬܘܦܝܢܘܬܐ ܕܦܝܠܠܘܣܘܦܘܬܐ. ܠܟܝܢܝܬܐ ܕܠܗ̇

ﻣﺼﻮﺭ ﺍﻟﻜﺘﺎﺏ ﻭﻣﻘﺪﻣﺘﻪ ﻭﻫﻮ ﺍﻟﻤﺴﻤﻰ ﺑﺎﻟﻤﺪﺧﻞ ﺍﻟﻰ
ﻋﻠﻢ.

c. From the third book, f. 329 *b*:

ﻓﻲ ﻣﻌﺮﻓﺔ ﺍﻟﺠﻮﺍﻫﺮ ﻭﺍﻟﻤﻘﻮﻻﺕ ﻭﻫﻮ ﻣﺸﺘﻤﻞ ﻋﻠﻰ
ﺛﻼﺛﺔ ﻓﺼﻮﻝ ﻭﻫﻲ ﻛﻞ ﻣﺎ ﻳﺤﺘﺎﺝ ﺍﻟﻴﻪ ﻓﻲ ﻫﺬﻩ
ﺍﻟﺼﻨﺎﻋﺔ. ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﻔﺼﻞ ﺍﻟﺜﺎﻟﺚ ﻣﻦ ﻫﺬﻩ
ﺍﻟﺼﻨﺎﻋﺔ ﻭﻫﻮ ﻓﻲ ﺍﻟﻤﻘﻮﻻﺕ. ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺴﻤﻰ
ﺍﻟﻤﻘﻮﻻﺕ ﺍﻟﻌﺸﺮ.

d. From the fourth book, on the *περὶ οὐρανοῦ* of Aristotle, f. 330 *a*:

ﻓﻲ ﺍﻟﻜﻼﻡ ﻋﻠﻰ ﺍﻟﺴﻤﺎﺀ ﻭﺍﻟﻌﺎﻟﻢ.

e. From the fifth book, on the *περὶ γενέσεως καὶ φθορᾶς* of Aristotle, f. 331 *a*:

ﻓﻲ ﺍﻟﻜﻼﻡ ﻋﻠﻰ ﺍﻟﻜﻮﻥ ﻭﺍﻟﻔﺴﺎﺩ ﻭﻫﻮ ﻣﺸﺘﻤﻞ
ﻋﻠﻰ ﺛﻼﺛﺔ ﻓﺼﻮﻝ. ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﻔﺼﻞ ﺍﻟﺜﺎﻟﺚ
ﻣﻦ ﻫﺬﻩ ﺍﻟﺼﻨﺎﻋﺔ.

f. From the sixth book, *de Fallacia* (see Wenrich, *op. cit.*, p. 159), f. 331 *b*:

ﻓﻲ ﺍﻟﻜﻼﻡ ﻋﻠﻰ ﺍﻟﻤﻐﺎﻟﻄﺔ ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺴﻤﻰ
ﺍﻟﻤﻮﺳﻮﻣﺔ.

Headings, &c., f. 335 *b*:

ﻓﻲ ﻛﻞ ﻣﻘﺪﻣﺔ ﻣﻦ ﻫﺬﻩ ﺍﻟﺼﻨﺎﻋﺔ ﻭﻫﻲ ﺛﻼﺛﺔ ﻋﺸﺮ
ﻓﺼﻼ. ﻭﻫﻮ ﻓﻲ ﻣﻌﺮﻓﺔ ﺍﻟﻤﻘﺪﻣﺎﺕ ﻭﻫﻲ ﺍﻟﺘﻲ ﺗﺴﻤﻰ
ﺍﻟﻤﻘﻮﻻﺕ.

F. 337 *b*, marg.: ﻫﻮﺍﺀ ﻭﻣﺎﺀ.

g. From the seventh book, f. 366 *b*:

ܫܠܡ ܡܐܡܪܐ ܫܒܝܥܝܐ ܕܢܝܩܠܐܘܣ ܕܡܫܚܠܦ ܬܫܥܝܢܐ ܕܐܪܣܛܘ

ܡܐܡܪ̈[ܐ] ܕܥܠ ܦܘܬܐ ܕܢܝܩܠܐܘܣ. ܠܘܬ ܡܢ ܡܐܡܪܐ ܡܫܚܠܦܐ

ܕܢܝܩܠܐܘܣ ܕܢܦܩ ܠܬܫܥܝܢܐ ܕܡܐܡܪܐ ܬܫܥܝܢܐ ܕܦܘܬܐ ܟܠܗ

ܫܪܟܐ ܐܣܬܝܐ ܕܐܦܠܝܢ ܕܡܬܬܟܠܝܢ ܒܐܪܟܐ ܘܟܠ ܡܫܬܐ. ܘܟܠ

ܦܘܣܠܦܐ ܕܢܬܩܘܬܐ ܘܟܠ ܗܕܡ̈ܝܗܘܢ. ܢܘܗܪܐ. ܘܐܦ ܠܟܠ

ܠܦܬܚ ܕܡܐܡܪܐ ܗܢܐ ܬܫܥܝܢܐ ܕܦܘܬܐ. ܠܘ ܐܝܟ ܬܫܥܝܢܐ

ܕܐܪܣܛܛܠܝܣ ܕܒ[ܗ?] ܬܫܥܝܢܘ ܕܥܠܬܐ ܗܘ: ܡܬܝܕܥ

ܠܬܗܦܟܐ ܢܝܩܠܐܘܣ. ܠܘܬ ܡܢ ܢܝܢ ܟܠ ܦܘ̈ܫܩܐ ܕܡܫܩ̈ܠܘܬܐ

ܠܢܘܕ ܡܫܟܠܠ ܘܠܐ ܡܬܟܢܫܝܢ ܡܢ ܡܢ ܩܛܐܠܐ ܕܠܝ. ܘܕܡܐ[...]

ܕܗܘܝ ܕܠܗܕܐ ܡܟܬܒ ܕܗܘܐ (sic). ܘܐܪܣܛܛܠܝܣ. ܠܐ ܕܝܢ

ܐܕܪܟ ܡܬܠܐ ܠܐ ܚܕܐ. ܡܢ ܕܠܐܘܦܪܣܛܘܣ ܘܕܐܣܬܝܐ ܒܢܦܫܗ

ܢܝܩܠܐܘܣ.

F. 372 *b*: ܫܠܡ ܕܢܩ̈ܦܐ.

h. From the ninth book on the eleventh of Aristotle dealing with the form of animals, f. 378 *a*:

ܡܢ ܡܐܡܪܐ ܠܫܒܥܝܢܐ ܕܢܝܩܠܐܘܣ (sic) ܕܡܢ ܚܕܥܣܪܐ

ܕܐܪܣܛܛܠܝܣ ܡܬܒܥܐ ܥܠ ܐܘܟܠܐ ܕܢܬܩܘܬܐ.

i. Other divisions are: f. 378 *a*, ܡܢ ܡܐܡܪܐ ܕܬܪܥܣܪ; f. 379 *a*, ܡܢ ܡܐܡܪܐ ܕܬܠܬܥܣܪ, and ܡܢ ܡܐܡܪܐ ܕܐܪܒܥܣܪ.

j. From the tenth book, f. 379 *a*:

ܡܢ ܡܐܡܪܐ ܥܣܝܪܝܐ ܕܢܝܩ[ܠܐܘܣ] ܡܢ ܥܠܬܐ ܕܥܠ ܢܦܫܐ

ܕܐܪܣܛܛܠܝܣ.

k. From the eleventh book, f. 379 *b*:

ܒܟ ܡܐܡܪܐ ܕܐܘܩܠܝܕܣ ܒܣܦܪܐ ....

l. From the twelfth book on the fifteenth of Aristotle, f. 380 *a*:

ܒܟ ܡܐܡܪܐ ܕܐܪܣܛܘ ܒܣܦܪ ܐ̄ܒ ܕܡܐܡܪ ܒܣܦܪ ܕܐܘܩܠܝܕܣ
ܒܣܟܡܐ.

m. From the thirteenth book, f. 381 *a*:

ܒܟ ܡܐܡܪܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܡܐܡ ܕܠ ܣܟܡܐ ܕܐ
ܐܘܩܠܝܕܣ. ܒܟ ܡܐܡܪܐ ܕܐܪܣܛܘ ܒܣܦܪ ܕܐܘܩܠܝܕܣ
ܕܠ ܡܣܟܐ ܕܣܒܠ.

n. On Aristotle's third book of Sense and the Sensible, f. 384 *b*:

ܡܐܡܪ ܒܟ ܩܠ ܣܦܪ ܕܠ ܐܟ ܒܟ ܐܟ ܕܐ
÷ ܐܟ ÷ ܕܐܪܣܛܘ ܐܠ ܕܠ ܒܣܟܠ

o. From the first book of Aristotle on animals, f. 384 *b*:

ܐܠ ܣܦܪ ܕܠ ܐܘܩܠܝܕܣ ܕܐܪܣܛܘ ܒܟ ܡܐܡܪ ܕܐ
ܒܟ ܡܐܡܪ ܒܣܟ.

p. Fragment, f. 385 *b*:

... ܐܟ ܕܠ ܕܐ ܡܐܡ.

III. A fragmentary insertion of 8 leaves (ff. 355—362) containing a translation of the first book of Euclid with diagrams: Propositions i.—xxiii., ff. 355—361 *b*, xxxvii.—xl., f. 362. Barhebraeus lectured on Euclid in A.D. 1268 (Ass. *B.O.* t. ii. p. 253), but this version is more probably the work of Ḥonain ibn Isḥāḳ on whose Arabic translations see Wenrich, *op. cit.*, pp. 176 sqq.

Beginning, f. 355 *a*:

Ff. 22 *b*, 23 *a*, 31 sq., 39 sq., 327 *b* are blank. The book abounds with marginal notes, and there are notes in Latin on ff. 353 *b*, 354 *a*.

On the inside cover is written: *Liber Medicinae Syriacé mutilus,* with the pencil note "Lib. 38." The title outside is LIBER MEDICINÆ SYRIACE.

Erpenius collection.

Gg. 3. 30

Paper, 10½ in. by 7¼; 172 leaves (pages numbered in ink up to 228 with omissions after 62 and 85); 18 quires, signed with Syriac and Roman letters, of 10 leaves, but the sixth has 4, and the seventeenth 8; 19 or 20 lines on the page. Written in a good Jacobite hand, mixed punctuation here and there, and dated A. Gr. 1853 = A.D. 1542.

1. A collection of Poems on various subjects by Gregory Barhebraeus, cp. Aug. Scebābi, *Greg. Bar-Hebr. Carmina* (Rome, 1877), Zotenberg, no. 197 (14), Payne Smith, *Cat. Bodl.* nos. 122 (4), 155.

P. 6:

ܒܪ ܠܗܘܢ ܕܝܠܕܗ ܗܘ ܐܝܢ ܠܟܠ ܘܪܒܐ ܒܢ̈ܝܐ ܕܟܠ
ܚܢܢ ܢܟܢܢ ܡܕܒܪ ܐܢܐ ܒܟܐ ܐܢܐ ܡܢܗ ܕܢܒܝܠܢ ܕܐܒܠܘܢ
ܒܐܒܐ ܗܢܐ ܕܡܫܩܝܬܐ ܕܒܢܫ ܘܦܘܪܠ ܦܪܝܫܐ ܡܢܝ
ܦܘܪܣܝܣ (*sic*) ܘܐܬܠܒܝܫܐ ܕܡܪܝܐ ܕܗܘ ܐܒܘ ܠܟܦܪܝ
ܡܫܝܚܐ.

The series agrees with Scebābi's edition, and begins with the rimed discourse on Perfection treated philosophically, p. 6:

ܦܬܚ ܡܐܡܪܐ ܘܗܘܢܝܐ ܕܥܠ ܓܡܝܪܘܬܐ. ܒܪܐ ܦܝܠܠܘܣܘܦܐ.
ܒܪܝܫܐ ܕܡܠܠܬܐ ܠܪܝܫܐ ܐܒܐ ܦܐܐ ܕܢܥܒܕ. ܘܦ.

It was composed at Baghdādh in A. Gr. 1588 = A.D. 1277, cp. *Cat. Bodl.* no. 155 (1), Zotenb. no. 197 (14 *a*). In common with Add. 2010 (1), p. 516 above, it does not contain the last two lines in Scebābi's edition (*op. cit.* p. 35).

Subscription, p. 104:

ܫܠܡ ܡܐܡܪܐ ܘܠܐܠܗܐ ܫ̄ܘ̄ ܠܥܠܡܝܢ ܐܡܝܢ.

The series continues with the poem on the death of the patriarch John bar Ma'dānī (Scebābi, p. 97), p. 106:

ܐܣܝܪܐ ܐܡܪܗ ܐܦܢ ܒܡܕܝܢܬܗ ܕܦܛܪܝܪܟܐ ܡܪܝ ܝܘܚܢܢ ܒܪ
ܡܥܕܢܝ ܕܠܡܘܬܗ ܒܥܠܡ: ܐܡܝܢ.

On p. 186 the stanzas differ from Scebābi (p. 173).

Gregory Barhebraeus on his youth, p. 187:

ܗܘܐ ܓܝܣܘܬܐ ܡܢ ܫܒܩܬܐ ܕܝܠܗ ܐܒܘܢ ܡܪܝ ܓܪܝܓܘܪܝܘܣ
ܟܠܠ ܐܦܢ ܛܠܝܘܬܗ ܘܟܠܠ ܗܘ̈ܬܐ ܕܦܝܠܣܘܦܐ. ܒܚܕ ܡܢ ܢܘܩܕܝܢ.
ܡܢ ܛܠܝܐ ܗܘܝܬ ܐܚܘܪܐ. ܘܩ̄.

Cp. Zotenb., p. 147 *a* (14 *gg*).

The subscription (p. 192 = f. 98 *a*) states that the author did not write beyond this point on account of his going to Marāghāh.

ܕܡܛܐ ܠܗܪܟܐ ܟܠܗ ܠܡܐܡܪܐ ܗܢܐ ܘܠܐ ܫܠܡܗ. ܡܢ ܐܝܠܐ
ܗܘܐ ܠܡܪܓܗ ܡܕܝܢܬܐ ܐܪܘܡܝܬܐ. ܘܗܢܐ ܗܘܐ ܐܣܝܪܐ ܕܡܦܫܩܢܘܬܗ
ܕܐܒܘܢ ܡܪܝ ܓܪܝܓܘܪܝܘܣ ܕܠܡܘܬܗ ܒܥܠܡ ܐܡܝܢ
ܫܪܝܟ ܫܒܬ ܐܒܘܢ ܕܝܢ.

2. A collection of twenty-two poems on the Love of Wisdom and Knowledge. The first has only one ܐ (viz. the initial

letter of the first word), the second only one ܒ, and so on. Beginning, p. 200 (f. 102 *a*):

ܒܒܢܝܢܐ ܕܐܠܗܘܬܐ ܡܫܝܚܬܐ ܒܡܒܝܢ ܡܐܡܪ̈ܐ ܕܒܒܝܢܝ

ܠܒܢ ܡܢ ܦ̈ܠܓܘܬܐ ܡܬܦ̈ܪܫܐ ܒܫܝܢܐ ܕܒܫܘܒܚܐ ܒܠܐ

ܙܘܓܐ ܡܬܡܠܐ ܘܒܟܠܐ ܘܐܠܗܘܬܗ ܒܟܦ̈ܢܝ ܘܬܪ̈ܝܢ ܡܐܡܪ̈ܐ

ܘܒܟܠܐ ܕܐܬܐ ܒܗ ܚܕܐ ܐܠܦ. ܐܘ ܕܬܪ̈ܝܢ ܠܬܠܬܝܢܘܬܗ

ܕܠܒ ܡܫܬܡܠܝ: ܘܒܬܪܬܝܢ ܡܟܘܢ ܦܬܓܡ̈ܝܢ ܒܡܠ ܫܘܩܠܝܢ.

ܒܟܠ ܒܝܢ̈ܬܝ ܘܒܟܠ ܒܦܩܝ ܐܦ ܢܦܠܓܝܢ. ܕܫܘܬܦܝܢ

ܠܗ ܘܦܠܝܓܝܢ ܠܗ ܘܦܠܝܓ̈ܝܢ ܠܗ. ܚܟܝܡܝܢ. ܘܦ̄.

The second poem proceeds with ܒ, ܓ, ܕ ... ܬ, ܐ; the third with ܓ, ܕ ... ܬ, ܐ, ܒ, etc.

Subscription, p. 263 (f. 133 *b*):

ܫܠܡܘ ܡܐܡܪ̈ܐ ܕܒܒܝܢܝ ܠܐܝܦ ܡܫܡܫܢܐ ܡܬܡܢܝܐ ܒܠܐ

ܐܠܦ ܒܒܝܬ. ܒܢ ܒܠ ܡܐܡܪܐ ܚܕܐ ܐܬܘ̈ܬܐ ܫܒܠ ܘܬܘܒ ܠܐ.

ܗܕܐ ܠܒܗܪܐ ܫܘܝܐ. ܕܠܗ ܕܟܫܝܪܐ ܕܦܪܫ ܘܒܠܫܢ ܐܚܝ ܕܠܡܬܗ

ܢܦܫܗ.

3. A collection of Syriac riddles or enigmas, commencing with one على القلم 'on the pen'; p. 263.

4. Various selections in Kārshūnī relating to Moses and Solomon; written in double columns.

a. ܡܐܝܡܪ ܡܘܣܝ ܒܠܝܡ ܐܠܠܗ. ܒܠܒܢ ܛܘܪܣܝܢ; f. 138 *a*.

It does not appear to belong to the same recension as Dd. 10. 10, no. 14 (p. 997 above).

b. ܩܨܗ̈ ܡܘܣܝ ܐܠܢܒܝ; f. 144 *a*.

c. Stories of Solomon from Shaddād ibn ʿĀd; f. 148 *b*:

ܩܨܗ ܫܕܐܕ ܐܒܢ ܥܐܕ ܘܟܒܪ ܩܨܬܗ ܘܡܐܓܪܝ ܠܣܠܝܡܢ

ܣܠܝܡܐܢ ܐܒܢ ܕܐܘܕ ܥܠܝܗ ܣܠܐܡܗ.

Ends on f. 170 *a*.

The Syriac colophon on p. 270 (f. 137 *a*) states that this MS. was written by the deacon George in A. Gr. 1853 = A.D. 1542, for the deacon David son of Joseph of Kerm-Seddeh (ܟܪܡܣܕܗ). The Kārshūnī colophon at the end of the volume (f. 170 *a*) describes the scribe George as deacon of ܐܕܐܢܗ (? Edāneh, cp. above, p. 1008, l. 4) and gives for the date of completion 1 Teshrīn A. Gr. 1853. A marginal note in Kārshūnī on p. 193 (f. 98 *b*) refers to the ordination (ܐܪܛܘܢܝܐ) of the priest Joseph bar David of Kerm-Seddeh in A. Gr. 1891 (= A.D. 1580) in the days of the patriarch Michael.

At the end, on ff. 170 *b*, 171 *a*, has been added a poem beginning:—

ܡܫܒܚܬܐ. ܚܕܐ ܗܝܡܢܘܬܐ ܕܝܠܗ ܐܝܬ ܩܕܝܫܘܬܗ ܕܝܢ. ܘܠܟܠ

ܠܡܫܝܚܘܬܗ ܘܡܫܬܘܕܝܢܘܬܗ ܠܟܝܢܘܬܗ ܚܕܐ ܀ ܐܝܟ ܕܡܢ ܩܕܝܫܘܬܗ ܘܬܪܝܢ

ܦܪܨܘܦܗ ܘܡܬܝܕܥܢܘܬܗ ܬܠܬ ܀ ܘܡܫܬܡܠܝܘܬܗ ܕܟܠܗ ܚܕܐ ܘܗܘܐ

ܘܐܦ ܀ ܡܢܗ ܗܘܐ ܗܘܬ ܐܝܟ ܚܕܐ ܕܪܘܚܐ ܘܡܢܗ ܀ ܕܡܫܬܟܚܐ

ܦܘܪܫܐ ܘܡܠܟܐ ܕܝܠܗ ܡܢܗ ܓܠܝܐ. ܕܒܝܬܐ ܡܢ ܐܦܘܣ

ܐܒܪܗ ܘܡܠܟܗ ܢܦܩ ܀ ܘܐܬܪܐ ܕܓܒܝܗ ܠܡܫܘܕܥܘܬܗ ܡܦܘܪܫ ܐܦ

ܡܢܗ ܀ ܚܕܐ ܕܝܠܗ ܝܠܗ ܕܦܪܩܢܐ ܠܐܢܫܘܬܐ. ܠܟܠܗ ܡܠܬܐ

ܘܠܐ ܡܬܦܪܫܐ ܗܘ ܐܝܟܢܐ ܀ ܕܚܕܐ ܕܪܘܚܐ ܘܡܬܟܢܫܐ ܡܠܟܐ

ܕܪܘܚ ܦܫܝܛܐ. ܓܘܢܗ ܘܗܘ ܘܣܘܓܦܗ ܐܝܟ ܐܝܟ ܕܟܠܦܝܛܐ ܀

(f. 171 *a*) ܐܠܘܗܘܬܐ ܗܘܬ ܘܐܬܬ ܓܘܫܡܐ ܗܘܝܘ ܐܝܟ ܟܠܐ. ܘܐܝܟ

ܠܟܠܐ ܘܫܒܚܐ ܘܐܦ ܐܝܟ ܠܥܠܡ. ܐܡܝܢ.

F. 137 *b* is blank.

There are numerous notes in Syriac and Kārshūnī on the margins, on pp. 1—5, pp. 193—199 (ff. 98 *b*—101 *b*), and f. 171 sq.; notes in Arabic on p. 196 (f. 100 *a*), f. 172, and in European handwriting on p. 6.

A note on p. 50 ascribes the composition of the work to A.D. 1277:

ܟܐܢ ܬܨܢܝܦ ܐܠܡܥܠܡ ܠܝܒ ܘܢܣܝܢ ܗܕܐ
ܐܠܟܬܐܒ ܦܝ ܣܢܗ ܐܠܦ̄ ܘܡܐܝܬܝܢ ܘܣܒܥܗ ܫܗܪ ܬܫܪܝܢ
ܐܠܐܘܠ.

On p. 199 (f. 101 *b*) there are two maps of the world.

The outside title is SYRIACA MISCELL. MS. The description inside runs: *Syriaca Miscellanea cujus S. Georgii et de Deo et Mose Arabicè.* Below it is written in pencil 'lib. 76.'

Erpenius collection.

Gg. 6. 30

Paper, 7¼ in. by 5½; 227 leaves (numbered irregularly from f. 109 onwards); 19 quires of 12 leaves, except the first 9, and tenth 14; signed with Syriac and Roman letters; 14 lines in a page. Written in Jacobite probably of the xvith cent., with mixed vowel-points.

The MS. contains the Psalms and various canticles, etc.

Title f. 1 *b*:

ܒ ܠܐܠܗܐ ܠܐܢܟܝ (sic) ܫܪܐ ܐܢܐ ܠܟܬܘܒܐ ܕܡܙܡܘܪܐ ܕܐܠܗ[ܝܐ]
ܐܒܘܗܘܢ ܡܫܚ ܐܘܒܕ ܐܘܕ[ܝܐ] ܒܡܠܐ ܕܦܬܓܡܘܬܐ ܕܕܘܝܕ ܡܠܟܐ
ܘܢܒܝܐ ܘܡܠܟܗ ܕܐܠܗܐ ܘܬܫܒܚܬܐ ܕܢܒܝܐ ܩܕܝܫܐ ܐܝܟ ܡܫܡܫܬܐ
ܡܫܪܝܬܐ.

1. The Psalms of David, f. 1 *b*.

Subscription, f. 213 *b*:

•ܫܠܡܘ ܡܙܡܘܪ̈ܐ ܕܕܘܝܕ ܕܐܠܗܐ ܡܠܟܐ ܘܡܫܬܒܚܝܢ ܘܡܫܠܡܘܗܝ

ܦܬܓܡ̈ܐ ܕܡܙܡܘܪ̈ܐ ܐܠܦܝܢ ܐܪܒܥܐ ܘܬܡܢܐ ܡܐܐ ܘܬܠܬܝܢ ܘܬܪܝܢ

ܐܝܟ ܐܠܦܝ̈ܢ ܕܐܘܣܦ ܠܬܫܡܫܬܐ ܐܢܫ̈ܐ ܚܕ ܕܝܢ ܠܐ ܡܫܬܟܚ.

There are lacunae after ff. 1 and 9; Ps. i. 2—ii. 6 *b*, ix. 19 *b*—x. 10 *b* being lost.

2. The first Song of Moses (Exod. xv. 1—21), f. 213 *b*.

3. The Song of Isaiah (Isa. xlii. 10—13, xlv. 8), f. 216 *a*.

4. The second Song of Moses (Deut. xxxii.), f. 216 *b*.

5. The Magnificat, f. 222 *a*.

6. The Nicene Creed, f. 222 *b*.

7. The Lord's Prayer, f. 224 *a*.

8. A didactic hymn by Mār Ephraim on humility, love of learning &c., beginning f. 224 *b*:

ܬܘܒ ܡܐܡܪܐ ܕܩܕܝܫܐ ܡܪܝ ܐܦܪܝܡ ܡܠܦܢܘܬܐ. ܕܥܠ

ܡܟܝܟܘܬܐ ܘܥܠ ܪܚܡܬ ܝܘܠܦܢܐ.

Cp. Add. 1166 (3), p. 3 above. The MS. breaks off at the end of the ܡ stanza.

There is a Syriac prayer and some Arabic on f. 1 *a*, also the title "Psalterium Dauidis lingua Syra." The title outside is LIBER PSALMORUM.

This MS. doubtless belonged formerly to Erpenius (see the *Introduction*), and there is reason to believe that it is one of the two MSS. which he used in his edition of the Psalter (printed in 1625). The MS. abounds with critical notes a large number of which are variants from another MS. designated 'b.'

The ܦܬܓܡ̈ܐ of each Psalm are nearly always marked with consecutive numbers agreeing with the printed edition, and the

presence of such notes as "M. M. prima" on f. 171 *a* (cp. printed edition p. 273 foot), and "R. R. prim. 313" on f. 194 *a* (cp. p. 313 foot) renders it probable that part at least of the printed text was 'set up' from this MS.

The following may serve as a specimen of the critical notes: f. 8 *a*, Ps. viii. 5 ܐܢܫܐ, mg. ܒܢܝ ܐܢܫ; f. 30 *b*, Ps. xxv. 13 ܢܚܕܐ, mg. ܢܚܕ b; ib. *v.* 12, ܒܚܪܐ, mg. ܒܚܪ; f. 41 *b*, Ps. xxxiii. 8 ܢܒܥܘ, mg. ܢܒܥ with a reference to the Heb. יִרְאוּ; f. 107 *a*, Ps. lxxiv. 12 ܝܕܟ ܠܐ ܬܫܠܚ ܒܝܡܝܢ ܘܒܚܩ ܐܝܕ ܡܢ ܚܝܩ, mg. ܝܕ ܡܢ ܚܝܩ ܐܝܕ ܠܐ ܬܫܠܚ; f. 109 *a*, Ps. lxxvi. 4 ܢܨܥܨܥ, mg. "at ܢܨܥ q. magis placet"; f. 113 *b*, Ps. lxxviii. 18 ܒܥܘ, mg. ܒܥܐ b; f. 144 *b*, Ps. xcviii. 9 ܢܗܕܪ, mg. ܢܗܘ b; f. 192 *a*, Ps. cxxviii. 5 ܒܟ, mg. ܕ [i.e. ܒܪܟ]; f. 204 *b*, Ps. cxlii. 2 ܠܐ ܢܙܟܐ ܒܥܒܕܟ ܟܝ ܠܐ ܢܙܟܐ, mg. ܠܐ ܢܙܟܐ ܒܥܒܕܟ ܟܝ b.

Ll. 2. 4

Paper, 12 in. by 8½; 165 leaves (numbered); 18 quires of 10 leaves, except the first 2, the eighth and fifteenth 8, and the last (which is much torn) 7; signed with Syriac and Roman letters; two columns of from 28 to 32 lines. Written in Jacobite and dated A.D. 1173—4.

The Major and Minor Prophets in the Pĕshīṭṭā version. Divided into *capitula* which are numbered separately for each book and continuously throughout.

1. Isaiah, f. 1 *b*. Chaps. i. 13 *b*—x. 24, xiii. 6—xiv. 23 are wanting.

2. The Minor Prophets: Hosea, f. 31 *a*, Joel, f. 36 *a*, Amos, f. 38 *a*, Obadiah, f. 42 *b*, Jonah, f. 43 *a*, Micah, f. 44 *a*, Nahum,

f. 47 *a*, Habakkuk, f. 48 *b*, Zephaniah, f. 50 *a*, Haggai, f. 51 *b*, Zechariah, f. 53 *a*, Malachi, f. 59 *b*.

Subscription, f. 61 *b*:

ܡܟܝܪ ܒܟܠܐܒ ܐܦܒܐ ܕܐܕܐ ܕܙܕܗ ܒܥܬܐ ܥܒܥܐ ܘܟܡܙܗ
ܕܡܝ ܐܡܕܒܐ ܐܡܒ . ܡܚܟܡܙܗ ܡܒܟܒܙ ܕܟܡ ܥܒܩܐ
ܕܩܙܗ. ܡܙܟܟ ܙܟ ܙܡܐܡܐ ܟܕܐ ܐܡ ܕܟܡ
ܥܒܬܐ. ܡܡܐܦܥܡܒܐ ܒܟܡ ܗܕ ܐܒ. ܒܗܐ
ܟܕܐ ܟܦܒ. ܡܟܡܐ ܒܗܐ. ܡܟܡ ܕܐܦܙܡ. ܐ
ܡܡܟܐ ܐ ܦܟܒ ܐܡܒ .

3. Jeremiah, f. 62 *a*. Chaps. xi. 3—xii. 9 are wanting.

4. Lamentations, f. 104 *b*.

5. Ezekiel, f. 108 *a*.

6. Daniel, f. 145 *a*; including the Song of the three children (f. 148 *b*), and with the addition of the rubricated glosses.

7. Bel, f. 159 *b*, the Dragon, f. 160 *b*.

The title of each book is written along the head of the leaves at the beginning and end of each quire.

The colophon (f. 161 *b*) states that this MS. was written by the monk Basil bar Sĕ'īd of the family of Makdīsī in the convent of Barbara (see Wright, *Brit. Mus. Cat.* p. 912, col. 1) in the mount of Edessa, on Friday the fourth of the second Canūn A.Gr. 1485 = A.D. 1173—4, in the days of Michael patriarch of Antioch and Athanasius metropolitan of Edessa.

ܕܐܟ ܙܒ ܕܐܕܐ ܕܐ ܙܒܥܬܐ ܦܡܩܐ . ܒܟܥܐ ܙܐ ܡܟ ܠܐ
ܡܒܗܒ ܡܟ ܠܐ. ܙܥܡܐ ܟܡ ܙܒܒܐ ܗܐܗܐ ܟ ܗܒܒ
ܗܕܐ. ܙܡܐܒ ܡܟܒܒܗܐ ܙܒܡܒܗܒ. ܐܙܐܟ ܙܒ ܒܒܐ

ܗܘ ܕܐܬܐ ܡܢ ܒܝܬ ܐܒܗ ܘܐܡܗ ܘܐܬܐ ܠܘܬ ܐܒܗ ܘܐܡܗ.
ܘܐܬܐ ܠܘܬ ܟܠ ܚܕ ܡܢ ܐܚܘܗܝ ܕܐܒܗ ܘܐܡܗ (*sic*) ܕܡܬܩܪܒ ܠܘܬ.
ܒܝܬ ܡܘܫܒ ܗܘ ܕܐܬܐ ܠܘܬ ܐܒܗ ܘܐܡܗ. ܐܢ ܐܝܬ ܒܢ ܐܘ
ܒܢܬ ܐܚܬ ܕܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܝ ܐܚ ܐܘ ܐܚܬ
ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܒܗ ܘܐܡܗ.
ܐܢ ܐܝܬ ܠܗ ܒܢ ܐܘ ܒܢܬ ܐܚܬ ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ
ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܒܗ ܘܐܡܗ.
ܐܢ ܐܝܬ ܠܗ ܒܢ ܐܘ ܒܢܬ ܐܚܬ ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ
ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܒܗ ܘܐܡܗ.
ܐܢ ܐܝܬ ܠܗ ܒܢ ܐܘ ܒܢܬ ܐܚܬ ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ
ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܒܗ ܘܐܡܗ.
ܐܢ ܐܝܬ ܠܗ ܒܢ ܐܘ ܒܢܬ ܐܚܬ ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ
ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܒܗ ܘܐܡܗ.
ܐܢ ܐܝܬ ܠܗ ܒܢ ܐܘ ܒܢܬ ܐܚܬ ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ
ܐܒܗ ܘܐܡܗ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܝ ܐܚ ܐܘ ܐܚܬ ܐܒܗ ܘܐܡܗ.

Here follows a short account of the burial-places of (*a*) the prophets:

ܗܢܐ ܡܫܟܚ ܐܝܟ ܐܬܐ ܡܘܫܐ ܘܐܗܪܘܢ. ܘܒܢܘܗܝ ܐܠܥܙܪ
ܘܐܝܬܡܪ ܐܝܟ ܐܬܐ ܝܫܘܥ ܒܢ ܢܘܢ. ܘܒܢܘܗܝ [ܝ]ܫ ܠ ܕ[ܝ]ܢ ܡܫܟܚ.
ܐܝܟ ܐܬܐ ܫܡܘܐܝܠ ܘܕܘܝܕ ܘܫܠܝܡܘܢ.

The list continues with Samuel, David, Isaiah, Hosea &c. and ends with Nathan.

(*b*) The Apostles, f. 162 *b*: ܫܠܝܚܐ ܕܡܫܝܚܐ ܥܡ.

Subscription:

ܐܡܝܢ. ܫܠܡ ܠܟܬܒܐ ܗܢܐ ܕܫܠܡ ܠܗ ܠܟܬܒܗ ܘܠܟܠ ܡܢ ܕܩܪܐ ܒܗ
ܘܠܟܠ ܡܢ ܕܫܡܥ. ܐܡ.

From two notes in Kārshūnī and Syriac it would appear that this MS. was copied by the mutrān Peter of Ancyra in A.D. 1605.

(*a*) F. 151 *b*:

ܒܫܢܬ ܐܠܦ ܘܫܬ ܡܐܐ ܘܚܡܫ ܥܣܪ ܫܢܝܢ ܠܡܢ ܕܐܬ ܒܝ
ܐܢܐ ܫܡܥܘܢ ܕܐܬܐ ܐܢܐ ܐܬܐ ܠܘܬ ܟܠ ܡܢ ܕܐܬ ܒܝ ܐܢ

لمؤمن للكنه بنسم كبد حل للهجت صحل بكر حصنة
أهنّ نحابب.

(*b*) F. 162*b*:

حصنة أهنّ مكعسسلا حلك مكي ءزا حلحا مّ بحتا
مبتعا بن مكهحنا بنها نهما معطلا حجكمن ءحصحصّ
هيّ بنا حسنصفنا للحا نسها كم ولاحّن حدلا بحزا
لولا حسمحا بعكنا حكّ مدلا تحتّ أمكس للحا نسها
كحلا بحكولا.

On f. 162*b* is a prayer by one John (ﻳﻮﺣﻨﺎ) on behalf of the scribe, and a note by Simeon ﺷﻤﻌﻮﻥ ﺻ(?) mentioning Rabban Simeon and Rabban Joseph.

There are notes in Arabic on f. 1*a* (with the date A.Gr. 1888 = A.D. 1577), f. 61*b*, and at the end, ff. 162*b* sqq. On the inside cover is a list of the contents.

This MS. was collated for Walton's Prolegomena and contains several Latin notes, chapter-divisions, etc. probably the work of Thorndyke (see the *Introduction*).

The title is VERSIO SYRIAC. PROPHETARUM M.S. On a fly-leaf at the beginning is the pencil note "lib. 75," and above (in ink) "Versio Syriaca pphetarū Liber incomparabilis." With the latter cp. the description given by Le Long *Bibl. Sac.* (Leipzig, 1709), p. 179:—"Proph. Majores & libri Deutero-canonici Codex olim Thomae Erpenii, qui eidem adscripsit Liber Incomparabilis."

Erpenius collection.

Ll. 6. 12

Paper, 7¼ in. by 5½; 228 leaves; 23 quires, signed with Syriac letters, of 10 leaves, but the last has 8; 18 or 19 lines in a page. Written in Jacobite Kārshūnī, with diacritical marks only, and dated 1446 A.D.

A paraphrastic version of the Psalms, to which is appended (f. 224 *a*) the apocryphal Ps. cli.; f. 2 *a*.

The colophon (f. 224 *b*) states that this MS. was written in A. Gr. 1757 = A.D. 1446 by Sergius of ܠܚܦܕ (? Laḥfed, E. of Byblus) in the city of ܐܓ̰ܙܝܪ (? Ghazīr, S. of Byblus), for the priest John (ܝܘܚܢܐ) of Ṣemār-jebēl (ܨܡܪ ܓ̰ܒܝܠ).

ܟܡܠ ܗܕܐ ܐܠܟܬܐܒ ܐܠܡܙܐܡܝܪ ܐܠܢܒܝ ܕܐܘܘܕ ܨܐܢܥܗ
ܐܡܠܟ. ܘܟܐܢ ܐܠܦܪܐܓ̰ ܡܢܗ ܣܢܗ ܐܠܦ ܘܣܒܥܡܐܝܗ
ܘܣܒܥܗ ܘܚܡܣܝܢ ܡܢ ܐܠܫܗܪ ܐܠܡܒܐܪܟ ܠܐܝܠܘܠ
ܢܗܐܪ ܐܠܐܚܕ ܥܠܝ ܝܕ ܐܠܟܐܬܒ ܣܪܓܝܣ ܒܐܣܡ ܐܒܘܗ ܡܢ
ܩܪܝܗ ܠܚܦܕ ܘܟܬܒ (f. 225 *a*) ܦܝ ܩܪܝܗ ܐܓ̰ܙܝܪ ܠܠܩܣ
ܦܗܣ ܐܠܩܣ ܐܠܩܣܝܣ ܘܗܘ ܒܪܣܡ ܐܒܢ ܐܠܩܣܝܣ ܝܘܚܢܐ
ܡܢ ܩܪܝܗ ܨܡܪ ܓ̰ܒܝܠ. ܘܐܠܣܠܡ.

A later note, on f. 225 *a*, dated A.D. 1573 gives some account of the subsequent history of the MS.

ܗܕܐ ܐܠܡܙܐܡܝܪ ܡܢ ܩܪܝܗ ܐܗܕܢ ܡܢ ܡܠܟܗ ܠܩܣܝܣܗ
ܠܠܟ.. ܢܗܒܗ ܘܒܐܥܗ ܢܚܣܗ ܘܐܢܚܣ ܘܐܠܒܝܗ ܐܡܠܟ.
ܐܠܡܩܕܣ ܐܒܢ ܐܠܫܡܐܣ ܡܟܐܝܠ ܐܒܢ ܐܠܟܘܪܝ ܕܐܢܝܐܠ
ܐܗܕܢܝ ܐܒܢ ܦܠܢܛܘܣ ܐܦܪܐܡ ܐܠܟܣ ܐܢܛܘܢܝܘܣ ܣܢܗ
ܐܠܦ ܘܬܡܐܢ ܡܐܝܗ ܐܪܒܥܗ ܘܬܡܐܢܝܢ ܣܢܗ. ܘܐܠܣܠܡ.

Ff. 1 *a*, 227 *b*, 228 *a* are blank. There are notes in Latin f. 4 *a*, Arabic ff. 3 *b*, 9 *a*, 13 *a*, 32 *b*, 65 *a*, 107 *b*, 122 *b*, 176 *a*, etc., and Kārshūnī ff. 1 *b*, 225 *b* sq.

On f. 1 *b* is the description: *Commentatiuncula in Psalmos etc. Arabicè at characteribus Syriacis.* The title outside is: COMMENT. IN PSALMOS.

Erpenius collection.

Mm. 4. 18

Two volumes, paper, 12½ in. by 8½; 1501 pages (numbered, the pagination skips from 955 to 966, and 1098, 1265 are repeated); 63 quires, signed with Syriac letters, of 12 leaves, but the first and last have 11, the tenth, thirteenth and twenty-eighth (at the end of vol. i.) have 10; 2 columns of 28 lines. Written in Jacobite with mixed points, and dated A.D. 1601.

The Lexicon of Bar Bahlul.

Vol. i. ܐ to ܟܪ.

Beginning, p. 2:

ܠܐ ܒܥܠ ܒܠܟܠ ܡܠܬܐ ܕܐܬ ܒܗ ܐܢܫ ܐܘ ܡܕܝܢܬܐ ܐܘ ܟܠ ܕܒܪ ܒܗ ܡܕܡ ܕܠܐ ܐܬ ܒܗ ܒܟܬܒܐ ܐܘ ܒܦܘܡ ܐܘ ܒܠܫܢܐ ܐܚܪܢܝܬܐ ܗܘ ܡܢ ܓܢܝܙ ܡܢܩܪ ܐܡܪ ܐܘ ܒܥܐ ܠܡܦܫܩ ܠܗ ܡܢ ܟܬܒ ܐܘ ܡܢ ܦܘܡ ܐܘ ܡܢ ܠܫܢ ܐܚܪܢ ܐܡܪ ܐܘ ܒܥܐ ܠܡܦܫܩ ܠܗ ܡܢ ܟܬܒ ܐܘ ܡܢ ܦܘܡ ܐܘ ܡܢ ܠܫܢ ܐܚܪܢ ܐܡܪ

ܟ p. 232; ܟܐ p. 300; ܟܒ p. 358; ܟܓ p. 412; ܟܗ p. 457; ܟܘ p. 462; ܟܙ p. 487; ܟܚ p. 546; ܟܛ p. 581; and ܟܪ p. 597.

Vol. ii. ܠ to ܠܒ:

ܠ p. 656; ܠܐ p. 691; ܠܓ p. 849; ܠܗ p. 909; ܠܘ p. 1001; ܠܙ p. 1063; ܠܚ p. 1195; ܠܛ p. 1222; ܠܝ p. 1342; ܠܟ p. 1384; and ܠܒ p. 1448.

From the subscriptions (some in Kārshūnī e.g. pp. 299, 486, 597, 652, 1500) which appear at the end of most of the letters we learn that this MS. was written by Sergius of Ṣemār-Jebēl, a native of Botrys, in the convent or church of Mār Antonius in Ḳūzḥāyē of Mt. Lebanon (cp. Payne Smith, *Cat. Bodl.*, no. 188) in the year 1601 A.D. in the days of Clement (VIII.) of Rome, and Bernard (ܒܪܢܪܕ) of Sidon. Mention is made also of

the scribe's colleagues: ܡܪܝ ܢܘܚ, ܡܪܝ ܝܘܣܦ ܠܛܝܒܠܝܢ, ܡܪܝ ܝܘܣܦ, ܒܪ ܡܩܘܡܐ and ܫܡܥܐ ܟܬܝܒܗ, ܫܡܥܐ ܐܢܛܘܢܝܘܣ, ܒܪ ܢܘܚܝܢ (cp. pp. 652, 1448).

P. 1221 :

ܘܥܘܕܪܢܐ ܛܒܐ ܗܘܐ ܠܒܪܘܝ ܘܫܘܒܚܐ ܘܐܝܩܪܐ

ܠܡܬܪܓܡܢܘܬܐ ܡܪܝ ܢܘܚ ܘܡܪܝ ܝܘܣܦ ܡܢ ܐܬܪܐ

ܕܛܘܪܐ ܐܘܪܗܝ ܕܡܪܝ ܕܛܘܪܐ ܕܐܝܙܠܐ ܩܫܝܫܐ ܕܟܘܪܝ ܘܟܠ

ܕܡܪܐ ܘܢܘܪ ܢܐܡܪ ܡܢ ܐܬܪܘܣ ܟܠ ܕܩܪܐ ܗܘܐ ܣܝܡܘܢ ܕܛܪܝܬܐ

ܗܠܝܢ ܣܘܪ̈ܓܐ ܟܡܐ ܐܠܦ ܘܚܝܐ ܕܡܢ ܟܪܝܐ ܕܡܘܐܢܝܐ ܛܘܪܐ

ܕܠܟܠܢ ܟܪܝܐ ܕܡܪܝ ܐܢܛܘܢܝܘܣ ∴

P. 1342 :

ܣܝܡܐ ܕܚܕܬ̈ܐ ܐܘܢܝܬܐ ܕܡ̈ܪܝܐ ܦܫܝܛ̈ܬܐ ܕܡܢ ܟܠ

ܩܕܡܝܬܐ. ܘܦ̄.

On p. 1501 are two fragments, beginning:

(*a*) col. 1 :

ܡܘܕܥܐ ܕܝܠܝܬ ܟܠ ܟܠ ܝܘܡܐ. ܒܡܫܡܫܢܐ ܕܡܪܝ ܐܦܪܝܡ

ܐܦ ܗܘܝܘ ܢܒܥܠܡܐ. ܘܠܟ ܢܣܒܗ ܕܝܘܡܐ.

(*b*) col. 2 :

ܠܘܟ ܟܠ ܦܘܠܐ ܕܡܪܝ ܐܦܪܝܡ. ܠܘܟ ܕܝܢ ܗܟܢܐ ܥܒܕ.

ܐܡܠܝ ܕܒܟܐ ܐܝܠ ܕܠܝܬ. ܕܠܠܟ ܢܘܪ ܐܪܥܐ ܟܣܝܐ. ܐܝܟܐ

ܕܢܦܠ ܒܫܪܪܐ.

There are illustrations on pp. 1219, 1221, 1288, and notes in Latin on pp. 1—5, 822 sq., 1500.

On a leaf inserted at the beginning of vol. i. is a translation in Latin of the opening words of the MS., and on p. 1 the same

hand has written: *Sum Academiæ Cantabrigiensis Lexicon Syro-Arabicum Bar-Bahluli.* The title outside is LEXICON SYRO-ARABICUM MS.

This MS. has been used by Castell (see Pref.: *Dictionarium Bar Bahluli ingens volumen in folio, in hoc opus transvectum*), Bernstein (*Lexicon*, vol. i., fasc. 1; Berlin, 1857), Payne Smith (*Thes.*, e.g. col. 889, l. 26), and most recently, by Duval in his *Lexicon Syriacum auctore Hassano Bar Bahlulo* (Paris, 1888—1896; see fasc. i., pref. p. ii sq.); Hottinger and Gesenius* are doubtless right in their statement that it once belonged to the collection of Erpenius.

Mm. 6. 29

Paper, about $6\frac{3}{4}$ in. by 5; 151 leaves (ff. 32, 34, 36 are numbered twice), stained and in poor condition; quires of 10 leaves, unsigned; usually 20—23 lines on a page. Written in Jacobite (resembling Gg. 2. 14), probably of the xvth cent.

The MS., which is imperfect both at the end and at the beginning (of the first quire only 7 leaves appear to be left), deals with various chemical subjects (cp. Brit. Mus. Egerton 709, Orient. 1593). A description of the MS., and an exhaustive analysis of its contents will be found in M. Berthelot's *La Chimie au moyen Âge* (Paris, 1893), vol. ii., pp. xxii—xliii, xlviii, 203—331; cp. also Duval in the *Journal Asiatique*, 1893, t. ii., pp. 290 sqq. It contains:—

1. An anonymous work.
   a. Bk. i., f. 1 *a*; imperfect.
   b. Bk. ii., f. 1 *b*.

2. Treatises of Zosimus, Bks. i.—ix., f. 9 *a* sqq., followed by an Appendix, f. 64 *a*; and Bks. x.—xii., f. 69 *a*.

* See Hottinger, *Bibliotheca Orientalis* (Heidelberg, 1659) under the heading "Bibliotheca Erpeniana," and Gesenius, *Sacra Pentecostalia* (Leipzig, 1834), p. 30: *olim codex Erpenii*.

3. Treatises of Democritus.

a. The preparation of Gold, f. 90 *b*, ܥܒܕܐ ܕܕܗܒܐ.

b. The preparation of Silver, f. 94 *a*.

c. Extract, f. 96 *b*.

4. Other writings ascribed to Democritus, f. 98 *a*.

5. Extract from the book of Ezra, the wise scribe, containing various technical receipts, f. 116 *b*.

6. Zosimus, Bk. ix., f. 120 *b*.

7. The letters of Pēbechius (ܦܒܟܝܘܣ), and Ōsrōn (ܐܘܣܪܘܢ), f. 130 *a*.

8. Various mystical, magical and chemical fragments, f. 132 *b*.

There are notes in Arabic on ff. 61 *b*, 62 *a*, 68 *b*, 81 *b*, 101 *b*, and one in Latin on 138 *b*.

On f. 111 *b* is a list of the seven planets in Neo-Syriac with their equivalents in Hebrew, Greek, Latin, Persian and Arabic.

This MS., described in the Catalogue of Benefactors as "Liber mutilus Philosophicus et astrologicus characteribus Syriacis," forms one of the Erpenius collection. The outside title is LIBER MUTILUS M.S.

Oo. 1. 1, 2

Two volumes, vellum, 17¼ in. by 11; 323 leaves (not 324 as numbered, there is an error in counting between ff. 246 and 251; f. 190 is inverted); 33 quires, signed with Syriac letters, of 10 leaves, but the twenty-fourth and thirty-second have 6, and the last 11; 3 columns of 54—66 lines in the page (the total width of the Syriac columns amounts to about 8 in.). Written in a good Jacobite serṭā, probably of the end of the xiith cent., Greek vowels inserted here and there by a later hand.

The "Buchanan Bible," divided into *capitula*, which are numbered continuously for both the Old Test. and Apoc. (up to ܢܚ f. 230 *b*), and the New Test. (up to ܨܟܗ f. 309 *a*); diacritical marks are in green, the rubrics in red; parts of the MS. show signs of having been carefully collated. Unfortunately, the characters, owing to the Indian climate, have in many places become almost (and sometimes quite) illegible, and here and there a modern scribe has gone over them again (e.g. ff. 25 *b*, 49 *b*, 116 *a*). Generally speaking the first half of the MS. is in a better condition than the second half, where the corners of nearly every leaf have perished.

Vol. i.

1. Genesis, f. 2 *b*.
2. Exodus, f. 16 *b*.
3. Leviticus, f. 28 *b*.
4. Numbers, f. 37 *b*.
5. Deuteronomy, f. 48 *b*.

Subscription, f. 57 *b*:

ܐܗܠܝܗ ܕܗܘ ܗܢ ܒܩܕ ܠܒܢ ܢܚܘ ܗܘ ܗܘ ܒܩ
ܠܒ ܟܬ ܘܚܬ ܠܥܒ ܘܩ. ܟܐ ܒ ܐܐ
ܗܢ ܐܘܠ ܐܘ ܗܘ ܗܘ ܟܩ ܠܥܒ
ܘܩ. ܒܟܐ ܟܚ ܚ ܕ ܢ ܘ ܟ.

6. Job, f. 57 *b*.
7. Joshua, f. 63 *b*.
8. Judges, f. 70 *a*:
ܗ ܒ ܒ ܐ ܗ ܐ ܐ ܩ.
9. 1, 2 Samuel, f. 75 *b*. 2 Samuel begins f. 83 *a*.

10. Psalms, f. 88 *b*.

The *Marmyāthā* are everywhere marked, and in the margins are many readings designated ܝܘܢܝܐ (indicating a collation with the LXX. version). The note ܕܝܘܢܝܘܣ has been introduced into the margins by a later hand (but apparently not in the case of Hab. iii. 9, 13).

Subscription, f. 98 *b*:

ܫܠܡ ܣܦܪܐ ܕܬܫ̈ܒܚܬܐ ܕܡܙ̈ܡܘܪܐ ܕܐܝܬܘ̄ ܒܡܢ̈ܝܢܐ ܠܐ̇ܠܦܐ ܚܕ

ܘܡ̈ܐܐ ܘܬ̈ܫܥܝܢ. ܐܝܬܝܗܘܢ ܕܝܢ ܒܠܗܘܢ ܡ̈ܐܐ ܘܬ̈ܫܥܝܢ

ܡܙܡܘ̈ܪܐ. ܠܡܫܝ̈ܚܬܐ ܕܐܝܬܝܗܘܢ ܒ̈ܠܗܘܢ ܒܡܢ̈ܝܢܐ ܐܪ̈ܒܥܐ

ܠܐܠ̈ܦܝܢ. ܘܦ̄ ܘܠܬܠܬܝܢ. ܐܠܦܝܢ ܕܝܢ ܡܠܠܐ ܡܐ̈ܬܐ ܬ̄ ܦܬܓܡ

ܕܝܢ ܠܡܐܠܦܢܘܬܗ ܕܡܪܝ ܕܟܬܒ ܡܐ̈ܬܐ ܕܥܘ̄ ܘܫܠܡܬܐ ܗܘ ܕܥܠܡܗ

ܫܢܝ ܐܡܝܢ.

11. 1, 2 Kings, f. 98 *b*. 2 Kings begins f. 106 *a*.

12. 1, 2 Chronicles, f. 113 *a*. The division (2 Chr. vi. 1) is on f. 119 *b*:

ܫܠܡܬ ܡܠܝ̈ܘܬܐ ܩܕ̄ ܕܣܦܪ ܕܒܪܝܡܝܢ ܡܠܝ̈ܘܬܐ ܐܚܪܝܬܐ

ܕܣܦܪ ܕܒܪܝܡܝܢ.

13. Proverbs, f. 126 *b*.

14. Ecclesiastes, f. 131 *a*.

15. Song of Songs, f. 132 *b*.

16. Wisdom of Solomon, beginning f. 133 *a*:

ܬܘܒ ܒܠܒܐ ܕܢܒܚܐ ܢܟܬܒ ܕܝܠܗ ܕܫܠܝܡܘܢ ܒܪ ܕܘܝܕ

ܕܗܘܐ ܠܠܗܘܢ ܡܘܕܐ ܐܡܟܝܢ ܕܐܝܟ ܐܡܪܝܢ ܢܫܝܢܐ ܡܢ

ܠܒܪܐ ܒܠܒܗ ܒܪܘܚܐ ܢܒܝܝܐ ܒܪ ܟܢܫ ܫܠܝܡܘܢ ܚܟܝܡܐ

ܘܐܬܟܬܒ.

Vol. ii. begins on f. 136 with chap. xvii. vs. 6 *b*.

17. Isaiah, f. 136 *b*.

18. Jeremiah, f. 146 *b*.

19. Lamentations, f. 160 *a*.

20. 1 Baruch, f. 161 *a*.

21. 2 Baruch (including the epistle of Jeremy), f. 161 *b*.

22. Ezekiel, f. 163 *b*.

23. The minor prophets: Hosea, f. 174 *a*; Joel, f. 175 *b*; Amos, f. 176 *a*; Obadiah, f. 177 *b*; Jonah, f. 177 *b*; Micah, f. 178 *a*; Nahum, f. 179 *a*; Habakkuk, f. 179 *b*; Zephaniah, f. 180 *a*; Haggai, f. 180 *b*; Zechariah, f. 181 *a*; Malachi, f. 183 *a*.

24. Daniel, with the usual rubricated glosses, f. 183 *b*, followed by Bel and the Dragon, f. 187 *b*.

25. The Book of Women (ܟܬܒ ܢܫܐ ܩܕܝܫܬܐ).

Ruth, f. 188 *a*:

ܡܝܟܐ ܠܥܕܬܐ ܕܠܐ ܢܚܡ ܩܪܝܬܐ.

26. Susanna, f. 188 *b*.

27. Esther, f. 189 *b*.

28. Judith, f. 191 *a*.

29. Ezra-Nehemiah, f. 194 *b*. Nehemiah begins f. 196 *b*.

30. Ecclesiasticus, f. 200 *a*:

ܠܘܩ ܟܬܒ ܒܥܘ ܕ ܩܕܡܝ ܒܪܫܝܬ ܕ ܐܫܬ.

31. 1 Maccabees, f. 208 *b*.

32. 2 Maccabees, f. 216 *b*.

33. 3 Maccabees, f. 223 *b*.

34. The book of Josippon (4 Maccabees), f. 226 *b*.

Subscription, f. 230 *b*:

ܟܬܒ ܡܫܝܚܐ ܒܗܕܟܗ ܕܠܐ ܫܟܚ ܕܠܐ ܩܪܝ

ܩܕܝܫ.

35. 1 Esdras, f. 230 *b*:

ܬܘܒ ܡܩܦܝܢܢ ܟܬܒܐ ܩܕܡܝܐ ܕܥܙܪܐ ܟܗܢܐ ܕܝܢ ܐܝܟ
ܡܫܠܡܢܘܬܐ ܕܡܟܬܒܢ.

Subscription, f. 234 *a*:

ܫܠܡ ܗܢܐ ܟܬܒܐ ܕܐܝܬܘܗܝ ܗܘ ܩܕܡܝܐ ܕܥܙܪܐ ܕܡܬܩܠܠ ܕܠܐ
ܐܫܬܘܝ ܠܝ ܒܝܘܢܝܐ ܦܫܝܩܐ ܒܟܬܒܢܘܗܝ ܐܝܟ ܕܟܬܝܒܢܐ.

36. Tobit, f. 234 *a*:

ܬܘܒ ܟܬܒܐ ܕܛܘܒܝܛ ܗܟܘܬ ܐܝܟ ܡܫܠܡܢܘܬܐ ܕܡܟܬܒܢ.

37. The Gospels, with the usual harmonies at the foot of each leaf. Each Gospel is divided into verses and *capitula*, numbered continuously throughout, and marked for lessons.

Matthew, f. 237 *b*.
Mark, f. 248 *b*.
Luke, f. 255 *a*. Chap. xxii. 17, 18 is wanting.
John, f. 265 *b*. Chap. vii. 53—viii. 11 is wanting.

Subscription, f. 273 *b*:

ܫܠܡ ܒܬܘܕܝܬܐ ܕܛܝܒܘܬܐ ܕܐܠܗܐ ܟܬܒܗ ܟܬܒܐ ܩܕܝܫܐ
ܕܐܘܢܓܠܝܘܢ ܕܡܬܝ ܘܕܡܪܩܘܣ ܘܕܠܘܩܐ ܘܕܝܘܚܢܢ ܕܟܬܒܘܗܝ
ܦܠܓܘܬܐ ܕܟܬܒܗ ܐܝܬܝܗܘܢ ܬܫܒܚܐ ܠܐܠܗܐ ܘܬܫܒܘܚܬܐ ܘܠܥܠܡܝܢ
ܘܬܘܕܝܬܐ.

38. The Pauline Epistles.

Romans, f. 273 *b*. Ff. 280—282 are misplaced and should come between ff. 273 and 274.
1 Corinthians, f. 274 *a*.
2 Corinthians, f. 278 *a*.
Galatians, f. 283 *b*.
Ephesians, f. 285 *a*.
Philippians, f. 286 *a*.
Colossians, f. 287 *a*.

1 Thessalonians, f. 288 *a*.
2 Thessalonians, f. 289 *a*.
1 Timothy, f. 289 *b*.
2 Timothy, f. 290 *b*.
Titus, f. 291 *b*.
Philemon, f. 291 *b*.
Hebrews, f. 292 *a*.

Subscription, f. 295 *a*:

ܡܟܬ ܟܬܒܬ ܐܓܪܬܐ ܕܫܠܝܚܐ ܘܚܟܡܐ. ܠܡܕ
ܕܡܟܒܫ ܥܒܕ ܐܝܟܢܐ ܕܒܛܠ ܒܚܡܐ ܒܟܪܟ ܘܡܥܫ.

39. The Acts and Apostolical Epistles, viz.:

Acts, f. 295 *a*.
James, f. 306 *a*.
1 Peter, f. 307 *a*.
1 John, f. 308 *a*.
2 Peter, f. 309 *a*.
2 John, f. 310 *a*.
3 John, f. 310 *a*.
Jude, f. 310 *a*.

Subscription (written without diacritical points), f. 310 *b*:

ܐܫܬܟܚ ܘܟܬ ܟܬܒ ܡܢ ܐܓܪܬܐ ܕܫܠܝܚܐ ܘܟܫ
ܥܒܕ ܘܚܟܡܐ ܕܫܠܫ ܫܢܝܢ ܕܫܠܫ ܟܬܒ ܟܫ
ܐܢ ܕܡܟܫ ܟܠ ܡܐ ܘܠܐ ܟܚܫ.

40. The six books of Clement:

1. f. 310 *b*; 2. f. 311 *b*; 3. f. 313 *a*; 4. f. 315 *a*; 5. f. 317 *b*; 6. f. 321 *b*.

(Some account of this text of the books of Clement is expected from the hand of the Rev. Dr Arendzen of Christ's College.)

Whether the scribe's name was really Sābhā (f. 310 *b*) is not certain, it does not seem to be found in the line running

along the heads of the leaves at the end and beginning of each quire. This is written in a heavy red Eṣtrangĕlā and appears to consist of a running description (in which the word "Pandect" frequently occurs) followed by the title of the book contained in the pages below (e.g. f. 91 *a* ܦܣܝܩܬܐ ܕܡܪܩܘܣ, f. 131 *a* ܡܬܝ ...). The mention of the patriarch Michael ff. 131 (ܒܝܘܡܬܗ ܕܡܪ ܡܝܟܐܝܠ ...) and 141 (ܒܫܢܬ ... ܕܡܪ ܡܝܟܐܝܠ ...)—presumably Michael the Great (died 1199 A.D.)—supports the date (last quarter of the twelfth century) ascribed to this MS. on purely palæographical grounds.

At the end of each book or series of books is a note stating the number of words it contains; cp. above, ff. 57 *b*, 98 *b*, 273 *b*.

There are illustrations at the beginning of most of the books, also some rough designs on ff. 136 *a*, 139 *a*, 145 *a*.

In the majority of cases each book has a short introductory account of its origin (e.g. Judges, f. 70 *a*; Kings, f. 98 *b*).

There are many marginal notes in Syriac, some of which indicate variants, e.g. Ex. xl. 7, ܘ̈ ... (note upon ...); Num. xiii. 11, ... (lacuna in the text); Is. lxvi. 5, ...; see also ff. 14 *a*, 22 *a*, 71 *b*, 75 *a*, 106 *a*, 278 *a*, &c. Of a different nature are the scrawls: ... f. 98 *a*, ... f. 142 *a*, and the Kārshūnī ... f. 283 *a*. There are also notes in Arabic, ff. 12 *b*, 16 *a*, 22 *b*, 34 *b*, 63 *a*, 132 *b*; Armenian, ff. 179 *b*, 200 *a*, 255 *a*, 273 *b*, 306 *a*; Greek (uncial), ff. 179 *b*, 273 *b*; and English (chiefly to explain the illustrations, to indicate names of books, verse and chapter divisions, and important lacunæ &c.), ff. 237 *b*, 239 *a*, 240 *a* &c.

There are full Syriac indexes on ff. 1 *b*, 2 *a*, 237 *a*, and the contents have been written on leaves facing ff. 1, 136 and 237.

This MS. has been collated by Dr W. E. Barnes in his *Apparatus Criticus to Chronicles in the Peshitta Version* (Camb., 1897), see especially *ib.* p. xxvi sq., where the district of Ṭūr-'Abhdīn is suggested for its birthplace; also by the late Prof. Bensly in his edition of the *Fourth Book of Maccabees* (ed. W. E. Barnes, Camb., 1895), see especially *ib.* p. xiii, and note the facsimile*. It was one of the MSS. from which Lee printed his New Testament of 1823.

From the printed note on the inside cover and from other sources† it appears that this MS. was presented to Dr Buchanan in 1806 by Mār Dionysius VI. ("the Great") at Candenate in Travancore. It was currently supposed that it was the gift of a former patriarch to the S. Indian church, that it had been in their safe keeping for centuries, and that it was carefully hidden at the time of the Synod of 1599. As the Syrians of S. India first came under the jurisdiction of the Monophysite patriarch of Antioch in 1665, its presence in India can hardly be anterior to that date.

Oo. 1. 7

Paper, $11\frac{1}{2}$ in. by $8\frac{1}{2}$; 238 leaves (numbered with Syriac letters); 20 quires of 12 leaves, except the last of which 2 are missing; 23 lines on a page. Written in a regular bold Nestorian with points, and dated 1682 A.D.

The MS. contains the Major and Minor Prophets in the Pĕshīṭtā version, divided into chapters (the number is given at the head of the page), and *capitula*, the latter are numbered separately for each book and continuously throughout. The title of each book is written across the head of the page.

* In the short list of contents in both works Ecclesiasticus (Sirach) and Wisdom should be transposed. The same mistake is found in the English titles in the MS. itself.

† Buchanan's *Researches* (ed. of 1840), p. 82; Hugh Pearson, *Memoirs of the Rev. Claudius Buchanan* (Oxford, 1817) vol. ii., pp. 94, 114 sq.; *Christian Observer*, vol. vi., p. 658 sq., vol. ix., pp. 273 sqq., 348 sqq.; and Lee, *Classical Journal*, vol. xxiii., p. 248 n. (1821).

1. Isaiah, f. 1 *a*.

2. The Minor Prophets: Hosea, f. 49 *b*, Joel, f. 56 *a*, Amos, f. 59 *a*, Obadiah, f. 64 *b*, Jonah, f. 65 *b*, Micah, f. 67 *a*, Nahum, f. 71 *a*, Habakkuk, f. 73 *a*, Zephaniah, f. 74 *b*, Haggai, f. 76 *b*, Zechariah, f. 78 *b*, Malachi, f. 86 *b*.

3. Jeremiah, f. 89 *b*.

4. Lamentations, f. 148 *b*.

5. Baruch, f. 153 *b*. The text appears to agree closely with that in Oo. 1. 18.

6. Ezekiel, f. 160 *b*.

7. Daniel, f. 213 *b*, including the Song of the Three Children, and the usual rubricated glosses.

8. Susanna, f. 234 *a*. The text appears to agree closely with that in Oo. 1. 18.

9. Bel and the Dragon, f. 236 *a*. *Vv.* 18 *b*—39 *a* are wanting.

The colophon, parts of which are unfortunately illegible, states that this MS. was finished in the year 1682 A.D., i.e. the year 857 of the Kollam era*, by George ... otherwise known as Kōk(k)ōm of the city of ܡܛܡ (? Muttam), f. 237 *a*:

ܒܟܬ ܕܡܪܝ ܡܕ ܕܐܬ ܒܝܬ ܟܘܬ ܠ[ܡܕ]
ܕܐܡܝ ... ܐܡܪ ܒܟܬ ܒܟܬ ܐܡܪ ܐܡܪ ܐܡܪ ܐܡܪ
ܒܝܬ .. ܐܡܪ .. [? ܟ : ܫ : ܕ] .... ܐܡ ܕܐܬ ܒܝ
(written above the line ܠܡܕ) ܐܡ ܐܡܪ ܐܡܪ ܐܡ ܐ
(written above the line ܠܡܕ) ... ܐܡܪ ܐܡ ܐܡ ܐ

* For the same era cp. the S. Indian Syriac MSS. *Cod. Vat.* II., III., XVII. The Kollam (Koḷamban or Quilon) era began September, 824 A.D. (A. C. Burnell, *Elements of S. Indian Palæography*, p. 55; London, 1874).

ܘܫܠܡ ܗܘܐ ܣܦܪܐ .. ܐܝܟ .. ܡܠܬܗ ܕܐܣܟܡܝܬܐ ܘܐܦܝܢܝܬܐ ܘܡܬܒܪܝܬܐ
ܘܡܬܟܪܟܬܐ ܐܡܝܢ.

ܟܬܝܒܐ ܕܝܢ ܐܘ ܡܬܟܬܒܢܘܬܗ ܠܟܬܒܐ ܗܢܐ ܩܕܝܫܐ ܡܢ ܝܕܝܗ
ܐܝܠܝܢ ܕܡܣܟܝܢܐ ܠܝܘܚܢܢ [ܝܘ ܡ?]ܬܐ ܕܐܬܩܪܝ ܡܦܩܡ.
ܒܡܕܝܢܬܐ ܒܩܘܪܬܐ ܡܡܝܬܡ (?). ܐܝܟ ܡܢܝܢ ܘܣܦܪܐ ܘܒܘܩܪܐ
ܘܫܘܠܡܐ ܘܫܒܚ ܐܝܟܢܐ. ܫܢ̄. (f. 237 *b*) ܒܝܘܡ ܡܚܝܒܐ ܐܢܐ
ܠܟܠ ܕܩܪܐ ܒܟܬܒܐ ܗܢܐ ܩܕܝܫܐ. ܕܐܦ ܝܬܝܪ ܒܗ ܦܘܕܐ
ܐܘ ܚܘܒܬܐ ܐܘ ܫܦܝܪܐ ܕܬܪܝܢ ܡܬܟܠܡܢܝܬܐ ܒܣܘܕܐ ܕܠܐ ܪܚܡܐ ܘܟܠ
ܕܢܘܬܒ ܚܝܠܐ ܡܢ ܟܠܗ ܠܟܐ. ܘܢܐܡܪ ܐܠܗܐ ܢܘܚܡܗ ܠܢܘܚܐ
ܕܢܚܪܘܒ ܘܠܬܗܘܗܝ ܕܩܠܐ ܘܕܪܘܫ ܐܡܝܢ ܀

ܒܪܚܡܝ ܐܠܗܐ ܠܟܠܢ ܘܡܬܚܢܢ ܐܝܟܗ ܠܝܘܪܕܢ. ܡܢ ܕܠܐ
ܪܘܡ ܠܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܕܗܘܐ ܣܪܡ ܒܫܡܐ ܘܒܐܪܥܐ.
ܫܒܘܚܬܐ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܬܗܘܐ ܠܥܡ ܟܠܢ ܒܬܪܝܗܘܢ
ܠܥܠܡܝܢ ܐܡܝܢ.

There are numerous marginal notes in a neat and later hand.

Ff. 153 *a*, 204 *b*, 238 *b* are blank. There is some Malayālim at the foot of f. 1 *b*.

The contents have been written at the beginning. On f. 1 *a* is the title, pasted on a slip of paper: (sic) ܟܬܒܐ ܕܢܒܝܐ, Prophetae Majores et Minores; there are notes on f. 1 *b*: "No. 18 = Propheciaj de Isaia Propheta," and on f. 237 *b*: "No. 18 = Isaia Propheta." There is a Latin title on f. 238 *a* in the same hand as in Oo. 1. 26, f. 296 *a*.

On f. 238 *b* is written in very faint characters: ܐܬܝ ܐܡܝ ܐܒܓܕܗ (?).

Buchanan collection.

Oo. 1. 8

Paper, 11 in. by $7\frac{3}{4}$; 166 leaves, of which 100 are numbered in Malayālim and the remainder in Syriac; 21 quires of 8 leaves, except the eleventh which has 6; signed variously in Syriac and Malayālim; 25 lines on the page. Written in a unique mixed Nestorian hand, resembling Palestinian-Syriac in its general character, but approximating most closely to the Syriac inscription of Cotayam (see the *Introduction*); probably of the beginning of the xviiith century; f. 1 is a later supply.

The Pentateuch in the Pĕshīṭṭā version. Each book is divided into sections and subsections.

1. Genesis, f. 1 *b*.

In chap. xlix. 1—27 the following readings differ from the Nestorian Bible of Urūmiyah, *v.* 5 ܒ ܚܫܟ, *v.* 6 ܐܣܢܟܣܢܟ, ܒܟ, *v.* 22 ܒܟ, *v.* 25 ܒܟ.

2. Exodus, f. 49 *a*.

In chap. xv. the following variants have been noticed, *v.* 15 ܒܟ, *v.* 16 om. ܒ ܒ ܒ ܒ, *v.* 20 ܒ ܒ ܒ ܒ, *v.* 21 ܒ.

3. Leviticus, f. 87 *a*.

4. Numbers, f. 111 *b*.

5. Deuteronomy, f. 149 *a*. Imperfect, ceases at chap. xxi. vs. 8 *a*.

The MS. has been carefully collated and corrected by later readers. Ff. 1 *a*, 111 *a* are blank.

Title, PENTATEUCH SYRIACE.

Buchanan collection.

Oo. 1. 9

Paper, 11 in. by 7½; 284 leaves (some of which, e.g. 110—115, are torn); 16 quires, signed with Syriac letters, of 12 leaves (the first 2 are wanting, the third has 11, and the sixteenth 10), followed by a fresh enumeration (f. 166) of which only the first 4 quires are signed; 22—25 lines on a page. Written in different Nestorian hands, with occasional points, of the xvii—xviiith cent.

Various services and hymns, arranged (see f. 166 *b*) according to the use of the Dairā 'Ellāitā at Mosul.

1. F. 1 *a*. Imperfect.

2. The second Sunday in Lent, f. 1 *b*.
   The second Monday, f. 6 *a*.
   The second Tuesday, f. 9 *a*.
   The second Wednesday, f. 11 *a*.
   The second Thursday, f. 18 *b*.
   The second Friday, f. 20 *a*.
   The second Saturday, f. 23 *b*.

3. The third Sunday in Lent, f. 25 *a*.
   The third Monday, f. 30 *b*.
   The third Tuesday, f. 32 *a*.
   The third Wednesday, f. 33 *b*.
   The third Thursday, f. 41 *b*.
   The third Friday, f. 42 *b*.
   The third Saturday, f. 47 *a*.

4. The fourth Sunday in Lent, f. 48 *b*.
   The fourth Monday, f. 54 *b*.
   The fourth Tuesday, f. 56 *b*.

The fourth Wednesday, f. 58 *b*.
The fourth Thursday, f. 62 *b*.
The fourth Friday, f. 65 *a*.
The fourth Saturday, f. 70 *a*.

5. The fifth Sunday in Lent, f. 72 *b*.
The fifth Monday, f. 77 *b*.
The fifth Tuesday, f. 79 *a*.
The fifth Wednesday, f. 80 *b*.
The fifth Thursday, f. 84 *b*.
The fifth Friday, f. 87 *a*.
The fifth Saturday, f. 91 *a*.

6. The sixth Sunday, f. 93 *b*.
The sixth Monday, f. 99 *b*.
The sixth Tuesday, f. 101 *a*.
The sixth Wednesday, f. 103 *b*.
The sixth Thursday, f. 110 *a*.
The sixth Friday, f. 111 *b*.
The sixth Saturday, f. 116 *b*.

7. Palm Sunday, f. 119 *b*.
The seventh Monday, f. 129 *b*.
The seventh Tuesday, f. 131 *b*.
The seventh Wednesday, f. 134 *a*.
The Thursday of the Passover, f. 137 *a*.
The Friday of the Crucifixion, f. 141 *a*.
The Great Saturday, f. 154 *b*.

8. Easter Sunday, f. 160 *b*.
Monday in the Week of Weeks, f. 165 *a*.
Tuesday, f. 165 *b*. Imperfect.

9. Hymns for the services of the ferial days, according to the use of the Dairā 'Ellāitā, f. 166 *b*. See above, p. 188. These are 26 in number, the last of which is imperfect.

(1) First hymn, f. 166 *b*, with six ܒܣܡܘܪ.

(2) Second hymn, f. 180 *b*, with five ܒܣܡܘܪ.

(3) Third hymn, f. 193 *b*.

(4) Fourth hymn, f. 194 *b*, with one ܐܡܝܢ.

(5) Fifth hymn, f. 197 *b*, with one ܐܡܝܢ.

(6) Sixth hymn, f. 200 *b*, with three ܐܡܝܢ.

(7) Seventh hymn, f. 208 *a*.

(8) Eighth hymn, f. 211 *b*.

(9) Ninth hymn, f. 213 *a*, with five ܐܡܝܢ.

(10) Tenth hymn, f. 221 *a*, with one ܐܡܝܢ.

(11) Eleventh hymn, f. 223 *a*, with four ܐܡܝܢ.

(12) Twelfth hymn, f. 234 *b*.

(13) Thirteenth hymn, f. 235 *a*, with two ܐܡܝܢ.

(14) Fourteenth hymn, f. 238 *b*, with one ܐܡܝܢ.

(15) Fifteenth hymn, f. 240 *a*.

(16) Sixteenth hymn, f. 242 *a*, with two ܐܡܝܢ.

(17) Seventeenth hymn, f. 250 *a*.

(18) Eighteenth hymn, f. 251 *b*, with five ܐܡܝܢ.

(19) Nineteenth hymn, f. 263 *a*, with three ܐܡܝܢ.

(20) Twentieth hymn, f. 265 *b*, with five ܐܡܝܢ.

(21) Twenty-first hymn, f. 275 *a*.

(22) Twenty-second hymn, f. 276 *b*,

ܡܠܟ ܕܡܫܝܚܐ ܕܙܟܝܐ ܕܒܝܬ ܐܠܗܐ ܠܥܠܡ ܕܥܠܡܝܢ.

(23) Twenty-third hymn, f. 276 *b*.

(24) Twenty-fourth hymn, f. 280 *a*, with one ܐܡܝܢ.

(25) Twenty-fifth hymn, f. 282 *a*, with one ܐܡܝܢ.

(26) Twenty-sixth hymn, f. 284 *a*. Imperfect.

Ff. 60 *a*, 241 *b* are blank: on the former there is some Malayālim.

The upper half of f. 284 *b* is pasted over. There is a scrawl in a S. Indian Syriac hand on f. 7 *b*.

At the beginning there is an incomplete table of contents. The title outside is LITURGIA SYRIACA.

Buchanan collection.

Oo. 1. 10

Paper, about 10¼ in. by 7; 268 leaves, numbered in Malayālim, originally 30 quires, signed with Syriac letters, of 10 leaves, but the first three are wanting, of the fourth only 5 remain, and the last has 13 (f. 268 is mutilated). The leaves of the twenty-seventh quire have been disarranged. Written in neat Nestorian hands, occasionally pointed, of the xvii—xviiith cent., f. 81 is a later supply; 23—25 lines on a page.

The former prophets &c. in the Pĕshīṭṭā version, divided into *capitula* which are numbered both separately in each book and continuously throughout.

1. Judges, f. 1 *a*. It begins with ܘܐܡܪ, ch. i. *v.* 3.
2. 1 Samuel, f. 28 *a*.
3. 2 Samuel, f. 61 *a*.
4. 1 Kings, f. 92 *b*.
5. 2 Kings, f. 130 *a*.
6. Proverbs, f. 167 *a*.

Subscription, f. 193 *a*:

ܒܟܬܒ ܣܗܕܐ ܒܟܠܦܐ ܕܢ ܒܝܕ ܒܪܨܘܡ ܫܡܫ ܗܠܝܕܐ.

7. Ecclesiasticus, f. 193 *a*.
8. Ecclesiastes, f. 237 *b*.

9. Ruth, f. 247 *b*.

10. Song of Songs, f. 251 *b*.

11. Job, f. 256 *a*. Imperfect, ends with ܠܗ ܡܕܝܢ (ch. xviii. *v*. 19) in the middle of f. 267 *b*.

The writing on the first fifteen pages has somewhat faded. In many places the outer margins, which had been cut away, are repaired.

There are characters in Malayālim and traces of Syriac on f. 268 *b*.

The contents have been described on a leaf inserted at the beginning. The title outside is LIBRI HISTORICI VET. TESTAMENT. SYRIACE.

Buchanan collection.

Oo. 1. 11

Paper, $9\frac{3}{4}$ in. by 7; 280 leaves; 19—20 lines on a page. The pages (1—288) are numbered in Syriac from f. 2 *b* to f. 143 *a*, and there are traces of an enumeration in Malayālim; ff. 186 and 189 are inverted. Written in several Nestorian hands and dated A.D. 1734.

The MS. contains various Biblical and Apocryphal books, bound up with other matter.

1. Hymns by one Peter, of the Society of Jesus, on the lexicon of John the Baptist Ferrarius (a native of Siena), published at Rome in 1622. F. 1 *a* is numbered ܩܢܛ, and f. 1 *b* ܩܣ, this leaf belongs therefore between ff. 80 and 81.

F. 1 *b*:

ܡܘܫܚܬܐ ܢܦܪܫܬܐ ܕܦܛܪܘܣ ܣܘܦܪܐ ܡܕܘܪܐ ܡܢ

ܚܒܪܘܬܐ ܕܝܫܘܥ ܠܙܘܢ̈ ܠܟܣܝܩܘܢ ܕܝܘܚܢܐ ܡܥܡܕܢܐ ܘܣܡ

ܡܡܡܠܢܐ ܦܪܪܝܘܣ ܕܗܘ ܚܕ ܗܘ ܚܒܪܘܬܐ ܕܝܫܘܥ.

Beginning:

ܟܬܒ ܐܚܪܝܢ. ܡܫܠ ܕܐܡܪ ܒܗ ܫܠܡܘܢ ܥܡ ܟܠ
ܒܢܝ. ܕܒܠܒܝܢ ܐܝܬ ܠܟ ܐܚ ܕܐܡܪ ܒܗ ܫܠܡܘܢ ܠܟ

F. 1 *a* begins:

ܫܠܡܘܢ ܠܟ ܐܚ. ܕܐܡܪ ܒܗ ܫܠܡܘܢ ܠܟ ܐܚ ܕܒܠܒܝ
ܐܝܬ ܠܟ ܒܢܝ. ܕܐܡܪ ܒܗ ܫܠܡܘܢ ܠܟ ܐܚ ܕܒܠܒܝ
ܐܝܬ ܠܟ ܒܢܝ. ܕܐܡܪ ܒܗ ܫܠܡܘܢ ܠܟ ܐܚ ܕܒܠܒܝ
ܐܝܬ ܠܟ ܒܢܝ.

This is followed by a poem of fourteen lines in twelve-syllabled metre each ending in ܒ:

ܕܠܟ ܒܪܟܐ ܐܢ ܡܢܕܝ ܕܐܡܪ ܠܐ ܫܩܠ.
ܕܚܠܨ ܫܦܝܢ ܐܢ ܒܟܠܗ ܟܝ ܢܫܦ ܘܒ. ܐ̄ܒ.

2. A poem by the Maronite Isaac Shadrensis* for John the Baptist Ferrarius, f. 2 *a*:

ܐܫܬܕܥ ܡܟܟܐ ܒܕܕܘ̈ܬ̈ ܡܕܥ̈ܐ ܟܠܡܐ. ܕܡܒܕܪܐ
ܕܡܒܘ̈ܐ ܕܒܕܘ̈ܡ ܟܪܘ̈ ܐܢ. ܡܢܕܝ ܡܫܒܚ ܕܒܟ ܫܡ
ܡܕܡܐ. ܕܒܕܘ̈ܬ̈ ܫܘܕܝ ܐܫܬ. ܡܫܬ ܐܫܬ ܕܒ̈ܐ ܒܕܘ̈ܬ̈.
ܐܢ ܫܡ ܡܕܡܐ ܠܐ ܐܡܪ.
ܕܡܟ̈ ܒܪܟ ܒ̈ܝ ܡܒ̈ܘ ܠܟ ܐܘܡܪ.

Alphabetical.

3. 1 Esdras, f. 3 *a*:

ܐܡܬܟܡ ܟܝ ܡ ܐܡܪ ܒ̈ ܐ. ❖ ܐ ܕܒܪ̈ܘ̈ ܐܡܪ ܕܐ

ܕܒ̈ܬ̈ܟ.

* See Ass. *B.O.* t. i. p. 522, Zotenberg, *Cat.* nos. 265—267.

Subscription, f. 26 *b*:

ܫܠܡ ܘܫܒܚ ܠܐܠܗܐ ܕܐܒܝ ܘܒܪܝܐ ܘܪܘܚܐ ܩܕܝܫܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

4. 2 Maccabees, f. 26 *b*:

ܣܦܪ ܩܒܠܝܢ ܕܡܟܒܝ.

5. 3 Maccabees, f. 63 *b*:

ܣܦܪ ܩܒܠܝܢ ܕܡܟܒܝ ܕܓܠܝܐ.

Subscription, f. 80 *a*:

ܫܠܡ ܩܒܠܝܢ ܕܡܟܒܝ ܕܓܠܝܐ. ܩ : ܠ : ܐ.

6. Canticle for Friday, f. 81 *a*: ܣܘܓܝܬܐ ܕܥܠ ܨܠܝܒܐ (on f. 81 *b* title ܣܘܓܝܬܐ ܕܨܠܝܒܐ).

ܐܢܐ ܗܘ ܡܠܟܐ ܕܫܡܝܐ ܘܐܪܥܐ. ܐܝܟ ܕ ܐܢܫ ܚܛܝܐ ܘܡܝܬ ܒܥܠܡ ܥܠܡܝܢ . ܐ . ܐ ܗܘ ܫܒܚ ܐܚܕ ܡܢ ܡܠܟܐ ܕܟܠ. ܟ̄ܐ.

Alphabetical; each line ends with ܥܠܡ (or ܐܡܝܢ) ܐܡܝ ܕ ܐܚܕ.

7. Apocalypse of S. John, f. 82 *a*.

Beginning:

ܚܙܘܬܐ ܕܝܘܚܢܢ ܫܠܝܚܐ ܕ ܐܬܐ ܠܗ ܡܢ ܐܠܗܐ ܕܢܚܘܐ ܠܥܒܕܘܗܝ ܕܡܬܩܪܒ ܠܗ ܒܫܘܠܡ ܒܝܕ ܡܠܐܟ ܩܕܝܫܐ ܕܫܕܪ ܠܗ ܒܝܕ ܥܒܕܗ ܝܘܚܢܢ ܕܣܗܕ ܥܠ ܟܠ ܡܠܬܐ ܕܐܬܚܙܝܬ ܠܗ ܘܥܠ ܟܠ ܣܗܕܘܬܐ ܕܝܫܘܥ ܡܫܝܚܐ ܕܐܬܓܠܝ ܠܗ.

The text appears to agree closely with Oo. 1. 21 (the differences consist chiefly of variations in the order of words).

The colophon (f. 104 *a*) states that this MS. was finished in A.D. 1734 in a convent of the Barefooted Carmelite friars.

ܐܫܬܠܡ ܕܝܢ ܒܫܒܐ ܗܢܐ ܡܒܪܟܐ ܒܫܢܬ ܐܠܦ ܘܫܒܥܡܐܐ
ܘܬܠܬܝܢ ܘܐܪܒܥ ܠܡܘܠܕܗ ܕܡܫܝܚܐ ܕܡܠܟܐ ܐܠܗܐ ܡܢ ܒܬܘܠܬܐ
ܡܪܝܡ ܝܠܕܬ ܐܠܗܐ ܒܝܪܚܐ. ܐܫܒܛ ܐܚܪܝ. ܡܘ. ܒܝܕ ܒܨܝܪܐ
ܕܝܪܝܐ ܘܡܣܟܢܐ ܫܡܥܘܢ ܕܒܝܬ ܡܣܟܢܐ ܘܡܣܠܡܢܐ
ܕܝܠܗܘܢ ܕܟܪܡܠܝܐ ܚܦܝܝܐ ܒܒܝܬ ܕܝܪܐ ܕܡܪܝ ܝܘܣܦ
ܕܐܚܘܗܝ ܒܐܬܪܘܬܐ ܕܒܠܝܢ ܠܡܕܝܢܬܐ ܘܡܘܪܐ ܕܡܕܝܢܬܐ
ܕܡܘܨܠ ܕܒܝܬ ܢܗܪܝܢ ܡܬܩܪܝܐ ܕܡܕܝ ܐܬܘܪ ܐܝܟ ܕܐܡܪܝܢ
ܐܢܫ.

8. Table of festivals for the whole year, starting with first Teshrīn, f. 105 *a*.

9. On the origin of the three days' fast, f. 115 *b*:

ܥܠܬܐ ܕܨܘܡ ܬܠܬܐ ܐܝܟܢܐ ܒܥܘܬܗܘܢ ܡܢܘ ܫܪܝ ܕܗܘܐ
ܒܡܕܝܢܬܐ ܕܒܝܬ ܢܘܗܕܪܐ ܕܠܐ ܡܢܝܢ ܗܘܐ. ܡܛܠ ܗܕܐ ܐܬܦܩܕ
ܡܢ ܦܛܪܘܢܐ ܕܢܨܘܡ ܝܘܡܬܐ ܕܬܠܬܐ ܫܒܘܥܝܢ ܕܟܠܗ ܥܡܐ.
ܘܐܬܟܢܫ ܡܘܬܢܐ. ܘܠܘܬ ܡܕܒܪܢܐ ܐܬܕܟܪ ܒܥܠܡܐ
ܒܡܬܢܝܬܐ ܘܡܬܒܥ ܐܪܥܐ ܒܒܥܘܬܐ. ܘܠܡܕܒܪܢܐ ܕܡܠܟܘܬܐ ܗܕܐ
ܗܝ ܕܒܥܐ ܡܢ ܐܠܗܐ ܘܠܟܐ ܒܠܒܘܢ ܒܠܝܐ ܘܡܘܬܢܐ ܘܡܚܘܬܐ
ܢܦܩܝܢ ܝܘܡܐ ܗܢܐ ܕܬܘܠܝܬܐ. ܫܠ.

12. 2 Chronicles, f. 170 *b*.

Subscription, f. 223 *a* :

ܫܠܡ ܣܦܪ ܕܒܪܝܡܝܢ. ܕܐܝܬܘܗܝ ܦܬܓܡ̈ܐ ܕܝܘܡ̈ܬܐ ܕܡܠܟ̈ܐ

ܩܕܡܝܬܐ ܘܐܚܪܝܬܐ ܀

13. Mutilated fragments containing: (*a*) portions of a service for Palm-Sunday, ff. 224 *b*, 225 *b*, (*b*) astronomical and unimportant notes, including a subscription to Ecclesiasticus, f. 226 *b* :

ܫܘܒܚܐ ܕܝܗܒ ܠܢ ܚܝܠܐ ܗܘܐ. ܘܫ̄.

ܦܘܠܩܣܝܣ ܕܚܟܡܬܐ ܗܘܐ ܒܝܕ ܒܪܣܝܪܐ ܡܬܬܪܓܡܢܐ ܠܗ. ܘܫ̄.

ܫܠܡܬ ܚܟܡܬܐ ܕܒܪ ܐܣܝܪܐ. ܒܚܝ̈ܠܘܗܝ ܕܡܫܝܚܐ. ܘܫ̄.

14. Ezra, f. 227 *a*.

15. Nehemiah, f. 241 *b*.

16. On Excommunication and other matters of Church Discipline, f. 264 *a* : ܩܢܘܢܐ ܕܚܪܡܐ.

17. A fragment consisting of Rev. xiv. 13—20, f. 270 *a*.

18. A part of a Syr.-Malayālim grammar, f. 271.

19. Orders of the Apostles, from the Canons of ‘Abhd-īshō‘; cp. *C.B.V.*, t. iii., pp. 181 sqq., no. cxxviii. (1), also a S. Indian MS.

Beginning, f. 276 *a* :

ܒܚܝܠ ܡܫܝܚܐ ܘܠܐ ܡܘܕܥܢܐ ܗܘ ܕܢܡܘܣ̈ܐ ܘܦܘܩܕ̈ܢܐ

ܡܢܝܢ ܠܬܠܡܝܕܘ ܡܠܦܢܐ ܐܢܐ ܡܫܝܚ ܡܢ ܟܠ ܘܒܢܐ. ܕܐܬܩܢܝ

ܦܩܘܕ ܕܫܠܝܚܐ ܘܡܫܡܫܢܐ ܕܫܡܝܐ ܥܠܝ̈ܢܐ ܦܘܩ̈ܕܢܐ ܕܡܠܟܘܬܗ

ܕܦܪ̈ܝ ܡܬܠܡܕ̈ܢܐ ܀ ܕܦܘܩ̈ܕܐ ܕܫܠܝ̈ܚܐ ܀ ܐ̄ ܀ ܫܡܥܘ ܗܘܘ

ܠܗܕ ܐܟܬܒܬ ܟܠܡܕܒܪܢ ܘܣܦ ܐܝܟ ܕܐܡܪ. ܡܫܟ ܟܠ ܙܒܢ ܕܒܛܠ
ܐܘܣܦ ܐܢܫ . ܘܐܒܕ ܟܠ ܡܕܒܪܢ ܕܒܛܠ ܐܒܕ ܐܘܣܦ ܐܢܫ ܠܐ ܡܒܕܩ
ܒܟܠ. ܟܠ ܙܒܢ ܕܐܬ ܒܗ ܐܘܣܦ ܐܢܫ. ܟܕ ܐܬ ܒܗ ܐܘܣܦ ܐܢܫ
ܘܟܠ ܡܕ ܕܐܬ ܒܗ ܐܘܣܦ ܐܢܫ ܠܐ ܡܒܕܩ ܐܢܫ ܠܐ ܐܡܪ. ܕ. ܘܟܠ
ܐܢܫ ܕܐܬ ܒܗ ܐܘܣܦ ܐܢܫ ܟܕ ܐܬ ܒܗ ܐܘܣܦ ܐܢܫ ܕܐܬ ܒܗ
ܐܘܣܦ ܐܢܫ ܠܐ ܡܒܕܩ ܐܢܫ. ܡܫܟ ܟܠ ܙܒܢ ܕܐܬ ܒܗ ܐܘܣܦ ܐܢܫ
ܐܢܫ ܠܐ ܡܒܕܩ ܐܢܫ. ܟܠ ܡܕ ܕܐܬ ܒܗ ܐܘܣܦ ܐܢܫ ܠܐ ܡܒܕܩ
ܐܢܫ ܠܗܕ ܕܐܡܪ ܐܢܫ ܠܐ ܡܒܕܩ ܐܢܫ.

F. 278 ends with the Twenty-fourth order.

20. A fragment of a grammatical tract, f. 279.

F. 279 *a*: ܡܫܟ ܟܠ ܙܒܢ ܕܐܬ ܒܗ.

F. 279 *b*: ܐܢܫ ܠܐ ܡܒܕܩ ܐܢܫ, ܐܢܫ ܕܐܡܪ ܟܠ ܐܢܫ.

Ff. 104 *b*, 123 *b*, 128 *b*, 223 *b*, 224 *a*, 225 *a*, 265 *b*, 270 *b* are blank. F. 280 is mutilated, and bears traces of Syriac and Syriac-Malayālim.

The contents have been written on the inside cover at the beginning.

The title outside is Libri Historici Veteris Testam: Syriacè.

Buchanan collection.

Oo. 1. 12

Paper, 9 in. by $6\frac{3}{4}$; 142 leaves; 18 quires (irregular); 19 lines in a page. Written in a neat Nestorian hand, with occasional points, probably of the xviiith cent.

1. An account of the contents of the Psalms. The MS. begins in the middle of Ps. xxiii., f. 1 *a* :

ܕܐܬܟܢܫ ܡܪܝ ܘܡܛܘ ܕܝܢ ܥܠ ܩܘܪܒܢܐ. ܡܪ̈ܓܐ ܘܡܫ̈ܢܐ
ܒܣܝܡܐ. ܡܬܝܕܥܢܘܬܐ ܕܫܘܒܚܬܐ ܡܪ̈ܘܝܢ. ܒܟܢܫܐ ܘܣܘܓܐܐ.
ܦܪܘܩܘܬܐ ܥܡܡܐ ܕܐܠܗܐ ܘܡܬܟܢܫܘܬܗ ܡܫܘܥܒܕܢܐ. ܬܘܒ
ܫܘܒܚܐ. ܡܬܡܟܟܢܘܬܗ ܕܐܠܗܐ ܪܒܐ ܘܡܡܟܟ ܠܐܠܗ̈ܐ ܣܘܓܐܐ
ܕܝܢ ܡܪܕܘܬܐ ܐܬܐܘܗܝ.

Subscription, f. 20 *b* :

ܫܠܡ ܦܘܫܩܗ ܕܟܠ ܡܙܡ̈ܘܪܐ ܕܘܝܕ (*sic*) ܢܒܝܐ. ܕܐܬܟܢܫ
ܡܢ ܟܬܒ ܦܘܫܩ̈ܐ ܕܐܒܗ̈ܬܐ ܘܡܠܦ̈ܢܐ ܒܚܝܪ̈ܐ.

2. A commentary on Genesis. Preface, f. 21 *a* :

ܦܪܘܡܝܘܢ ܕܐܬܟܬܒ ܒܪܘܚܐ ܕܟܠ ܡܫܪܐ ܐܢܐ ܐܢܐ ܦܬܚ
ܒܦܫܝܩܘܬܐ ܡܕܡ ܕܡܫܟܚܐ ܡܢ ܟܬ̈ܒܐ ܕܡܠܦ̈ܢܐ
ܐܬܐܡܪܘܢ ܥܠ ܦܘܫܩ ܣܦܪܐ ܩܕܡܝܐ ܕܐܘܪܝܬܐ ܕܡܬܩܪܐ
ܒܪܝܬܐ. ܘܫ̄.

End of the Preface, f. 22 *b* :

ܘܗܠܝܢ ܠܡ ܕܐܬܚܙܝܘ ܚܢܢ̈ܝ ܠܝ ܦܩ̈ܕܝܢ ܠܟܘܬܒܐ ܕܡܛܠܬܐ.
ܒܥܘܕܪܢ ܡܚܝܠ ܠܣܘܪܝ ܩܘܠ ܕܝܢܐ ܘܠܐܬ̈ܘܪܝܘ ܒܡܦܩܢܘܬܐ
ܫܘܒܚܐ ܡܠܟܐ ܐܠܗܐ ܒܥܠܡܐ ܥܠܡܝܢ. ܐܡܝܢ.

Beginning of the commentary, f. 22 *b* :

ܒܪܫܝܬ . ܡܠܬܐ ܗܕܐ ܒܪܫܝܬ ܒܕܘܟ̈ܝܬܐ ܣܓ̈ܝܐܬܐ ܡܫܬܠܦܝܐ
ܡܢ ܡܠܦ̈ܢܐ ܡܬܦܫܩܐ ܒܗܝ ܓܝܪ (f. 23 *a*) ܒܪܫܝܬ ܫܡܝܐ ܐܠܦ

ܒܡܬܘܡܝܘܬܐ. ܘܗܟܢ ܡܛܠ ܠܒܪܝܬܗ ܕܢܘܗܪܐ ܒܡܐܡܪܐ.
ܒ. ܕܥܠ ܒܪܐ. ܘܐܠܦܘܗ ܐܡܦܕܘܩܠܝܣ ܒܟܝܢܐ
ܕܡܬܒܪܝܢܘܬܐ ܡܢܝ. ܓ. ܠ. ܘܡܬܘܒܠܐ ܗܠܝܢ ܦܘܩ ܕܗܘܐ
ܒܡܐܡܪܐ. ܒ. ܕܥܠ ܗܘܢܐ ܡܦܠܣܦ ܠܗܝ ܕܐܘܪܫܠܡ.
ܒܪܝܬܐ ܐܝܟ ܗܘܐ ܡܠܬܐ. ܘܫ.

The work contains the following divisions:

(*a*) On Divination by Astrology.

ܥܠ ܦܘܡܬܘܬܐ ܐܣܛܪܘܠܘܓܝܩܝܬܐ.

Chap. i., f. 57 *b*, chap. ii., f. 61 *b*, chap. iii., f. 66 *b*.

(*b*) The work of the fifth day, f. 68 *b*.

(*c*) On Gen. i. 26, f. 78 *b*.

(*d*) On Gen. i. 30, f. 114 *b*.

(*e*) On Gen. ii. 2 sq., f. 126 *a*.

(*f*) On Gen. ii. 6, f. 128 *a*.

(*g*) On Gen. ii. 7, f. 139 *b*. Imperfect, breaking off at f. 142 *b*.

The title outside is COMMENT. ON GENESIS, SYRIACE.

Buchanan collection.

Oo. 1. 13

Paper, 9¾ in. by 7; 117 leaves (dirty and in poor condition, with margins cut) numbered with Syriac letters up to ܩܝܙ; 16 quires, usually of 10 leaves, but the first four are wanting, 18 lines on a page. Written in Jacobite, with Eastern points, probably of the xvith cent.

A service-book, imperfect, for certain festivals of the year. Each service is accompanied with hymns and prayers, the latter by Mār Jacob, and Mār Ephraim.

1. The leaves numbered ܐ to ܝܛ are missing, the MS. begins in the middle of the order for the Ascension.

Subscription, f. 3 *b*:

ܫܠܡ ܛܟܣܐ ܕܣܘܠܩܐ ܕܡܫܝܚܐ ܠܫܡܝܐ ܠܟܠ ܕܐܫܬܘܬܦ
ܐܡܝܢ.

2. The Commemoration of Mār Bar-ṣauma, f. 4 *a*:

ܬܘܒ ܛܟܣܐ ܕܢܝܚܝܢ ܫܘܪܐ ܩܕܝܫܐ ܡܪܝ ܒܪܨܘܡܐ.

3. Pentecost, f. 18 *b*:

ܬܘܒ ܛܟܣܐ ܕܚܡܫܝܢ ܩܕܝܫܐ ܕܦܢܛܩܘܣܛܝ.

4. The "Friday of Gold," f. 30 *a*:

ܬܘܒ ܛܟܣܐ ܕܥܪܘܒܬܐ ܕܦܢܛܩܘܣܛܝ ܐܘܟܝܬ ܠܕܗܒܬܐ

ܕܫܠܝܚܘ ܘܢܘܚܡܐ ܕܝ ܐܦܘܟܐ ܠܚܓܝܪܐ ܕܡܢ ܟܪܣܗ ܐܡܗ

ܕܡܬܦܪܫܐ ܒܥܘܒܬܐ ܕܕܗܒܐ.

5. The Commemoration of Mār George, f. 38 *b*:

ܛܟܣܐ ܕܩܕܝܫܐ ܡܪܝ ܓܘܪܓܝܣ ܕܐܫܬܗܕ ܒܠܘܕ ܡܕܝܢܬܐ.

At the end is the following apology, f. 47 *b*:

ܠܐ ܬܥܕܠ ܒܥܘܬܐ ܡܣܟܠܐ ܡܢ ܦܓܡܐ ܒܙܘܥܐ ܡܛܠ

ܛܟܣܐ ܗܢܐ ܕܐܬܟܬܒ ܕܠܐ ܒܪܘܟܬܗ. ܡܛܠ ܕܝܢ ܒܟܝܢܬܗ ܠܟܠ

ܗܘܐ ܠܟ ܢܘܣ[ܒ]ܐ. ܘܗܘܐ ܕܐܬܛܝܒ ܐܬܟܬܒ ܢܘܫ ܬܬ ܕܝܢܐ.

6. The Commemoration of Peter and Paul, f. 47 *b*:

ܛܟܣܐ ܕܥܒܕ ܫܠܝܚܐ ܡܟܠܠܐ ܦܛܪܘܣ ܘܦܘܠܘܣ.

7. The Commemoration of the Twelve Apostles. The beginning is lost.

Subscription, f. 68 *b*:

ܫܠܡ ܛܟܣܐ ܕܬܪܥܣܪ ܫܠܝܚܐ ܩܕܝܫܐ ܘܛܘܒܢܐ.

8. The Commemoration of Mār Thomas, f. 68 *b*:

ܥܝܕܐ ܕܬܘܡܐ ܫܠܝܚܐ ܕܗܢܕܘ ܘܐܦܠܝ ܟܠ ܫܢܬܐ ܘܫܢܬܐ.

9. The Commemoration of Cyriacus and Julitta, and Mār Andreas and Mār Abhḥai the bishop, f. 78 *a*.

10. The feast of Tabernacles, f. 86 *b*:

ܥܐܕܐ ܕܣܟܘܬܐ ܕܫܒܥܐ ܝܘܡܝܢ.

11. The festival of the Virgin, f. 95 *b* (?).

Subscription, f. 108 *a*:

ܡܪܝ ܥܐܕܐ ܕܥܕܬܐ ܕܡܪܝ ...

12. The festival of the Cross, f. 108 *a*:

ܥܐܕ ܥܐܕܐ ܕܨܠܒܐ ܫܒܥܐ ܝܘܡܝܢ ܩܕܡܝܐ.

Subscription, f. 117 *b*.

There is an Arabic scrawl at the head of f. 90 *b*.

The title on the fly-leaf inside is *Liturgia Maronita;* outside LITURGIA SYRIACA.

Buchanan collection.

Oo. 1. 15

Paper, $10\frac{1}{4}$ in. by $7\frac{1}{2}$; 52 leaves; 6 quires of 8 leaves, and 4 leaves at the end, signed with Syriac letters, 21—24 lines on the page. Written in a regular Nestorian hand, with occasional points, and dated A.D. 1691.

1. The introduction bears the title (in pencil) *Officium Feriale,* and includes the Gospel for daily use (from S. John) in Kārshūnī, and four canons, f. 1 *a*.

2. Order of the consecration of the Apostles (heading in pencil *Officium Apostolorum*), f. 5 *b*:

ܥܐܕܐ ܕܩܕܘܫܬ ܫܠܝܚܐ ; mg. ܥܐܕܐ ܕܫܡܗܕܐ ܕܫܠܝܚܐ.

3. The consecration of an altar with oil (heading in pencil, *Officium Altaris*), f. 17 *b*:

ܡܕܒܚ ܡܒܪܟ ܠܗ ܒܫܡܗ. ܡܫܚ ܠܗ ܒܡܫܚܐ ܩܕܝܫܐ ܠܡܕܒܚ.
ܡܟܣܐ ܕܒܪ ܩܘܪܒܢ ܕܡܕܒܚ. ܡܐܢܐ ܕܡܩܕܫ ܠܗ ܒܫܡ ܕܡܕܒܚ
ܡܒܪܟ ܐܢܐ. ܡܕܢ ܠܟ ܡܫܝܚܐ ܠܟ ܒܟܒܘ. ܡ.

4. The ordination of Readers, Subdeacons, Deacons, and Priests (heading in pencil, *Ritus Ordinationis etc.*), f. 33 *b*. The ordination of Archdeacons is given on f. 42 *a*.

5. Prayers, and lessons in Kārshūnī and Syriac, f. 44 *b*.

The colophon (f. 45 *b*) states that this MS. was written in A.D. 1691 in the time of Pope Innocent XII., at Rome, by the metropolitan Simeon of Āmid.

ܕܒܟ ܕܡܢ ܒܟ ܐܫܬܕܝܬ ܫܡܥܘܢ ܒܝܬ ܟܠ
ܒܝܬ ܐܠܗܐ ܡܢ ܩܕܡ ܒܟ ܫܟܝܢ ܡܢ ܫܟܝܢ
ܟܠܡܝܢ ❖ ܫܢܝܢ

ܫܢܝܢ ܫܒܥܡܐ ܟܠܝܢ ܫܢܝ ܒܝ ܡܢ ܟܠ ܫܢܝ ܫܢ ܕܐ
ܕܡ ܫܢܝ ܟܠ ܫܢ ܫܢ ܐܢ ܫܢ ܫܢ ܫܢ ܫܢ ܫܢ ܫ
ܫܢ ܫܢ (f. 46 *a*). ܟܠ ܫܢ ܫܢ ܫ ܫ ܫ ܫ ܫ ܫ ܫ
ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ
ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ❖ ܫ

ܡܢ ܟ ܒܕܗ ܒܟܬܒ̈ܐ ܕܐܝܠܝܢ ܕܡܬ̈ܝ ܒܫܢ̈ܬ ܫܒ̈ܥ
ܡܐܐ.

F. 49 *b* is blank.

The contents have been written on a leaf at the beginning of the MS.

The title outside is RITUALIS SYRIACE.

Buchanan collection.

Oo. 1. 17

Paper, $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 280 leaves (the enumeration passes from 161 to 163), of which ff. 239—241 are much torn. The MS. originally contained at least 35 quires of 10 leaves, signed with Syriac letters; but the first two are lost, the third has 6, the fifteenth, seventeenth and the last (signed ܟܙ) 9, the sixteenth 8, and at least 4 quires are wanting between ff. 168 and 171; 17 lines in a page. Written in Nestorian, probably of the middle of the xvith cent.

A Lectionary from the Epistles and Gospels for the Sundays, Festivals, etc. of the year. Except where specially noted, the rubrics etc. agree with Add. 1975, p. 58 sqq. above.

1. The commencement is wanting. The MS. begins on f. 1 *a* with Rom. xvi. 5 (ܫܒܚܬ)—27, belonging to the Commemoration in Summer.

F. 2 *a*:

ܐܡܝܟܡ ❖ ܫܒܬ ܐܚܪ ܒܬܪ ܕܒܪ̈ܟ ܥܠ ܕܒܬ ܕܡܪ̈ܝ.

See Add. 1975, no. 9, p. 60 above.

2. The second Sunday after the Nativity, f. 2 *a*:

ܕܒܪ ܚܕ ܕܒܪ ܒܫܒ.

Rom. xv. 1—13; S. Luke ii. 21—52.

3. The Epiphany, f. 6 *a*:

ܒܪܝܫ ܫܒܝܥܝ ܕܒܝܬ ܥܕܬܐ ..

Titus ii. 11—iii. 7, 1 Tim. i. 17; S. Matt. iii. 1—17.

4. The Friday of the Commemoration of S. John the Baptist, f. 9 *a*:

ܒܪܝܫ ܒܝܘܡܐ ܕܥܕܬܐ ܡܢ ܣܒܪ ܡܕܡܢ .

Ephes. iii. 1—21; S. Mark vi. 14 (ܗܘܐ ܒܗ ܫܡܥ)—29, with the last three words of S. Matt. xiv. 12.

5. The first Sunday after the Epiphany, f. 12 *b*.

Ephes. i. 3—14; S. Luke iv. 14—30.

6. The Commemoration of S. Peter and S. Paul, f. 15 *a*.

2 Corinth. x. 1—xi. 33; S. Matt. xvi. 13—19, S. John xxi. 15—25.

7. The second Sunday after the Epiphany, f. 19 *b*.

Coloss. ii. 8—15, iii. 1—4, with the last five words of Hebr. xiii. 21; S. John i. 1—28.

8. The Friday of the Commemoration of the Evangelists, f. 22 *b*:

ܒܪܝܫ ܒܝܘܡܐ ܕܣܘܒܠܦܐ .

1 Corinth. iv. 9—13, 2 Corinth. i. 8—14, Philemon 23—25; S. Matt. ix. 35 (ܐܬܐ ܒܗ ܡܫܝܚܐ)—x. 15.

9. The third Sunday after the Epiphany, f. 25 *b*.

ܫܒܝܥܝ ܕܐܠܗܐ ܒܪܫܐ . ..

1 Thess. iii. 5 (ܐܝܟ ܕܐ ܢܫܬ ܒܝ ܐܠܗܐ)—13, and the last five words of Hebr. xiii. 21; S. John i. 29—42.

10. The Commemoration of S. Stephen, f. 28 *a*:

ܒܪܝܫ ܒܝܘܡܐ ܕܣܛܦܢܘܣ .

1 Corinth. i. 10—17, xvi. 15—24; S. Matt. xi. 20 (ܚܕ ܒܗ ܡܠܟ ܗܘܐ ܠܟܢ ܕܐܡܪ)—30, xxiii. 29—39.

11. The fourth Sunday after the Epiphany, f. 31 *b*.

Hebr. i. 1—ii. 4; S. John i. 43—ii. 11.

12. The Commemoration of the Greek Doctors, f. 35 *a*:

ܕܒܗ̈ܕܢ ܕܡܠܦ̈ܢ ܗ̈ܘ̈ܢ.

1 Thess. ii. 13—16, 2 Tim. iii. 5 *b* (ܐܠܐ)—9, iv. 14—18; S. Matt. iv. 23 (ܘܐܙܠ ܘܣܒ)—v. 19.

ܗ̈ܘ̈ܢ has been erased both in the heading and in the margin.

13. The fifth Sunday after the Epiphany, f. 38 *b*.

Hebr. ii. 5—18; S. John iii. 1 (ܗܘܐ ܒܫܡ ܐܠܗܐ ܘܐܙܠ ܣܒ)—21.

14. The Monday of the Prayer of the Ninevites, f. 42 *a*.

Eph. vi. 10—24; S. Luke xi. 1 (ܕܐܡܪ ܠܬܠܡܝ̈ܕܘ̈ܗܝ ܒܟܠ ܙܒܢ)—13.

15. The Tuesday of the Prayer of the Ninevites, f. 44 *a*.

1 Corinth. iv. 14—xv. 13; S. Matt. v. 38—vi. 4.

16. The Wednesday of the Prayer of the Ninevites, f. 47 *a*:

ܕܒܗ̈ܕܢ ܕܡܠܦ̈ܢ ܗ̈ܘ̈ܢ ܕܐܡܪ ܠܗ̈ܘ̈ܢ ܕܒܟܠ ܙܒܢ ܕܐܬܐ ܥܠ ܟܠ ܒܢܝ ܐܢܫ̈ܐ ܕܒܝ̈ܫ̈ܐ ܕܠܐ ܡܬܒ̈ܥܝ̈ܢ ܠܗ̈ܘ̈ܢ.

Rom. i. 18 sqq., cp. no. 26 below; S. Luke xvii. 20—37.

17. The Thursday of the Prayer of the Ninevites, f. 48 *b*.

1 Tim. ii. 1 (ܕܒܗ̈ܕܢ ܕܡܠܦ̈ܢ ܗ̈ܘ̈ܢ)—15, vi. 17—21. The Gospel is the same as in no. 28.

ܕܒܟܠ ܙܒܢ ܕܐܬܐ ܥܠ ܟܠ ܒܢܝ ܐܢܫ̈ܐ ܕܠܐ ܡܬܒ̈ܥܝ̈ܢ ܠܗ̈ܘ̈ܢ.

18. The Commemoration of the Syrian Doctors, f. 50 *b*:

ܕܒܥܕܢܐ ܕܣܘܪܝܐ ܡܐܬܢ.

2 Corinth. ii. 15—17, iv. 1—6, with the last five words of Hebr. xiii. 21; S. Matt. xvi. 24 (ܥܠ ܗܢܐ)—xvii. 9.

ܡܐܬܢ has been erased in both text and margin.

19. The sixth Sunday after the Epiphany, f. 53 *a*.

Hebr. vi. 1—8; S. John iii. 22—iv. 3.

20. The Friday of the Commemoration of any one Saint, f. 55 *a*:

ܕܒܕܟܬܐ ܕܒܥܕܢܐ ܕܫܚ ܩܕܝܫܐ.

Philipp. i. 12—25, 2 Tim. iv. 16—18; S. Matt. xxiv. 45—xxv. 23.

21. The seventh Sunday after the Epiphany, f. 58 *b*.

Philipp. iii. 1 (ܐܬܪ)—12, and the last five words of Hebr. xiii. 21; S. Matt. vii. 28—viii. 13.

22. The Commemoration of Simeon, Shādost, and Barba'shĕmīn, Catholics, f. 61 *a*:

ܕܒܥܕܢܐ ܕܒܪܫܡܘܢ ܘܫܕܘܣܬ ܘܒܪܒܫܡܝܢ ܩܬܘܠܝܩܐ (*sic*).

Hebr. xiii. 1—9 (ܐܝܟ ܕܒܥܐ), 16—18, 24, 25. There is a space of two lines and a half probably for the title of the Gospel.

23. The eighth Sunday after the Epiphany, f. 62 *b*.

Rom. xv. 14—23; S. Mark i. 1—11.

24. The Friday of the Commemoration of the Sons of Adam (?), f. 65 *b*:

ܕܒܕܟܬܐ ܕܒܥܕܢܐ ܕܒܢܝ ܐܕܡ.

2 Corinth. v. 1—10, Hebr. iv. 12, 13; S. John v. 19 (ܥܠ ܗܢܐ ܕܐܡܪ ܝܫܘܥ)—29.

25. The first Sunday in Lent, f. 67 *b*:

ܒܫܒܩܐ ܕܥܠܟ ܥܡܐ ܛܒܐ.

Ephes. iv. 17—v. 21; S. Matt. iii. 16—iv. 11.

26. Monday in the first week of Lent, f. 71 *a*.

Rom. i. 1—25; S. Matt. v. 17 (ܐܡܪ ܠܗܘܢ ܥܡܐ) —32.

27. Tuesday in the first week of Lent, f. 75 *a*.

Rom. i. 26—ii. 6; S. Matt. v. 33 (as above)—48.

F. 77 *b* should be followed by f. 85; cp. the marginal note: ܣ̄ : ܒܗ̇ ܕܒܫܒܬܐ ܕܩܕܡ ܨܘܡܐ ܪܒܐ.

28. Wednesday in the first week of Lent, f. 85 *a*.

Rom. ii. 7—27; S. Matt. vi. 1 (as above)—18.

F. 85 is followed by ff. 79 sqq.

29. Thursday in the first week of Lent, f. 81 *b*.

Rom. ii. 28—iii. 8; S. Matt. vi. 19 (as above)—34.

30. Friday in the first week of Lent, f. 84 *a*.

Rom. iii. 9—26, followed by the last five words of Hebr. xiii. 21; S. Matt. vii. 1 (as above)—14.

F. 84 is followed by ff. 78, 86 sqq.; the note on f. 78 *b*: "leaf wanting" is therefore incorrect.

31. The second Sunday in Lent, f. 86 *b*.

Rom. iii. 27—iv. 12; S. Matt. vii. 15 (as above)—27.

32. The second Friday in Lent, f. 89 *a*.

Rom. iv. 13 followed by the words: ܒ̄ ܫܒ̄ ܒܫܒܬܐ. ܕ̄. ܒܗ̇ ܕܩܕܡ ܨܘܡܐ ܪܒܐ; S. Matt. xviii. 10—22.

33. The third Sunday in Lent, f. 90 *b*.

Rom. v. 1—11; S. Matt. xx. 17—xxviii. 1.

34. The third Friday in Lent, f. 93 *a*.
Rom. vii. 1—13; S. John v. 30—47.

35. The fourth Sunday in Lent, f. 95 *b*.
Rom. vii. 14—25; S. John vi. 1—15.

36. Monday of the midweek in Lent, f. 98 *a*.
Rom. vii. 26—viii. 11; S. John v. 1—18.

37. Tuesday of the midweek in Lent, f. 101 *a*.
Rom. viii. 12—27; S. John vi. 35 (ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܡܪܢ ܕܐܢܐ ܗܘ ܠܚܡܐ ܕܚܝܐ)—60.

38. Wednesday of the midweek in Lent, f. 104 *b*.
Rom. ix. 6—29; S. John vii. 14—36.

39. Thursday of the midweek in Lent, f. 108 *b*.
Rom. x. 1—17; S. John vi. 27 (as in no. 37)—44.

40. Friday of the midweek in Lent, f. 111 *b*.
Rom. x. 17—xi. 12 (reading ܕܡܫܬܕܪ for ܕܡܫܬܕܪ, and adding ܠܟ ܫܠ ܒܝ ܕܗ ܡܕܡ); S. John vii. 37—viii. 20.

41. The fifth Sunday in Lent, f. 115 *b*.
Rom. xii. 1—21; S. John viii. 21 (ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܡܪܢ ܕܐܢܐ ܗܘ ܠܟ ܐܙܠ ܐܢܐ ܘܠܐ ܬܒܥܘܢ)—39 (ܐܦ ܗܟܝ ܕܐܡܪ).

42. The fifth Friday in Lent, f. 119 *a*.
Rom. xiii. 1—10; S. John viii. 39 (ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܡܪܢ ܕܐܢܐ ܗܘ ܠܟ ܐܒܝ ܐܢܐ ܗܘ)—59.

43. The sixth Sunday in Lent, f. 122 *a*.
Rom. xiv. 10 (ܐܦ ܠܡܐ)—23; S. John ix. 39—x. 21 (ܕܐܡܪ).

44. The sixth Friday in Lent, or the Friday of Lazarus, f. 125 *b*:

ܒܪܒܥܬ ܥܫܪ ܒܫܒܬܐ ܕܥܡܪ ܕܡܪܝܡ ܕܐܬܐ ܒܫܒܬܐ ܕܠܥܙܪ.

Rom. xiii. 11 (ܐܬܝ ܠܢ ܕܒܐ ܕܢܥܠ)—13, ends on f. 125 *b*.

There is a lacuna after f. 125. Ff. 126 *a* sq. contain S. John xi. 12 (ܡܪܬܐ)—44.

45. The Sunday of the Festival of the Palms, f. 128 *b*:

ܒܫܒܬܐ ܒܪܝܫܐ ܕܒܥܘܬ ܕܫܥܐ.

Rom. xi. 13—24; S. Matt. xx. 29—xxi. 22.

46. The last Sunday of Lent, f. 132 *b*:

ܒܫܒܬܐ ܕܣܓܕ ܠܫܡܥ ܒܥܡܐ.

Hebr. i. 1 etc. as on the fourth Sunday after Epiphany (no. 11 above).

S. Matt. xxi. 23—31 (ܡܬܝ), f. 133 *b*.

47. There is a lacuna after f. 133. Ff. 134 *a* sqq. contain S. John xii. 16 (ܡܕ ܐܬܒܘ ܠܘܬ)—43, from the Gospel for the last Tuesday of Lent.

48. The last Wednesday of Lent, f. 136 *a*:

ܒܫܒܬܐ ܕܣܓܕ ܠܫܡܥ ܒܥܡܐ.

Hebr. ix. 11—25; S. John xiii. 1—17.

49. Thursday of the Passover, f. 139 *b*:

ܒܚܡܝܫܝ ܒܦܨܚܐ ..

1 Corinth. v. 7 (ܠܚܡ)—8, x. 15—17, xi. 23—34; S. Matt. xxvi. 17—30.

50. *a*. The Friday of the Passion, f. 142 *b*:

ܒܥܪܘܒܬܐ ܕܨܠܘܬܐ ..

Gal. ii. 17—iii. 14, vi. 11—18.

b. The Night of the Friday of the Passion, f. 145 *a*:

ܒܪܒܥܬܐ ܕܠܠܝܐ ܕܨܒܬܐ ܕܡܪܝ ܒܪܒܥ.

S. Matt. xxvi. 31 (ܐܡܪ ܠܗܘܢ ܟܠܗܘܢ ܬܬܟܫܠܘܢ ܒܝ)—75.

51. The Friday of the Passion, f. 149 *b*:

ܒܪܒܥܬܐ ܕܨܒܬܐ. ܒܪܫ ܫܢܬܐ ܕܡܪܝ ܐܬܝ ܠܡܫܝܚܐ.

S. Luke xxii. 63—xxiii. 12, Matt. xxvii. 3—10, 19, Luke xxiii. 13—23, Matt. xxvii. 24, 25, Luke xxiii. 24—45 (ܣܟ), Matt. xxvii. 51—54, John xix. 23—42, Matt. xxvii. 60.

52. The Great Saturday, the Eve of the Great Sunday of the Resurrection, f. 157 *b*:

ܒܫܒܬܐ ܕܒܗ ܒܪܫ ܫܒܥܬ ܫܥܬ ܫܦܪ ܕܒܗ ܩܡ ܒܨܒܬܐ.

S. Matt. xxvii. 62—66.

53. The Mysteries on the Eve of the Sunday of the Resurrection, f. 158 *a*:

ܒܪܙܐ ܒܥܕܬܐ ܕܩܝܡܬܐ ܒܨܒܬܐ.

A marginal note has been partly cut off. All that remains are the words . . . . ܘ ܫܠܡ, and below . . . ܫ ܡܫܝ.

S. Matt. xxviii.

54. The Eve of the Sunday of the Resurrection, f. 159 *b*:

ܒܥܕܬܐ ܕܫܠܡ ܩܝܡܬܐ ܒܨܒܬܐ.

1 Corinth. i. 18—31.

55. The Mysteries on the Night of the Resurrection, f. 161 *a*:

ܒܪܙܐ ܒܠܠܝܐ ܒܨܒܬܐ.

1 Corinth. xv. 20—28.

56. The Night of the Resurrection, f. 162 *b*:

ܒܠܠܝܐ ܒܨܒܬܐ.

S. Luke xxiv. 1—12.

57. The reading for the Baptism on the Morning of the Resurrection, f. 164 *a*.

Titus ii. 11 etc., see no. 3 above.

ܒܗܝ ܕܒܨܦܚܐ ܕܩܕܡ ܡܨܒܚܢܐ ܐܝܟ ܕܐܬܝܠܕ ܡܫܝܚܐ ܡܢ ܒܝܬ ܡܝܬܐ

ܘܥܠ ܟܠ ܒܢܝ ܒܢܝܫܐ.

58. The Mysteries on the Great Sunday of the Resurrection, f. 164 *a*:

ܒܪܝܫ ܫܒܬܐ ܕܩܝܡܬܐ ܕܡܪܢ ܒܫܡܗ ܕܡܫܝܚܐ.

Rom. v. 12—vi. 11, Heb. xiii. 20—21.

59. The Mysteries on the Great Sunday of the Resurrection, f. 166 *b*:

ܒܪܝܫ ܫܒܬܐ ܕܩܝܡܬܐ ܕܡܪܢ ܒܫܡܗ ܕܡܫܝܚܐ.

S. John xx. 1—18. It ends in the middle of f. 168 *b*.

Ff. 168 *b* (lower half), 169, 170 *a* are blank, for f. 170 *b* see below, p. 1077.

60. [The Friday of the Confessors.]

F. 171 *a*, Hebr. xi. 36 (ܒܝ ܠܚܘܫ)—xii. 2; S. Matt. x. 16—28 *a* (f. 172 *b*), 28 *b*—33, xv. 11 (f. 174 *a*). (For f. 173 see no. 94 below.)

61. The second Sunday of the Resurrection, or New Sunday, f. 174 *a*:

ܫܒܬܐ ܕܩܝܡܬܐ ܕܡܪܢ ܒܫܡܗ ܕܡܫܝܚܐ ܕܝܠܕ ܒܬܪ ܡܝܬܐ ܕܐܬܐ ܒܫܒܬܐ

ܕܚܕܬܐ ܕܒܨܦܚܐ.

Hebr. x. 19—xi. 1, 1 Tim. i. 17; S. John xx. 19—31.

62. The Commemoration of S. George on the 24th Nisan, f. 177 *b*:

ܕܟܬܒܢ ܒܫܡ ܩܕܝܫܐ ܓܝܘܪܓܝ ܒܪ ܩܣܛܘܢܛ ܡܠܟܐ ܕܪܘܡ

ܘܒܥܕܬ ܫܪܟ.

A blank space of about one and a half lines has been left for the Epistle.

S. Matt. x. 37 (ܗܘ ܕܐܬܐ ܒܬܪ ܡܫܝܚܐ)—42, xix. 27—30.

63. The third Sunday of the Resurrection, f. 178 *b*.

Ephes. i. 15 (ܡܛܠ ܗܢܐ ܐܦ ܐܢܚܢܐ ܫܡܥܝܢ)—ii. 6, and the last five words of Hebr. xiii. 21; S. John xiv. 1 (ܠܐ ܬܬܪܥܫ ܠܒܟܘܢ ܗܘ ܕܐܬܐ ܒܬܪ ܡܫܝܚܐ)—14.

64. The fourth Sunday of the Resurrection, f. 181 *a*:

ܕܫܒܝܚ ܐܢܐ ܠܟ ܡܪܝ ܥܡܡܐ. ܕܫܒܚ ܐܢܐ ܠܟ ܡܪܝ ܒܝܢ ܥܡܡܐ.

Ephes. ii. 4—22; S. John xvi. 16 (ܗܘ ܕܐܬܐ ܒܬܪ ܡܫܝܚܐ ܠܐ ܬܚܙܘܢܢܝ)—33.

65. The fifth Sunday of the Resurrection, f. 184 *b*:

ܕܫܒܚ ܐܢܐ ܠܟ ܡܪܝ ܥܡܡܐ. ܕܫܒܚ ܐܢܐ ܠܟ ܡܪܝ ܒܝܢ ܥܡܡܐ.

Philipp. ii. 1—11 and the last five words of Hebr. xiii. 21; S. John xxi. 1—14.

66. The sixth Sunday of the Resurrection, f. 187 *a*.

Coloss. i. 3—20; S. John xvii.

67. The Ascension of our Lord, f. 190 *b*:

ܕܒܝܢ ܕܐܬܐܠܗ ܒܫܡ ܕܐܒܐ.

Ephes. iv. 1—16, 1 Tim. iii. 16, Hebr. xii. 2 (ܠܟ ܡܫܝܚܐ), and the last five words of ib. xiii. 21; S. Luke xxiv. 36—53.

68. The Sunday after the Ascension, f. 193 *b*:

ܕܫܒܝܚܐ ܕܒܬܪ ܣܥܪ ܕܐܬܐ ܠܬܠܡܝܕ ܡܪܢ ܒܝܘܡ ܕܢܦܩ ܡܢ ܥܠ ܛܘܪܐ ܕܙܝܬܐ ܘܐܡܪ ܠܗܘܢ ܫܠܡ ܠܟܘܢ.

Hebr. iv. 14—v. 10; S. Mark xvi. 2—20.

69. Pentecost, f. 196 *a*:

ܕܫܒܥܐ ܕܒܢܝ ܕܦܪܨܘܦܐ ܕܫܠܝܚܐ.

1 Corinth. xii. 1—11, 2 Corinth. xiii. 11—13; S. John xiv. 15 (ܘܐܢ ܡܚܒܝܢ ܐܢܬܘܢ ܠܝ ܦܘܩܕܢܝ ܕܝ) —17, 25, 26, xv. 26—xvi. 15.

70. The day of the Adoration, f. 199 *a*:

ܕܫܓܕܐ ܕܨܠܝܒܐ.

S. John iv. 4 (ܘܐܡܪ ܠܗ ܝܫܘܥ) —42.

71. The Friday of Gold, f. 201 *b*.

1 Corinth. iii. 10—17, xvi. 13, 14, 19—24; S. Luke vii. 2 (ܒܥܒܕ ܢܝܫܝ) —23.

72. The second Sunday of the Apostles, f. 205 *a*.

2 Thess. i. 3 (ܐܚܝܢ ܠܡܚܣܝܢ) —12, and the last five words of Hebr. xiii. 21; S. Luke vii. 31 (ܐܡܪ ܡܪܢ ܡܬܠ ܒܡܐ ܐܕܡܝܘ ܕܗܠܝܢ ܕܓܢܝܐ) —50.

73. The third Sunday of the Apostles, f. 208 *a*.

2 Corinth. iii. 4—18; S. Luke x. 23 (ܘܐܡܪ ܠܬܠܡܝܕܘܗܝ ܕܝܚܝ ܥܝܢܝܗܘܢ ܕܚܙܝܢ) —42.

74. The fourth Sunday of the Apostles, f. 211 *a*.

Gal. i. 6—ii. 8, Ephes. iii. 20, 21; S. Luke vi. 12—46.

75. The fifth Sunday of the Apostles, f. 216 *b*.

1 Tim. i. 3 (ܐܝܟ ܕܐܬܝܬ ܠܟ ܠܐܦܣܘܣ) —17; S. Luke xii. 16 (ܐܡܪ ܡܪܢ ܡܬܠ) —34.

76. The sixth Sunday of the Apostles, f. 219 *b*.

1 Corinth. viii. 1—ix. 12; S. Luke xii. 57 (ܥܕ ܕܐܡܬ ܒܗ ܢܦܫܝ ܠܡܕܡ ܕܠܐ)—xiii. 17 (ܟܠܗܘܢ).

77. The seventh Sunday of the Apostles, f. 223 *b*.

1 Thess. iv. 1—12, v. 12—28; S. Luke xiii. 22—35.

78. The last Friday of the Week of the Apostles, f. 226 *b*.

2 Corinth. i. 3—14, and the last five words of Hebr. xiii. 21; S. Matt. x. 37 (ܘܐܡܪ ܕܐܡܬ ܕܠܐ ܡܫܬܟܚ ܠܝ)—xi. 15.

79. The last Sunday of the Week of the Apostles, the first of Ḥallēlaini, f. 229 *b*:

ܕܫܒܥܐ ܕܥܡܟ ܐܚܪܢܐ ܕܒܟܪܐ ܩܕܡܐ ܕܫܟܚܬ.

1 Corinth. xv. 1—11, xvi. 13—14, 19—24; S. Luke xiv. 1—9 (ܕܐܡܬ), f. 231 *b*. Incomplete, there is a lacuna after f. 231.

80. [The second Sunday of Ḥallēlaini], f. 232. There remains only S. Luke xv. 6 (ܘܟܐܝܬ)—32.

81. The third Sunday of Ḥallēlaini, f. 234 *a*.

ܕܫܒܥܐ ܕܐܠܗܐ ܕܫܟܚܬ.

1 Corinth. v. 9—vi. 11; S. John ix. 1—38.

82. The fourth Sunday of Ḥallēlaini, f. 238 *b*.

1 Corinth. iv. 17—18 (ܠܬ ܐܢܫ ܐܚܪܢܐ). F. 242 sq. continues with v. 5, vi. 12—20; S. Mark vii. 1—23.

For ff. 239—240 see below, p. 1077. F. 241 is the first leaf of the twenty-fourth quire (signed ܟܕ), and contains Rom. vi. 12—20 (ܕܫܟܚܬ).

83. The fifth Sunday of Ḥallēlaini, f. 245 *a*:

ܒܫܒܬܐ ܕܚܡܫܝܐ ܕܒܗܠܠܝܢܝ. ܒܫܒܬܐ ܕܚܡܫ ܠܝܠܝ ܕܥܠ ܐܠ ܒܟ ܐ.

1 Corinth. x. 23—xi. 2; S. Luke xvi. 19 (ܐܝܟ ܕܐܡܪ ܠܥܕܡ ܥܫܝܪܐ)—xvii. 4.

84. The sixth Sunday of Ḥallēlaini, f. 247 *b*:

ܒܫܒܬܐ ܕܫܬܝܬܐ ܕܒܗܠܠܝܢܝ. ܒܫܒܬܐ ܕܫܬ ܠܝܠܝ ܕܥܠ ܐܠ ܒܟ ܐ.

2 Corinth. ix. 1—15; S. Luke xvii. 5—19.

85. The seventh Sunday of Ḥallēlaini, f. 250 *b*:

ܒܫܒܬܐ ܕܫܒܥܝܐ ܕܒܗܠܠܝܢܝ. ܒܫܒܬܐ ܕܫܒܥ ܠܝܠܝ ܕܥܠ ܐܠ ܒܟ ܐ.

1 Corinth. x. 14 (ܐܝܟ ܕܐܡܪ)—22, 2 Corinth. vi. 11—18; S. Luke xviii. 2—14.

86. The first Sunday of Elias, f. 253 *b*:

ܒܫܒܬܐ ܕܩܕܡܝܐ ܕܐܠܝܐ.

Gal. vi. 16—26, Rom. xv. 33; S. Luke xviii. 35—xix. 10.

87. The second Sunday of Elias, f. 255 *b*:

ܒܫܒܬܐ ܕܬܪܬܝܐ ܕܐܠܝܐ. ܒܫܒܬܐ ܕܬܪܬ ܠܝܠܝ ܕܥܠ ܐܠ ܒܟ ܐ.

2 Corinth. i. 12—ii. 11; S. Matt. xiii. 1—23.

88. The third Sunday of Elias, f. 259 *b*:

ܒܫܒܬܐ ܕܬܠܝܬܝܐ ܕܐܠܝܐ. ܒܫܒܬܐ ܕܬܠܬ ܠܝܠܝ ܕܥܠ ܐܠ ܒܟ ܐ.

2 Corinth. x. 3—18; S. Matt. xiii. 24 (ܘܐܡܪ̇ ܡܬܠܐ ܠܬܠܡ̈ܝܕܘܗܝ)—43.

89. The Invention of the Cross, f. 263 *b*:

ܕܡܪ̈ܢ ܨܠܝܒܐ ܡܫܒܚܐ ܗܘ ܕܐܫܬܟܚܬ ܕܫܢܬܐ ܀ ܫܘܝ
ܦܠܘܛܘܣ ܐܢܦܩ ܀ ܕܡܠܟܐ ܕܡܫܝܚܐ ܕܝܫܘܥ ܕܡܪܢ.

S. Luke xxiv. 13—35.

90. The first Sunday after the Invention of the Cross, f. 265 *b*:

ܕܚܕܒܫܒܐ ܩܕܡܝܐ ܕܒܬܪ ܫܘܟܚܐ.

1 Corinth. ix. 13—27; S. Matt. iv. 12—v. 16.

91. The second Sunday after the Invention of the Cross, the fifth of Elias, f. 269 *b*:

ܕܚܕܒܫܒܐ ܕܒܬܪ ܫܘܟܚܐ ܀ ܗ ܀ ܕܐܠܝܐ. ܕܩܘܕܫܗ
ܠܐ ܡܢ ܦܘܡܐ ܗܘ ܕܚܕܒܫܒܐ ܀ ܘ ܀ ܕܫܘܟܚܐ.

S. Matt. xvii. 14 (ܘܟܕ ܐܬܐ ܝܫܘܥ ܠܘܬ ܟܢܫܐ)—27.

92. The third Sunday after the Invention of the Cross, the sixth of Elias, f. 271 *a*:

ܕܚܕܒܫܒܐ ܕܬܠܬܐ ܕܫܘܟܚܐ ܀ ܘ ܀ ܕܐܠܝܐ. ܕܩܘܕܫܗ ܢܦܫ
ܕܫܘܟܚܐ ܥܡ ܗܘ ܕܚܕܒܫܒܐ ܀ ܙ ܀ ܕܕܢܚܐ ܀ ܐܢܦܩ ܀

S. Matt. xv. 21—38.

93. The fourth Sunday of the Cross, and last week of Elias, f. 272 *b*:

ܕܚܕܒܫܒܐ ܕܐܪܒܥܐ ܕܨܠܝܒܐ ܀ ܘܫܘܠܡ ܫܒܘܥܐ ܕܐܠܝܐ ܀

1 Corinth. xi. 3—16 *a*. F. 273 is followed by f. 173 containing *v*. 16 *b*, and S. Matt. xviii. 1—10 (ܒܗܝ). F. 274 *a* contains S. Matt. xviii. 10 (ܕܒܫܡܝܐ)—18.

94. The first Sunday of Moses, the fifth of the Cross, f. 274 *b*:

ܕܚܕܒܫܒܐ ܩܕܡܝܐ ܕܡܘܫܐ ܗܘܝܘ ܕܚܡܫܐ ܕܨܠܝܒܐ.

2 Thess. ii. 15—iii. 19; S. Matt. xx. 1 (ܘܐܡܪ ܡܫܝܚܐ ܠܬܠܡܝܕܘܗܝ)—16.

95. The second Sunday of Moses, the sixth of the Cross, f. 277 *b*:

ܕܚܕܒܫܒܐ ܕܬܪܝܢ ܕܡܘܫܐ ܕܫܬܐ ܕܨܠܝܒܐ.

Ephes. v. 21—vi. 9; S. Mark v. 22—34 (ܒܫܠܡܐ).

96. The third Sunday of Moses, the seventh of the Cross, f. 280 *b*:

ܕܚܕܒܫܒܐ ܕܬܠܬܐ ܕܡܘܫܐ ܀ ܘ ܀ ܕܨܠܝܒܐ.

Rom. xi. 25—28 (ܡܛܠ). There is a lacuna after f. 280. F. 281 contains Rom. xiii. 13 (ܘܠܐ ܒܡܕܡܟܐ)—xiv. 9, and there are faint traces of rubrics (reversed) from one of the lost leaves.

On f. 170 *b* there is part of a Communion Service in a later hand, beginning:

ܐܟܣܘܣܬܐ ܠܥܠܡܝܢ ܩܕܝܫܐ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܘܡܠܟܬܐ.

A few lines further is the title: ܗܘܝ ܠܟ ܦܠܚܝܢ.

Ff. 239, 240 belong to a Ḥūttāmā. The leaves have probably been transposed and reversed. Of the title on f. 240 *b* all that is legible are the words: ܫܘܬܡܫܬܐ ܕܟܠ ܬܪܝܢ ܡܕܒܚܐ.

F. 239 *a* begins:

ܒܫܪܪܬܟ ܡܪܝܐ. ܢܗܠܟܢ ܕܘܒܪܐ ܘܕܒܟܝܬܐ.. ܒܪܟ

ܕܡܫܝܚ ܡܢ ܟܬܒ ܟܠ ܙܒܢ ܕܐܝܬ ܒܗ ܡܫܘܚܐ ܒܝ
ܟܠ ܒܝܬ ܐܠܗܐ ܡܢ ܡܪܝ ܟܠ ܡܕܡ.

There are marginal notes (omissions etc.) on ff. 110 *b*, 134 *b* (ܒܝܬ ܐܠܗܐ after ܟܠ Jn. xii. 23), 146 *b*, 180 *b*, and on f. 39 *a* the original reading in Heb. ii. 9 ܒܠܥܕ ܡܢ has been erased and replaced by ܒ ܛܥܡ ܕܐܠܗܐ.

There is some Malayālim (?) at the foot of f. 224 *a*. Ff. 169 170 *a* are blank.

On f. 1 *a* is the title: *Lectiones ex Novo Testamento.* An index table to a number of the lessons has been written on the inside cover and on a leaf inserted at the beginning.

The title outside is LECTIONES EX NOVO TESTAMENTO SYR.

Buchanan collection.

Oo. 1. 18

Paper, about $7\frac{3}{4}$ in. by $5\frac{1}{2}$; 318 leaves, the last three of which are blank; 27 quires of 12 leaves, except the twelfth, twentieth and the last 10; signed with Syriac letters; 19 lines on the page. All the leaves and the majority of the pages are numbered with Syriac letters. Neatly written in a pointed cursive Nestorian; probably of the xviiith cent.

1. The Major and Minor Prophets, etc. in the order indicated below. The title of each book is usually written along the head of every pair of leaves, and the division into chapters is marked.

ܟܠ ܫܒܛ ܕܡܕܒܪ ܒܥܕܬ ܡܥܒܪ ܘܕܒܪܟܢ ܡܕܒܚ
ܒܡܒܘ ܕܥܒܕ ܒܟܡܐ ܡܥܛܪ ܟܡܕܥ ܕܥܕ ܕܒܛ.

a. Isaiah, f. 1 *a*.

b. Jeremiah, f. 69 *b*.

c. Lamentations, f. 141 *b*.

d. Baruch (chaps. i—vi.), f. 147 *a*.

e. Ezekiel, f. 156 *a*.

f. Daniel (with the usual rubricated glosses), f. 222 *a*, and the Song of the Three Children (ff. 227 *a*—230 *a*).

g. Susanna, f. 248 *a*.

h. Bel, f. 250 *b*: ܒܠ ܘܡܢܢ.

i. The Dragon, f. 252 *a*: ܕܢܝܐܝܠ ܘܒܠ.

j. Hosea, f. 253 *b*.

k. Joel, f. 264 *a*.

l. Amos, f. 267 *b*.

m. Obadiah, f. 275 *b*.

n. Jonah, f. 277 *a*.

o. Micah, f. 279 *b*.

p. Nahum, f. 285 *b*.

q. Habakkuk, f. 288 *a*.

r. Zephaniah, f. 291 *a*.

s. Haggai, f. 294 *a*.

t. Zechariah, f. 296 *b*.

u. Malachi, f. 308 *b*.

2. The Song of Songs, f. 312 *a*.

This recension of Baruch and Susanna appears to differ entirely from Lagarde's (p. 93); e.g. Baruch i. 1, f. 147 *a*:

ܗܘ ܡܠܟ ܐܠܗܐ ܕܐܒܗ ܕܟܘܪ ܕ ܒܪܢ ܕ ܡܫܝܚܐ
ܕ ܥܡܐ ܕ ܒܒܠ ܕ ܒܝܠܛܐ ܕܒܒܠ. ܕܒܫܢ ܫܒܥ ܒܫܒܬܐ
ܕܢܣܒ. ܘܒܫܢ ܒܫܢܐ ܕܟܕ ܐܬܐܡܪ ܠܝܪܡܝܐ ܢܒܝܐ ܕܐܠ.

Ib. chap. vi. 65 sqq., f. 155 *b*:

ܠ ܐܢ ܟܗܢ ܠܐܠܗ ܐܠ ܕܐܠ. ܐܠ ܐܣܡ ܕܐܠ

ܕܫܡܝܐ ܠܬܚܬܝܐ. ܘܠܐ ܡܘܠܟܝܢ ܐܝܟ ܫܡܝܐ ܘܠܐ ܦܪ̈ܘܫܝܢ ܐܝܟ
ܦܘܪ̈ܫܐ. ܚܝܘܬܐ ܒܟ̈ܠܗ ܡܢܗܘܢ: ܕܡܫܟܚܝܢ ܢܛܪܝܢ ܠܚܝܘܬܐ
ܡܫܬܠܛܢܐ. ܘܡܢܗܘܢ ܠܒܪ̈ܢܫܐ. ܠܐ ܗܘ ܗܟܢܐ ܡܛܠܬܐ ܗܘ ܠܗ
ܕܐܢܫܘܬܗ ܐܠܗܘܬܐ ܒܐܠܗܐ ܠܐ ܡܫܬܠܛܐ ܡܢܗܘܢ.. ܐܡܪܐ ܠܗ
ܒܡܫܟܢܬܐ ܕܫܠܝܐ (f. 156 *a*) ܠܐ ܢܫܬܪܐ ܡܕܡ. ܗܟܢ ܐܢܘܢ
ܐܠܗܘܬܗ ܕܒܟܠ ܕܡܫܬܪܝܢ ܒܥܘܡܩܐ ܘܒܪܘܡܐ. ܒܗ ܕܒܪܘܚܐ
ܐܦ ܗܘܝܐ ܕܟܝܢܐ. ܕܒܠܥܘܗܝ ܦܪܐ ܡܢܐ ܗܘܐ ܘܐܦ ܠܡܢܐ
ܕܟܢܐ ܒܫܘܪܝܐ ܕܡܢ ܐܠܗܘܬܗ ܕܡܢ ܥܘܠܐ. ܡܫܬܚܠܦ ܕܗܘܝܐ
ܘܥܒܕܐ ܡܢ ܐܪ̈ܥܬܐ ܘܫܘܪܝܐ ܕܒܠܥܘܗܝ ܗܘܝ. ܘܐܦ
ܡܕܡ ܕܠܐ ܐܝܬ ܐܠܗܘܬܐ. ܗܢܘܢ ܠܗܢ ܕܫܪܟܐ ܡܬܬܟܠܝܢ
ܘܗܘܝܘ ܫܡܝܐ ܒܬܪ̈ܐ. ܠܗ ܗܘ ܒܪܫܐ ܘܒܪܝܢ ܕܟܠܗ ܠܗ
ܦܬܟܪ̈ܐ. ܒܗܘܐ ܠܗܢ ܕܫܡܐ ܡܢ ܢܫܒܬܐ.

Space has been left for subscriptions and titles (which are ornamented, cp. especially f. 263 *b*) on ff. 141 *b*, 222 *a*, 279 *a*, and for each of the last seven books.

The contents have been written on a leaf at the beginning.

Buchanan collection.

Oo. 1. 21

Paper, about $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 130 leaves; 15 quires of 10 leaves, except the first and eighth 8, the seventh 11, the ninth and eleventh 12, the tenth and twelfth 6, the fourteenth 5, and the last 2; 17 lines on the page. Written in several inelegant Nestorian hands, with occasional points, probably of the xviiith cent. The volume contains:

1. The Acts of the Apostles, according to the Pĕshīṭtā version, divided into *capitula*, which are numbered throughout, f. 1 *b*:

ܬܘܒ ܒܬܘܟܠܢ ܒܚܝܠܗ ܕܐܠܗܐ ܦܪܟܣܝܣ ܕܫܠܝ̈ܚܐ ܩܕ̈ܝܫܐ

ܡܒ̈ܝܢܬܐ . . ܟܘܪ̈ܣܐ . .

2. The Apocalypse (on the text, cp. Oo. 1. 11, no. 7, above, p. 1054), f. 90 *b*. Ends on f. 130 *a*.

Ff. 19 *b*, 25 *b*, 126 *b*, 131 *b*, and some leaves inserted at the end are blank.

F. 28 *b* is blank save for the scrawl ܗ ܐܠܗܐ ܕܦܘܪܩܢܢ . . ., on f. 28 *a* are some unimportant notices, e.g. ܕܡܘܪܝܐ ܡܠܟܐ ܐܠܗܐ ܐܒܘܗܝ ܕܐܠܗܐ, etc.

F. 129 *b* contains various notes, e.g. the three ܫܘܠܛܢ̈ܐ given to our father Adam, viz. ܡܠܟܘܬܐ ܘܟܗܢܘܬܐ ܘܢܒܝܘܬܐ, and the names of the festivals falling on Sunday. On f. 130 *a* are some scrawls.

Upon some leaves inserted at the beginning are: (1) a *Sūgīthā* on the thief Titus who was crucified with Christ, f. 1 *a*; (2) the way to find Lent, written in Malayālim (a translation accompanies on a loose sheet of paper), with the following introduction, f. 2 *a*:

ܕܒܪ ܐ̄ܘ ܐܚܝ ܕܦܛܠܐ ܒܒܬܐ ܗ̄ ܕܡܫܝܚܝ̈ܐ ܕܡܠܝܒܪ.

(3) a note referring to the Synod of Constantinople, A.D. 869.

ܒܫܢܬ ܐܬܩ̄ ܕܝܘܢ̈ ܐܬܟܢܫܬ. ܣܘܢܗܘܕܘܣ ܩܘܣܛ̄ ܡܠܟܐ

ܩܢܘ̈ܢܐ ܕܦܐܦܐ. ܘܡܠܟܐ ܒܗ ܦܘܪܩܢܐ. ܘܡܠܟܐ ܕܪܘܡܝ

ܩܕ̄ ܢܦܩܘ ܡܢ ܐܒܢ ܘܒܪܐ ܦܛܪܐ ܘܡܠܟܐ ܪܟܝܢ

ܘܫܠܝܚ ܕܒܫܘܥܐ ܡܫܝܚܐ ܠܐ ܫܡܗ ܡܢ ܟܬܒܗ.

ܘܠܐ ܡܢ ܐܬܟܬܒ ܒܗ ܫܡܐ.

At the head of f. 1 *b* is written in pencil *Ant.* [= Antioch] *Praxeis.* The title on the inside cover is *Acta Apostolorum et Apocalypsis Syriacè;* outside: *ACTA APOSTOLORUM SYRIACE.*

Buchanan collection.

Oo. 1. 22

Paper, 8 in. by 5½; 139 leaves; 15 quires, signed with Syriac letters, of 10 leaves, but the first has 5, the fourth 8, and the sixth, eighth, ninth and last 9; there is considerable confusion in the arrangement of quires 6—8, f. 42 is followed by f. 52 (Ps. lx.), and ff. 44—51 are followed by ff. 139, 43 *b*, 43 *a*, 60, 54—59, 53, 61 sqq.; 19—20 lines on a page. Written in two Nestorian hands, with points, probably of the xvi—xviith cent.

A Psalter similar to Add. 1966 (see above, pp. 25 sqq.) and Add. 2036 (see below), comprising the following items.

1. The Psalms, with headings, prayers, etc. The ܣܘܟܠܐ and ܡܕܡܪܝܢ are indicated. Some of the prayers have been written in the margins. F. 1 *a* begins with ܠܡܢܨܚ Ps. iii. 4.

2. The Canticles:

   a. The first Song of Moses, Ex. xv. 1—21; f. 102 *a.*

   b. The Song of Isaiah, xlii. 10—13, xlv. 8; f. 103 *a.*

   c. The second Song of Moses, Deut. xxxii.1—21*a*; f. 103*b.*

   d. The third Song of Moses, Deut. xxxii. 21*b*—43; f. 104*b.*

3. Hymns, f. 105 *b*:

ܫܒܚ ܫܒܚܬܐ ܕܡܫܒܚܢ ܕܒܫܒܚ ܘܒܫܒܚ ܠܥܠܡ ܥܠܡ

ܡܢ ܡܕܒܪ̈ܢܐ ܘܡܬܐܡܪ̈ܢ ܒܡܘܬ̈ܒܐ ܘܒܠܚܘܕܝܬ ܘܡܦܩܢܐ ܕܡܕܢܚܝ̈ܐ
ܘܕܐܠܗ̈ܐ ܘܕܡܘܙܓܬܐ ܒܫܘܚܠܦܐ (*sic*).

In many cases the name of the author has been erased.

a. f. 105 *b*; *b.* f. 106 *a* (nearly a whole line has been erased after ܕܡܫܒܚܐ ܠܡܪܝ ܐܦܪܝܡ ܡܪܝ); *c.* f. 107 *a*; *d.* f. 107 *b*; *e.* f. 108 *b*; *f.* 109 *a*, see above pp. 28 sqq. (*a* to *f*); *g.* f. 109 *b*, see p. 30 *h*; *h.* f. 109 *b* (see p. 31 *i*) has this note: ܘܐܝܬ ܕܐܡܪܝܢ ܕܠܡܘܕܝܢ (the name is erased) ܡܪܝ. ܘܡܢ ܚܫܘܟ ܗܘܐ ܡܘܕܥܐ ܒܗ ܡܪܝ ܦܠܛܐ ܕܡܪܢ ܠܗ ܐܡܪ ܗܘܐ. ܘܐܝܬ ܕܐܡܪܝܢ ܠܡܪܝ ܣܒܪܝܫܘܥ ܡܪܢܐ; *i.* f. 110 *a*, see above, p. 31 *j*; *j.* f. 110 *a*, see p. 31 *k*; *k.* Hymns for the ferial days, see p. 31 *l*. The title of the first runs, f. 110 *b*: ܠܡܪܝ ܐܒܪܗܡ ܒܬܪܐ ܕܐܦܘܠܘܓܝܐ ܕܩܕܝܫܝܢ. (the name is erased) ܡܪ ܐܒܪܗܡ ܠܐܦܘܠܘܓܝ̈ܐ. ܘܠܗ ܡܫܒܚܐ ܠܡܘܫܐ ܐܠܗ ܐܒܪܗܡ. The third is ascribed to ܡܪ ܝܘܣܦ (erased) or, as others say, Thomas of Edessa, f. 111 *a*. In the fourth, Mār Abimelech (name erased) bears the title, ܒܪ ܡܪܢ ܕܐܒܪܗܡ ܕܡܠܘܐ. The sixth is ascribed by some to Mār Abraham of Nethpar (ܡܪܝ ܐܒܪܗܡ ܕܢܬܦܪ), f. 112 *a*; *l.* Hymns, f. 113 *a*, see p. 33 sqq. (*m*); *m.* *Conciones*, f. 117 *a*, see p. 35 (*o*); *n.* Hymns of the martyrs, f. 122 *a*: ܬܘܒ ܩܠܐ ܕܣܗܕ̈ܐ ܒܬܪ ܣܕܪ̈ܐ ܕܡܠܟܐ ܫܒܬܐ.

These are followed on f. 137 *b* by the beginning of the hymn for the morning of Sunday, see below Add. 2036, 3 (*o*).

The MS. breaks off at f. 139 *b*.

The title outside is *Psalter et Liturgia.*

Buchanan collection.

Oo. 1. 25

Paper, $7\frac{3}{4}$ in. by 5; 291 leaves (ff. 1, 2, 289—291 are torn, f. 290 *b* is blank); 29 quires of 10 leaves, except the first 9, and the ninth 12; 19 lines on a page. Written in different Nestorian hands probably of the xvith century.

This MS. contains the Gospels and Acts in the Pĕshīṭṭā version. The *capitula* are numbered separately in each Gospel and continuously throughout the four. It has been carefully collated and corrected.

1. S. Matthew. Imperfect; f. 1 *a* begins with chap. i. 12 *b*.
2. S. Mark, f. 55 *b*.
3. S. Luke, f. 100 *b*. In ch. x. 1, 17 (f. 129 *a*, 130 *a*) ܫܒܥܝܢ has been inserted after ܬܪܥܣܪ.
4. S. John, f. 173 *a*. Chap. vii. 53—viii. 11 is wanting.
5. Acts, f. 227 *b*. In ch. xx. 28 (f. 272 *a*) the reading is ܕܐܠܗܐ.

Subscription, f. 290 *a*:

ܫܠܡ ܩܕܫܐ ܕܒܫܡ ܡܫܝܚܐ ❖ ܐܡܝܢ ... ܕܒܫܠܡ ❖ ܫܠܡ

At the head of f. 2 *a* is the pencil note: *Antioch Euangelion.*

The outside title is EVANGELIA ET ACTA APOSTOLORUM *Syriace.*

The contents have been written on a leaf inserted at the beginning.

Buchanan collection.

Oo. 1. 26

Paper, 8 in. by $5\frac{1}{2}$; 296 leaves, slightly injured by insects (ff. 44—56 rather torn); 22 quires of 12 leaves, but the first six have 16, the seventh 18, and the last 14; signed with Syriac

letters; 19—22 lines on a page. Written in different Nestorian hands, with points, probably of the xvii—xviiith cent.

The Pentateuch, according to the Pĕshīṭṭā version, with headings, and, in the case of Genesis and Exodus, divided into sections which are numbered separately.

1. Genesis, f. 1 *a*.
2. Exodus, f. 67 *a*.
3. Leviticus, f. 114 *b*.
4. Numbers, f. 165 *a*.
5. Deuteronomy, f. 235 *b*.

The MS. breaks off at the end of Deut. xxxiii. 21 with the catchword ܘܟܕ.

The text of this MS. has been corrected by later readers, and, in Genesis, the chapters have been marked in the margin with Syriac letters. There are a few notes in English.

The contents have been written on a leaf inserted at the beginning.

On f. 296 *a* are the words: ܒܝܘܡ ܕܢ ܒܪܒܚ ܡܒܪܟ ܠܟܡ ܫܡܐ ܕܟܠ ܐܠܗܐ; also *Hic liber vocatur Orraita* [= ܐܘܪܗܝܬܐ] *id est quinque libri Moysis seu Pentateuchi* (the same hand in Oo. 1. 7, f. 238 *a*). There are notes in Malayālim and Syro-Malayālim on ff. 1 *a*, 296 *a* and *b*. F. 52 *b* is blank.

Buchanan collection.

Oo. 1. 27

Paper, 7½ in. by 5½; 192 leaves; 20 quires of 10 leaves, except the first 8, the twelfth 12, and the last 2 (viz. ff. 127, 128 bound up with the thirteenth quire); signed with Syriac letters; 27 lines on a page. Written in a mixed Nestorian hand, with occasional points, probably of the xviiith cent.

The Pentateuch, according to the Pĕshīṭṭā version.

1. Genesis, f. 1 *b*.
2. Exodus, f. 49 *b*.
3. Leviticus, f. 91 *a*.
4. Numbers, f. 120 *a*. F. 162 containing Nu. xxvi. 4 *b*—43 *a* should come after f. 151.
5. Deuteronomy, f. 163 *b*.

The MS. breaks off at Deut. xxxi. 7, but ff. 127, 128 are misplaced leaves (of the twentieth quire) which continue as far as chap. xxxiii. 6 *a*.

The following readings have been noticed: Gen. xlix. 1—27, *v.* 2 ܒܢܝ ܝܥܩܘܒ (a line is placed above the first word); *v.* 4 ܐܫܠܝܬ (a line above the first ܐ); *v.* 5 ܫܡܥܘܢ ܘܠܘܝ (ܕ is written below the ܠ); *v.* 6 ܒܪܝܟܬܗ (altered into ܒܪܝܟܬܝ); in Ex. xv. *v.* 20 the scribe wrote ܘܬܫܒܚ ܡܪܝܡ ... ܒܝܕܗ ... ܢܒܝܐ ... ܐܚܘܗܝ. ܐܗܪܘܢ, the omission has been made good in the margin (reading ܢܒܝܐ).

The text of this MS. has been carefully corrected by readers, and the chapters have been marked throughout by a later European hand.

The leaves containing Exod. chaps. xxxii.—xxxvii. and Lev. xiii.—xvi. have changed places. The contents have been written on a leaf inserted at the beginning. There are some characters in Malayālim and Syriac on f. 1 *a*.

Buchanan collection.

Oo. 1. 28

Oriental paper, about 7½ in. by 5¾; 110 leaves, numbered with Syriac letters on the reverse side (ܫܫ is repeated after ܫܟ, and ܟܕ, ܟܘ are omitted); 10 quires, signed with Syriac

letters, of 12 leaves, except the first and second 11, the third 10, and the last 6 (originally 8); 19 lines on a page. Ff. 1 *a*, 109 *b*, 110 are blank. Written in an inelegant Nestorian, pointed, and dated A.D. 1798. The MS. has suffered much owing to the brittle character of the paper, and in many places the rubrics have almost entirely faded.

The ܟܬܒܐ ܕܣܘܓܐ ("Necklace of Hyacinths") or *Linea Margaritarum*, a Roman Catholic theological work in fifteen chapters, translated from the Arabic by Joseph of 'Ainkâvâ in the province of Arbîl or Rehoboth in A.D. 1798.

Introduction and translator's preface, f. 1 *b*:

the next five lines] ... [are illegible

(f. 2 *b*) ... (*sic*) ...

ܘܡܫܪܪܝܢ ܐܢܘܢ ܡܢܗ ܕܡܫܡܫܢܐ ܫܪܝܪܐ܆ ܕܐܘܪܚܝ ܐܪܒܝܠ
ܕܗܝ ܕ̈ܫܟܘܬܐ ܡܬܝܕܥܐ ܡܬܒܪܟܐ. ܘܐܝܟ ܡܬܟܬܒܐ ܐܒܪܗܡ
ܘܐܝܟ ܗܢܐ ܒܢܝܡܐ: ܢܬܠܐ ܠܟܘܢ ܘܠܬܘܠܕ̈ܬܟܘܢ ܠܡܠܟܘ
ܕܒܡܪܢܘܡܐ ܕܫܡܝܐ ܠ ... (f. 3 *a*) ܡܠܟܐ ܘܒܪ ܡܠܟ̈ܐ ܡܢ
ܠܥܘܠܡܝܢ ܕܒܪ ܐܢܫ ܠܒܝܫ. ܟܠ ܗܘ ܐܬܢܒܝ ܒܥܘܠܡ̈ܐ ܢܗܪ
ܡܠܟܘܬܐ: ܡܢ ܒܢ̈ܝ ܡܕܝܢܬܐ ܕܗܝ ܗܠ[ܘܦ ?] ܒܢܝܢ ܠܝ ܗܘ
ܡܦܩܘܬܐ. ܒܥܝܢ ܟܠ ܡܫܟܢ ܘܡܛܝܒܐ ܘܢܝܚܬ ܠܝ ܠܡܐ:
ܘܐܬܝܬ ܠܝ ܠܗܝܟܠܐ ܐܬܪܐ ܕܥܘܒܕܝ ܡܪܢܝܐ. ܠܡܫܟܢ ܢܡܐ
ܕܒܠܝ ܪܚܡܐ ܕܢܝܚܘ ܡܠܟܐ. ܘܫ. ܕܗܝ ܕܠܐ ܫܢܐ ܐܢܐ ܡܢ
ܗܠܝܢ ܬܪܝܢ ܠܟܢ̈ܫܐ ܐܠܐ ܐܢ ܙܗܪܢܐ ܘܫܘܪܐ: ܐܢܬ ܢܒܪܢܝ. ܘܫ.
ܐܝܟ ܕܐܬܪܟܡ ܡܢ ܢܘ̈ܪܐ ܘܐܙܕܘܓ ܠܥܘܪܢܐ. ܘܫ. ܘܗܕܐ
ܗܘܬ ܒܝܢܬ ܐܠܗ ܘܡܫܡܠܝܢ ܢܒ̈ܝܐ. ܘܐܬܝܢ ܘܬܡܗܢ ܠܡܠܟܘܬܗ
ܕܡܫܝܚܐ: ܡܪܢܐ ܀

Chap. 1, f. 3 *b*:

ܦܘܫܩܐ ܩܕܡܝܐ. ..... ܕܒܗ ܐܦ ܣܒܝܒ̈ܐ ܕܐܦܘܩܝܣ
ܕܦܠܣ̈ܛܝܢܐ ܐܪܒܥ ܐܢܝܢ. ܐܝܠܝܢ ܕܬܬܕܒܪܢ ܠܡܫܠܠܘ ܒܠܝܗܝܢ.
ܒܬܚܬܝܐ ܗܢܐ. ܒܪܡ ܗܝ ܕܝܬܝܪ ܘܝܬܒ ܡܬܬܪܐ [ܕܗܝܢ] ܐܝܬܝܗ̇
ܐܦܘܣܬܗ ܕܡܠܟܘܬܐ ܕܡܬܕܒܪܢܘܬܐ. ܘܫ.

Chap. 2, f. 10 *a*:

ܦܘܫܩܐ ܬܪܝܢܐ .... ܕܒܗ ܕܗܘ ܡܢܐ ܕܡܠܠܝܢ ܡܢ ܠܒܠ
ܒܠ ܦܪܨܘܦܐ ܐܦܘܣܬܗ ܕܡܠܟܘܬܐ ܕܡܬܕܒܪܢܘܬܐ. ܡܬܬܒܥܐ

ܠܗ ܡܢܗܘܢ ܕܢܦܩܘܢ ܢܠܦܬܗ ܗܘܝܐ ܠܐܠܗܐ. ܠܐ ܗܘܐ
ܗܘܝ̈ܐ ܒܠܚܘܕ ܐܠܐ ܐܦ ܢܠܡܕ̈ܢ ܒܚܝܠܗ. ܘܫ̄.

Chap. 3, f. 16 *a*:

ܦܘܫܩܐ ܕܠܐܬܐ. ܡܛܠ ܗܝ ܕܡܠܦ̈ܢܐ ܕܡܗܝܡܢܘܬܐ
ܗܝܡܢܝܢ ܐܢܘܢ ܕܢܗܘܘܢ . . . ܘܗܝܡܢܝܢ ܒܟܠ ܡܗܝܡܢܘܬܐ.
. . . ܗܕ̈ܐ ܐܫܬܝܬ ܐܝܟ ܕܢܗܘܘܢ. . . ܚܟܡܬܐ ܘܕܐܬܦܩܘܢ ܡܢ
. . . ܒܟܠ. . ܘܢܦܫܬܗܘܢ.. ܕܝܢ ܕܗܕܐ ܡܠܬܐ ܗܝ ܘܫܪܝܪܐ ܒܠܘ
ܢܕܥܗ ܕܐܠܗܐ. ܕܠܐ ܗ . . . . ܡܗܝܡܢ ܠܗ ܕܢܗܘܐ ܠܡܫܪ
ܘܡܫܡܠܝ ܒܡܗܝܡܢܘܬܐ. ܘܒܫܘܫܛܐ ܐܝܟ ܕܡܨܝܐ ܠܡܫܪܪܘ
ܣܒܪܐ ܒܐܘܪܚܐ (f. 16 *b*) ܕܗܝܡܢܘܬܐ. ܘܫ̄.

Chap. 4, f. 22 *a*:

. . . ܕܐܪܒܥ ܕܝܢ ܡܬܒܥܝܐ ܗܘܒ ܒܗܕܐ ܘܒܫܢ̈ܬܐ ܩܕܝܫܬܐ
ܥܒܕܐ ܡܕܒܪܢܘܬܐ ܕܟܘܠܗ̈ܝܢ. ܗܝ ܕܡܬܒܥܝܐ ܒܗ ܐܝܟ ܕܢܕܥ
ܒܥܕ̈ܢܐ ܕܡܗܝܡܢܘܬܐ ܠܡܕܥܬܐ ܕܠܐ ܡܬܒܥܝܐ ܦܘܪܫܢܗܘܢ. ܘܫ̄.

Chap. 5, f. 28 *b*:

ܦܘܫܩܐ ܚܡܝܫܝܐ. ܡܛܠ ܗܝ ܕܫܘܟܠܠ ܡܠܦܢܐ ܕܡܗܝܡܢܘܬܐ
ܠܝܘܠܦܢܐ ܘܠܦܘܪܫܢܘܬܐ ܡܛܠ ܩܘܒܠ ܡܗܝ[ܡܢܘܬܐ] ܕܝܢ
ܕܝܘܠܦܢܐ ܘܦܘܪܫܢܘܬܐ ܐܝܬܝܗܘܢ ܒܕܘܟܬܐ ܗܕܐ ܒܢ̈ܝܐ. ܐܝܟܢ
ܕܒܗܝܢ ܢܫܬܟܚ ܕܡܗܝܡܢܘܬܐ. ܐܝܟ ܕܢܗܘܐ ܘܢܣܒ ܘܢܦܪܘܫ
ܠܟܠܡܐ ܕܫܢܐ ܠܦܘܪܫܢܗ. ܘܫ̄.

Chap. 6, f. 33 *a*:

ܦܘܫܩܐ ܫܬܝܬܝܐ ܡܛܠ ܗܝ . . ܘܠܗ ܘܕܒܫ ܕܒܗ . . . ܕܢܗܘ
ܕܡܫܬܡܫܝܢ ܕܝܢܬܐ ܐܝܟ ܠܦܘ̈ܫܩܐ ܕܥܠܡܢܘܬܐ ܗ̇ܘ ܡܢܐ ܕܐܡܪܘ
ܘܡܕܝܢ ܒܟܬܒܐ ܕܡܘܕܝܢܘܬܐ. ܘܫ̅.

Chap. 7, f. 38 *a*:

ܦܘܫܩܐ ܫܒܝܥܝܐ. ܡܛܠ ܦܘܪܫܘܬܐ ܐܝܢܝܘܬܐ ܕܒܗܢܐ
ܐܝܟܢܐ ܕܐܘܠܦ ܐܝܟ ܠܡܗܝ̈ܡܢܐ ܒܟܬܒܐ ܕܡܘܕܝܢܘܬܐ ܕܝܢ
ܡܕܡܐ ܘܕܡܠܗ ܠܡܠܦܢܐ ܕܡܘܕܝܢܘܬܐ ܕܐܫܠܡܘ̄ ܠܬܠܡܝܕܘܗ
ܒܟܡܐ ܫܘ̈ܐܠܝܢ ܠܗܘ̈ܢܐ. ܘܐܦ ܕܢܫܟܚ ܢܕܥ ܘܫܡܥܢܗ̇ ܕܢܦܫܗ
ܘܡܫܬܘܬܗ. ܒܫܘܪܐ ܕܝܢ ܫܐܠܘܗܝ ܕܟܡܐ ܘܕܢܐ ܐܝܬ ܠܗ
ܡܢ ܡܘܕܝܢܘܬܗ (f. 38 *b*) ܐܡܪܬ. ܘܫ̅.

Chap. 8, f. 45 *b*:

ܦܘܫܩܐ ܬܡܝܢܝܐ ܡܛܠ ܦܪܘܫܘܬܐ ܐܝܕܐ ܕܡܬܒܥܝܐ ܠܗ
ܠܡܠܦܢܐ ܕܡܘܕܝܢܘܬܐ ܐܝܟܢܐ ܕܢܠܒܫ ܐܝܟ ܠܡܫܡܫܢܐ ܡܢ ܠܒܪ
ܕܬܠܡܝܕܘܗ̈ܝ. ܕܝܢ. ܘܫ̅.

Chap. 9, f. 49 *a*:

ܦܘܫܩܐ ܬܫܝܥܝܐ. ܡܛܠ ܦܪܘܫܘܬܐ ܐܝܢܝܘܬܐ (*sic*) ܠܗ
ܠܡܠܦܢܐ ܕܡܘܕܝܢܘܬܐ ܐܝܟܢܐ ܕܢܫܟܚ ܢܬܪܓܡܘܗܝ ܠܡܘܕܝܢܐ
ܠܬܘܬ ܘܠܕܝܠܗ ܘܠܬܪܥܝܬܐ ܡܢܗ ܕܝܠܗ. ܕܝܢ ܠܝ
ܐܝܟ. ܘܫ̅.

Chap. 10, f. 55 *a*:

ﺍﻟﺒﺎﺏ ﺍﻟﺜﺎﻧﻲ ﻋﺸﺮ ﻓﻲ ﺍﻟﺘﻮﺑﺔ. ﺍﻟﻔﺼﻞ ﺍﻷﻭﻝ ﻓﻲ ﺍﻟﺘﻮﺑﺔ
ﻭﺷﺮﻭﻃﻬﺎ. ﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ [mg. ﺗﻮﺑﻮﺍ] ﺇﻟﻰ ﺍﻟﻠﻪ (f. 55 *b*)
ﺗﻮﺑﺔ ﻧﺼﻮﺣﺎ ﺍﻟﺘﻮﺑﺔ ﻫﻲ ﺍﻟﺮﺟﻮﻉ ﻋﻦ ﺍﻟﺬﻧﺐ ﻭﺍﻟﻨﺪﻡ ﻋﻠﻴﻪ
ﻭﺍﻟﻌﺰﻡ ﺃﻥ ﻻ ﻳﻌﻮﺩ ﺇﻟﻴﻪ ﻭﻗﺪ ﻗﺎﻝ ﺍﻟﻨﺒﻲ ﺻﻠﻰ ﺍﻟﻠﻪ
ﻋﻠﻴﻪ ﻭﺳﻠﻢ.

Chap. 11, f. 59 *a*:

ﺍﻟﺒﺎﺏ ﺍﻟﺜﺎﻟﺚ ﻋﺸﺮ ﻓﻲ ﺍﻟﺼﺒﺮ. ﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ
ﻭﺍﺻﺒﺮﻭﺍ. ﻭﻗﺎﻝ ﺍﻟﻨﺒﻲ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ﻟﻴﺲ ﻟﺮﺟﻞ
ﺍﻟﻴﻮﻡ ﻭﺍﻟﻴﻮﻣﻴﻦ ﺇﻻ [ﻭﻗﺪ] ﺻﺒﺮ ﻭﻗﺪ ﻗﺎﻝ ﺍﻟﻨﺒﻲ ﺻﻠﻰ ﺍﻟﻠﻪ
ﻋﻠﻴﻪ ﻭﺳﻠﻢ ﻟﻮ ﺃﻥ ﺍﻟﺼﺒﺮ ﻭﺍﻟﺸﻜﺮ ﺑﻌﻴﺮﺍﻥ [ﻣﺎ ﺍﺳﻢ ﺃﺣﺪﻫﻤﺎ].
ﻟﺮﻛﺒﺖ ﻣﻄﻴﺘﻲ. ﻭﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻭﻣﺎ ﺻﺒﺮﻙ ﺇﻻ ﺑﺎﻟﻠﻪ.
ﻭﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻭﺍﺻﺒﺮ ﻓﺈﻥ ﺍﻟﻠﻪ ﻻ ﻳﻀﻴﻊ ﺃﺟﺮ ﺍﻟﻤﺤﺴﻨﻴﻦ.

Chap. 12, f. 70 *b*:

ﺍﻟﺒﺎﺏ ﺍﻟﺜﺎﻟﺚ ﻋﺸﺮ ﻓﻲ ﺍﻟﺼﺒﺮ (*sic*). ﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ
ﻭﺍﺻﺒﺮﻭﺍ ﻭﺻﺎﺑﺮﻭﺍ ﻭﺭﺍﺑﻄﻮﺍ . . ﻭﻗﺎﻝ ﺍﻟﻨﺒﻲ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ
ﻭﺳﻠﻢ ﻣﻦ ﻳﺼﺒﺮ ﻳﺼﺒﺮ ﺍﻟﻠﻪ ﻭﻣﻦ ﻳﺴﺘﻐﻦ ﻳﻐﻨﻪ ﺍﻟﻠﻪ ﻭﻣﻦ
ﻳﺴﺘﻌﻒ ﻳﻌﻔﻪ ﺍﻟﻠﻪ. ﻭﻗﺎﻝ ﺍﻟﻨﺒﻲ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ.

Chap. 13, f. 79 *a*:

ﺍﻟﺒﺎﺏ ﺍﻟﺮﺍﺑﻊ ﻋﺸﺮ ﻓﻲ ﺍﻟﺘﻮﺑﺔ.

ܠܗ ܠܡܠܦܢܐ ܕܡܫܝܚܘ̄ ܐܝܟ ܕܐܬܐܡܪ ܠܗܘܢ ܠܬܠܡܝܕܘܗܝ
ܠܫܘܡܠܝܐ ܕܐܡܝܢܘܬܐ (f. 79 *b*) ܡܐ ܕܫܡܠܝ ܗܘ ܡܠܦܢܐ
ܕܡܫܝܚܘܬܐ ܠܫܠܡܐ ܕܦܢܝܬܗ ܠܗ ܫܡܝܐ ܘܕܡܫܚܬ
ܕܐܦܘܣܩܬܗ. ܫܠ̄.

Chap. 14, f. 84 *b*:

ܦܘܣܩܐ ܕܐܪܒܥܣܪ. ܡܛܠܗܝ ܕܐܘܣܦܗ ܠܒܗܝܐ ܕܢܒܒܪ
ܐܝܟ ܠܒܪ̈ܝܬܐ ܒܟܠ ܕ̈ܘܟܝܬܐ ܐܝܟܢܐ ܕܢܫܘܬܦܘܢ ܡܘܗܒܬܐ ܛܒܬܐ.
ܫܠ̄.

Chap. 15, f. 95 *b*:

ܦܘܣܩܐ ܕܚܡܫܬܥܣܪ. ܡܛܠ ܦܘܫܩ ܫܘܒܚܐ ܐܝܠܝܢ
ܕܐܝܬ ܠܗ ܠܡܠܦܢܐ ܕܡܫܝܚܘܬܐ ܕܢܬܒܐ ܐܝܟ ܠܒܪ̈ܝܬܐ ܕܦܪ̈ܝܫܝܢ
ܠܡܫܡܫ ܕܢܬܚܠܡ ܒܗܘܢ. ܘܡܛܠ ܟܠ ܕܦܫܩܬܗ ܒܗܝܐ
ܠܡܫܝܚܘܬܗ ܕܒܪܝܬܐ ܘܠܗܝܟܠܗ ܐܪ̈ܙܐ ܕܦܘܪܩܢܐ ܦܬܝܚܐ ܘܡܟܝܢ
ܕܢܬܗܐ. ܐܘ ܟܕ ܡܐ ܕܫܡܠܝ ܠܫܠܡܐ ܕܟܘܕܝܢܗ ܒܦܘܫܩܐ
ܕܦܢܝܡ ܗܢܐ. ܫܠ̄.

Subscription, f. 107 *b*:

ܫܠܡܬ ܘܡܫܝܚܢܘܬܐ ܕܝܠܗ ܕܡܬܪܓܡܢܐ ܚܠܝܐ.

Extracts from the Appendix, f. 107 *b*:

ܐܝܬ ܡܢܚܠ ܘܫܒܝܚܐ ܘܕܘܝܐ ܫܒܝܚܐ ܕܗܠܝܢ ܐܪ̈ܙܐ ܒܬܪ̈ܥܘܗܝ
ܕܡܪܢܐ. ܟܕ ܚܒܪ ܗܘܝܐ ܒܟܠܗ ܥܘܗܕܢ ܡܠܝܐ ܘܡܦܩܬܐ܆ ܚܘܝܐ

ܒܗ ܗܘ ܡܕܒܪܢܘܬܐ ܣܓܝܐܬܐ ܘܫܒܝܚܐ. ܗܘܝܘ ܕܝܢ ܐܦܝܣܩܘܦܘܬܐ

ܕܐܕܢܐ ܠܫܢ̈ܝܐ. ܘܟܕ ܐܫܬܡܥ ܘܐܫܬܡܥ ܒܟܘܠ ܟܢܘܫܬܐ

ܘܠܠܝܐ. ܘܡܢܐ ܕܫܠܝܛ ܐܢܫܐ ܒܗ ܒܡܫܐ ܠܟܠܗܘܢ ܗ̇ܘܟܝ̈.

ܘܟܕ. (f. 108 *a*) ܡܢ ܐܬܬ ܠܗ ܡܫܟܢܬܐ. ܘܦܫܛܐ ܒܟܘܒܗܐ (*sic*)

ܘܐܬܦܠܚܘܬܗ ܘܠܝܬ ܠܗ ܢܦܫܐ ܫܟܪ ܡܢ ܐܠܗܐ ܒܒܝܬܗ

ܕܐܦܝܣܩܘܦܘܗܝ ܡܢ ܠܥܠܡ ܕܠܝܗ ܒܝܫܐ ܕܢܗܘܐ ܕܠܝܬ ܘܦܫܝܛ

ܠܟܠ ܐܢܫ ܒܗܕܐ ܫܘܪܝܐ ܢܕܪܝܫ ܠܗ ܒܫܢܬ ܐܠܦ ܘܫܒܥܡܐܐ

ܬܪ̈ܬܝܢ ܘܐܬܬܢܝܚ ܠܟܠܗ ܕܒܪܝܫܗܘܢ ܘܟܬܒܝܢ ܗܘܐ ܗܟܢܐ.

ܒܫܢܬ ܐܠܦ ܕܐ̈ܒܗ[ܘ]ܗܝ ܡܢ . . .]ܗ. ܢܕܪܫܝܘܗܝ . . . ܘܟܘܡܪ̈ܘܬܗ

ܕܐ̣ . . . ܐ ܕܒܪܝ ܒܟܠ ܗܘܢܝܐ ܡܢ ܡܫܝܚ ܦܛܪܝܪܟܘܬܐ ܘܟܪܬܐ

ܕܟܠܕܝܐ. ܘܟܕ. ܗܘܐ ܕܝܢ ܒܡܘܬܒܗ ܕܝܠܗ ܒܝܘܡ ܐܝܟܘ ܡܠܠܝܐ

ܢܒܝܐ ܡܫܝܚܐ ܒܝ̈ܬ ܗܢܝܐ ܢܗܪܐ ܒܟܠܝܐ. ܫܪܝܘ ܡܬܚܒܝܢ ܕܐ̱

ܐܝܟ ܠܗܘܢ ܪܫܐ ܕܡܕܒܪ: ܕܝܫܘܥ ܘܬܘܠܘ ܠܗܝܗ ܕܠܐ

ܒܠܝܢ ܘܡܘܒܕ: ܘܡܢ ܕܫܡܥܘ ܕܐܬܘܗܝ ܒܟܒܠ ܐܒܘ

ܦܘܩܕܢܐ ܐܬܟܢܫܘ ܘܢܒܝܘ ܡܠܟܐ ܒܝܕ ܦܘܡ ܘܠܫܢܐ:

(f. 108 *b*) ܘܫܪܝ ܐܢܘܢܝܐ ܠܗܝܗ ܘܐܠܦܝ ܘܟܬܫܬܐ ܕܝܫܘܥ

ܘܫܬܐ ܡܐܪܝܗܘܢ ܕܢܝܚܘ ܒܗ ܒܥܕܬܐ. ܒܟܠ ܐܢܫ ܠܡܬܬܐ

ܫܒܪ ܐܣܠܘܦܐ. ܗܟܢ ܒܫܢܬܐ ܕܢܘܚܪܘ ܥܒܪ ܗܠܝܢ ܢܟܦ̈ܐ

ܢܟܠ ܕܠܐ ܐܫܟܚ ܕܢܫܪܐ ܐܢܫ ܡܢ ܐܦܣܩܘܦܐ: ܘܢܣܒܗ ܠܡܬܐ

ܡܢ ܕܢܠܐ ܕܠܠܟܠܟ ܗܫܒܩܐ. ܢܕ ܡܢ ܗܣܠܘܦܐ ܐܝܟ ܐܢܐ

ܐܠܦ̈ܐ : ܫܢ[ܝ̈ܐ ......]ܠܟܐ ܘܪܘܫܐ ܘܡܣܝܒܪܬ ܕܐ ...
... ܐ ܗܘܐ ܕܡܬܟܬܒܐ ܠܗ ܗܡܝܢܐ ܕ[ܝܫܘܥ]ܐ̈ ܠܟܗܢܐ ܐܝܟܢܐ
ܕܥܒܕܝܢܘܗܝ ܒܚܠܘܨ ܒܗܘܢܐ ܒܫܘܠܡܗ ܘܟܗ ܢܬܗܠܐ ܘܟܝܗ
ܢܬܪܥܐ ܠܫܘܠܡܗ ܘܟܘܠܟܠܗ. ܘܢܬܗܕܪ ܠܝ ܣܠܩܐ ܟܟܝ̣
ܫܘܪܟܐ ܕܠܝܬ ܠܝ ܘܡܫܠܬ ܟܠܗܘܢܗܘܢ ܒܗ ܕܗܝ ܠܟܢܐ.
ܘܟ̄.

The colophon (f. 109 *a*) states that this MS. was written in A.D. 1798 by Joseph (son of Abraham and Sarah, f. 2 *b*) of ʻAinkâvâ (in the province of Arbīl or Rehoboth, f. 2 *b*) for Abraham, brother of Mattai ܐܬܝܠܝ (?) sons of Sergius, of the city of Kotiodori (Cottayam ?).

ܐܬܟܪܝ ܗܒܝܠ ܘܐܬܬܠܡ ܒܬܟܐ ܗܢܐ ܡܟܬܒܢܐ ܕܗܡܝܢܐ
ܕܫܘܟܪ̈ܐ ܒܐܝܕ̈ܝ ܚܛܝܐ ܐܝܟܢܝ ܫܡܝܐ ܝܘܣܦ ܒܪ ܡܝܗܡܢܐ
ܐܒܪܗܡ ܡܢܗ ܕܫܪܝܬ ܒܪܝܬܐ ܚܕ̈ܚܕ̈ܐ ܕܒܬܟܗ ܒܐܝܕܘܗܝ
ܘܬܪܠܡܗ ܡܢ ܠܟܢܐ ܐܪܒܥܐ ܠܫܘܪܝܐ ܠܦܘܬ ܡܬܡܨܝܢܘܬܗ
ܡܚܠܠܬܗ ܕܒܗܢܐ ܗܘܐ ܘܝܠܦܐ ܕܝܗܒܐ (?) ܫܡܝܐ ܐܒܪܗܡ
ܡܠܦܢܐ ܕܟܠܗ ܗܢܕܘ ܐܝܘܗܝ ܕܡܬܝ ܐܬܝܠܝ (?) ܒܢܝ ܡܗܝܡܢܐ
ܡܪܟܘܫ ܡܢܗ ܕܫܪܝܬܐ ܒܪܝܬܐ ܒܩܛܝܘܕܘܪܝ ܒܫܢܬ ܐܠܦ
ܘܫܒܥܡܐܐ ܘܬܫܥܝܢ ܘܬܡܢܐ ܠܡܫܝܚܐ ܕܡܪܢ ܠܗ ܫܘ. ܘܟ̄. ܘܟ.

Quotations from the Fathers have been indicated in the margins in pencil; they include Jerome (5 *a*, 6 *b*), Bernard (6 *b*), Ambrose (7 *a*, 8 *a*, 24 *b*, 26 *b*), Augustine (23 *a*), Chrysostom (8 *a*), Dionysius (18 *b*), etc. Ff. 109 *b*, 110 are blank.

Biblical references are marked in Syriac in the margins.

There are some notes in Ar. and Pers. at the foot of 35 *b*, 88 *a*.

The title outside is LINEA MARGARITARUM.

Buchanan collection.

Oo. 1. 29

Paper, 8 in. by 6; about 300 leaves (several of which are blank), the pages have been numbered up to 202; 27 quires (numbered in pencil beginning at the end), usually of 12 leaves; 20—22 lines on the page. Written in various mixed Nestorian hands, probably of the xvii—xviiith cent. IV. and XVI. are probably older.

The MS. which is imperfect, contains various orders, treatises etc. bound up with certain "prohibited" matter.

I. Various Ordinations and Prayers. P. 1:

ܕܟ ܣܠܩ ܕܡܕܒܪܐܬ ܡܪܝܫ ܡܕܒܪ ܠܡܕܒܚ ܩܕܡ

.ܕܡܒܚ ܡܕܒܪ ܡܕܡܢܐ ܕܟܠܗ ܒܟ ܕܟܬܒ

1. Ordination of Readers etc., p. 1:

.ܡܫܡܫܢܐ ܕܡܒܪ ܡܡܠܐ

Mg. ܡܡܠܐ ܕܡܒܪ ܡܫܡܫܢܐ ܡܐܡܪ ܠܡܫܬܐ

Subscription, p. 13:

.ܟܠܗ ܡܡܠܐ ܕܡܬܒ ܟܠܗ ܫܠܡ

2. Prayer recited over an excommunicated priest, p. 13; cp. above, pp. 322 (7), 596 (9).

3. Another for one who has turned from other faiths, p. 14:

..ܠܡܐ ܕܟܐ ܡܢ ܡܐܡܢܐ ܕܫܩܪ ܘܠܐ ܡܫܬܘܕܥ ܠܗ

4. Another for one who has denied his faith and repents, p. 15 :

ܫܘܒܚܐ ܕܟܦܪ ܒܗܝܡܢܘܬܗ ܘܬܒ.

5. For the consecration of an altar, p. 16 :

ܙܡܪ ܒܫܡ ܡܪܝ ܡܪܝ ܐܝܣܘ ܡܫܝܚܐ. ܘܒܫܡ ܡܪܝ ܡܪܝ ܐܝܣܘ ܡܫܝܚܐ
(ܕܬܫܒ) ܕܡܫܝܚܐ ❊ ܐܠܗܐ ܐܒ ܘܐܒ ܘܪܘܚ ܩܕܝܫܐ.
ܣܢܝܩ. ܣ̄ܐ.

Note the lacuna after p. 23 (catchword ܕܡܫ).

6. The consecration of the cup or Gazzā by Mār Israel of Kashkar, p. 24 ; see above, p. 342 (35).

7 *a*. Order of the tonsure of Nuns. There is a lacuna after p. 27 (catchword ܒܫܡܫ).

Subscription, p. 30 :

ܫܘܒܚܐ ܕܡܪܝ ܡܪܝ ܐܝܣܘ ܡܫܝܚܐ ܕܡܐ.

7 *b*. Order of the consecration of a new top for the altar, p. 30 :

ܩܕܡ ܕܡܒܪܟ ܒܟ ܫܒܚ.

This is followed by a note on the kind of wood which may be employed.

8. Order on the attiring of Monks, p. 38 :

ܐܣ ܕܡܪܝ ܩܕܡ ܕܡܫܒ ܒܢܡܘ ܒܟܬܘܒ
ܕܡܡܘ ܟܢܝܫ.

9. Consecration of Bishops and Metropolitans, p. 41 :

ܡܫܒ ܒܟܘܡܗ ܘܒܡܩܕ.

10 *a*. Canons by Mār Mārī bar Mĕshīḥāyā, p. 43:

ܬܘܒ ܩܢܘܢܐ ܐܚܪܢܐ ܕܡܥܒܕܝܢ ܠܟܗܢܐ ܡܕܒܪܢܐ ܘܡܥܡܕܢܐ
ܡܢ ܡܪܝ ܡܪܝ ܐܪܟܕܝܩܘܢ ܦܛܪܝܪܟܐ ܒܪ ܡܫܝܚܝܐ.

The dioceses named are: Nevākith (ܢܘܐܟܬ), Socotra, p. 43; the Isles of the Sea (ܠܓܙܪ̈ܬܐ ܡܨܥܝ̈ܬܐ), Persis and Karmān, the Indians and the people of Ḳaṭar, p. 44; Mārdīn, p. 45. Cp. above pp. 338 sqq. This is followed by sundry prayers.

10 *b*. A Grace, p. 50:

ܫܘܒܚܐ ܕܦܬܘܪܐ ܒܡܘܫܚܬܐ ܕܟܠ ܫܒܪܐ ܕܐܠܟ ܒܗ. ܘܟ̄.
ܐ̄. ܐܒܐ ܐܠܗܐ ܗܘ ܝܗܒܐ ܕܟܠ ܫ̈ ܚܝ̈ܘܬܐ. ܐ̄. ܐܒܪܐ ܚܝܝ
ܒܒܝܬܐ ܕܝܗܒ ܠܟܠܢ̈ ܡܢܬܐ ܒ̄ ܒܪܐ ܕܒܣܘܟܗ ܐܣܟܝ ܡܢܗ
ܠܘܡܘܕܝ̈ܬܐ. ܒ̄. ܒܪܟ ܒܝܬܐ ܕܡܫܒ̈ܚܝܢ ܒܛܝܒܘܬܐ. ܘܟ̄.

11 *a*. A benediction by Mārī bar Mĕshīḥāyā, p. 53:

ܐܘ ܠܟ ܢܗܘܐ ܫܘܒܚܐ ܒܥܠܡܐ ܘܒܗ ܡܬܒܪܟܘܢ. ܒܠܗܐ
ܢܚܘܐ ܗܘ ܕܦܪܘܩܢ ܝܗܒ ܠܐܪܒܥܐ. ܘܟ̄.

Alphabetical.

11 *b*. A concluding benediction by Mār Elias III., p. 55:

ܒܘܪܟܬܐ ܕܡܫܬܠܡ ܒܗ ܪܒ ܒܪܘܬܐ ܒܬܪ ܕܡܫܝܚ ܐܝܟܘܬܗ ∻
ܕܡܪܝ ܐܠܝܐ ܬܠܝܬܝܐ.

See above, p. 351 (β).

12. Order of the consecration of water for washing, p. 58; see above, p. 345 (40).

13. The order of the consecration of the *Ṭaibūthā* and water for washing, p. 59 :

ܟܬܒ ܕܩܕܫ ܡܝ ܕܥܠ ܡܕܒܚܐ ܕܩܕܫ.

See above, p. 344 (38).

14. Ordination of Bishops, p. 60 :

ܟܬܒ ܕܡܫܚ ܠܡܪܝ ܫܡܥܘܢ ܟܐܦܐ ܕܒܝܬ ܡܕܒܚܐ ܕܩܕܫ
ܠܡ ܒܝ ܡܫܚܐ [ܠ] ܒܝ ܩܕܡܝܬ.

15. Ordination of Metropolitans, p. 70 :

ܟܬܒ ܕܡܫܚ ܠܡܪܝ ܡܪܝ ܕܪܝܫ ܥܡ ܫܪܝ ܒܝ ܡܕܒܚܐ
ܕܩܕܫ.

16. Prayers to be used when attiring the Bishop, drawn up by Mār Elias III., p. 72 ; see above, p. 330 (21).

17. Ordination of an Archdeacon, p. 74 ; see above, p. 329 (18).

18. Ordination of a Chorepiscopus, p. 75 ; see above, p. 329 (17).

19. Prayers to be used during the performance of the Tonsure, p. 77 ; see above, p. 329 (16). Followed by prayers for the consecration of the church and altar.

20. A new hand has made the following addition, beginning p. 80 :

ܫܡܥ ܩܠܗ ܒܝ ܕܥܒܕ ܡܫ ܡܕ ܕܐܡ ܒܝ ܐܢܐ ܩܠܝܠ ܡܢ ܟܠ
ܒܝ ܕܚܛܝ ܕܐܡ ܐܒܐ ܕܐܡ ܐܦ ܐܡ ܕܐܡ ܐܝ ܕܐܡ ܐܦ ܐܡ ܕܐܡ
ܟܠ ܐܢܫ ܕܐܡ ܐܝ ܕܐܡ ܐܦ ܐܡ : ܕܐܡ ܐܟܠ ܐܢܫ ܕܐܡ ܐܝ ܕܐܡ.

The subscription (p. 81) ascribes the preceding to Mār Sabhr-īshōʿ of Beth-Garmai :

ܫܠܡ ܐܠܦܐ ܕܢܘܚܐ ܕܐܠܗܐ ܡܪܝ ܣܒܪܝܫܘܥ ܕܒܝܬ
ܠܒܪܝ.

II. The *Kĕthābhā dh'Abhāhāthā* ascribed to [Simeon] bar Ṣabbā'ē, and dedicated to his friend Âgôr (Agur); imperfect; for a full description see Sachau, *Cat.* pp. 360 sqq. According to Duval (*Littérature Syriaque, Additions* [1900] to p. 133, n. 4) this work has been analysed by Parisot in *La Science Catholique*, May—June 1890. It is written in a fresh hand.

Title, p. 81:

ܬܘܒ ܒܫܡ ܚܝܠܗ ܕܡܫܒܚܐ ܐܠܗܐ ܟܬܒܐ ܕܐܒܗܬܐ
ܘܒܢܝܐ ܕܐܝܟܐ ܠܡܠܦܢܐ ܒܝܬ ܒܢܝܬܐ ܕܒܥܡܐ ܘܥܠܝܗ ܕܡܪܝ
ܠܫܡܥܘܢ ܕܒܪܨܒܥܐ ܕܫܡܗ ܡܪܝ —— (blank) ܒܪ ܨܒܥܐ ܠܐܚܘܗܝ
ܐܓܘܪ ܡܚܒܒܗ.

Preface:

ܩܕܡܝܬ ܡܟܝܠ ܒܪܘܚܐ ܠܟܘܢ ܗܘ ܕܒܟܠ ܡܬܒܥܐ. ܘܒ.
ܘܒܢܝ ܫܠܝܚܐ ܒܟܠܗ ܗܘܝܬ ܡܢ ܐܘ ܐܚܝ.. ܘܡܫܝܚܐ ܘܬܘܬܒܝ
ܒܟܠܗܘܢ ܡܫܝܚܐ ܘܫܡܠܝܐ ܩܘܠܝܬܐ. ܕܒܝܬ ܘܡܠܬܟ
ܘܒܬܘܒ ܠܝ. ܗܘܦܟܐ ܠܕܒܪܐ ܘܐܠܦܘܬܐ ܕܗܪܐ. ܘܡܦܪܫ
ܐܡܝܪܐ ܕܕܘܟܬܐ ܕܡܘܪܘܬܐ ܘܕܡܩܒܠܐ ܕܐܒܗܝ ܚܟܡܐ
ܘܥܕܝܢܐ. ܐܦܝܩܝܩܘܣܐ ܘܡܫܟܪܬܘ: ܘܦܪܐܦܘ. ܘܕܐܝܟ
ܒܒܝܬ ܘܒܝܬ ܦܪܝܫ ܪܒܐ ܡܢ ܘܬܘܪܐ. ܘܒܘܒܪܐ ܡܢ ܕܗܘܐ.
ܘܗܘܐ ܡܢ ܡܒܝܢܝܢܐ ܐܝܟ ܕܠܐ ܬܠܒܠܒ ܗܕܪܘܬ ܥܠܘܬܐ
ܕܗܕܝܢ ܠܒܬܐ. ܘܒ.

The enumeration of metropolitans of distant places begins on p. 98, and the rules for bishops on p. 101. The fragment ends p. 103:

ܘܠ ܒܟܝ ܫܒ ܡܕܡܘ ܗܘ ܕܒܫܐ ܗܘ ܕܢܗܘ.

III. Rules and orders of various services (written in a hand resembling I.), beginning, p. 104:

ܠ ܫܒ ܕܡܘܘ ✧ ܘ ܗܕܡ ܠܝ ܒܟܒ ✧ ܡܢ ܐܒ

ܕܗܕܘ ܠܐ ܡܢ ܩܗܐ. ܡ̄ܕ̄.

The following are among the festivals noted in the margin: p. 105, the commemoration of the holy Friday of Gold, Pentecost; p. 107, of Mār Eugenius (ܐ̣ܘ̣ܓ̣ܢ̣) and his companions and of other saints; p. 109, of the saints and of Mār George; p. 110, the prayer of the Ninevites; p. 113, the commemoration of any one monk; p. 116, ܕܒܫܠܡ̄ ܐܢܫ.

On p. 119 sq. is a note on some of the ecclesiastical usages of the ܩܕܝܫ and of people in the lands ܐܢܘܫ ܒܝܕ and in ܫܦܪܕ and ܟܫܕ.

The order (of the commemoration) of Shĕmōnī and her sons, p. 121.

IV. A "Liber Prohibitus" (see p. 127 foot), passages of a magical and astrological character; see XVI. below. It is a fragment and is written in a different hand.

Beginning p. 128 (also numbered f. 63):

ܠ ܐܕ ܡܫܠܟ ܒܫܐ ܐܒܕ ܡܫܬܐ ܕܒܫ ܠܫܐ ܡܫܬܐ

ܫܩܕܐ ܟܫܐ. ܗܘ ܩܫܬܐ ܫܠܡ. ܒܫܐ ܐܫܐ ܫܩܕ

ܠܐ ܩܫܬܐ ܡܩܘܦܐ. ܩܫܬܐ ܫܒܟ ܒܫܐ ܐܫ ܒܟܕ..

Ib. ܫܪܒܐ ܕܛܘܒܘܗܝ, followed on p. 129 by:

ܡܢ ܚܫܐ ܕܡܪܢ ܐܦܪܝܡ. ܛܘܒܘܗܝ ܠܡܠܟ ܐܪܝܫܬܐ ܘܐܠܦܐ
ܘܬܫܒܘܚܬܐ. ܠܗ ܐܝܩܪܐ ܘܣܓܕܬܐ ܘܫܘܒܚܐ ܠܐܒܘܗܝ ܘܠܐ ܠܒܪܗ.
ܢܫܠܡ ܕܝܢܐ ܘܐܡܝܢܐ. ܢܣܩܐ ܐܦ ܡܬܚܪܐ. ܘܟ̄.

P. 130, ܫܪܒܐ ܕܝܘܚܢܢ, and ܚܫܐ ܕܡܪܢ ܐܦܪܝܡ, p. 131. Similarly for ܐܪܝܣ, p. 131; ܫܪܫܐ, p. 133; ܦܪܘܕܝܩܐ, p. 134; ܗܪܡܝܣ, p. 136; and ܐܪܗܣ, p. 137.

This is followed on p. 138 by a piece beginning:

ܐܪܥܐ ܕܝܢ ܐܣܛܘܟܣܐ ܡܕܡܝܐ ܡܬܬܚܙܝܐ ܒܥܒܪܐ ܐܠܦܝ̈ܢ
ܘܐܠܗܡܝܐ ܦܪܘܣܝܢ. ܘܟ̄.

On the three dangerous days: the 6th of Nisan, the beginning of Ab, and the last of Kanūn I., p. 140:

ܥܠ ܝܘܡܬܐ ܬܠܬܐ ܣܩܘܒܠܝܘܬܐ. ܢܝܣܢ. ܘ. ܐܒ. ܒܟܢܘܢ.
ܘܡܟܠܬܐ ܕܐܝܬ ܘܡܦܣܩܬܐ ܕܟܘܠܗܘܢ ܩܕܡܝܬ.

V. *Exordia* for Palm-Sunday and Easter Sunday, p. 144; imperfect. Written in a hand resembling I. above. It begins:

ܫܘܪܝܐ. ܐܡܝܢ ܐܡܝܢ ܐܡܪܢܐ ܠܟܘܢ ܕܫܒ̈ܝܚܬܐ [ܐܝ]ܬܝ ❖ ܘܟ̄.

Subscription, p. 150:

ܫܠܡ ܫܘܪܝܐ ܕܐܘܫܥܢܐ ܘܕܩܝܡܬܐ. ܘܠܗ ܫܘܒܚܐ.

VI. A hymn by the priest Ṣĕlībhā, p. 152.
See above, p. 647 (II.).

VII. A short Tūrgāmā, p. 158:

ܬܘܒ ܬܘܪܓܡܐ ܕܡܕܡ ܫܠܝܚܐ ܕܒܠܝܘܡ.

The following pages 159—167 are blank.

VIII. Selections from an heretical book of a Chaldee Syrian, p. 168:

ܒܡܘܪܒܝ̈ ܡܢܝ ܢܦܘܩ ܡܫܝܚܐ ܒܗܝ ܐܢܐ ܡܫܒܚܢܘܬܐ ܕܒܡܘܬܗ

ܗܘܪܝܐ ܕܒܠܒܘܝ ܘܪܚܡܬܐ ܕܒ ܡܫܒܚܐ ܘܡܪܝܐ ܡܢ ܚܘܒܐ ܠܟܝ ܐܝܬܘܬܐ ܐܠܗܝܬܐ ܪܡܐ ܡܢ ܟܠ܇ ܡܠܠܬܐ ܕܟܠ ܥܠ ܒܟܠܡܐ ܕܐܝܬܘܗܝ ܟܠ. ܘܫ̄.

In the mg. of p. 172: ܥܠ ܒܪܝܬܐ.

A fresh section begins on p. 179:

ܗܠܝܢ ܡܢ ܐܣܛܪܘܠܘܓܝܐ ܕܐܬܘܡܘܣ. ܡܛܠ ܕܒܗܬ ܗܘܐ ܟܠܗܘܢ. ܕܠܐ ܗܘܐ ܠܗ ܡܠܐܟܐ ܢܒܝܐ ܠܗܘܢ ܨܒܝܢܐ ܘܠܐ ܢܗܘܘܢ ܠܡܢܝܢܐ ܠܚܘܫܒܢܐ: ܕܐܝܬܝܗ ܗܪܡܘܢܝܘܬܐ ܀ ܬܘܒ ܕܡܢܗ ܡܢ ܒܗܬܐ ܕܟܠܗ. ܐܠܐ ܐܝܬܝܗܝܢ ܡܫܡܫܢܘܬܐ ܕܒܢܝ̈ܢ ܡܬܦܠܓܢ ܒܗܒܪܐ ܗܢܐ ܕܡܣܝܒܘܬܐ ܘܒܟܠ ܡܫܡܫܢܘܬܐ ܕܡܢ ܗܠܝܢ ܐܠܐ ܐܬܪܘܬܐ ܘܕܪ̈ܓܐ ܘܡܫܡܫܢ̈ܐ ܡܫܠܛܢܐ ܒܗ ܐܝܬܝ̈ܗܝܢ ܕܡܢ ܗܠܝܢ. ܦܠܚܘܬܐ ܗܝ ܕܥܒܕܘܬܐ ܘܪܘܚܢܘܬܐ. ܘܫ̄.

There are the following marginal rubrics: p. 179, ܦܠܚܘܬܐ; p. 182, ܥܒܕܘܬܐ; p. 186, ܪܘܚܢܘܬܐ; p. 189, ܥܠ ܡܫܡܫܢܘܬܐ.

IX. Dionysius the Areopagite, *de mystica Theologia*, caps. I.—V. (cp. Migne, t. iii., col. 997—1048), p. 192 (= f. 93 *a*):

ܡܐܡܪܐ ܕܬܐܘܠܘܓܝܐ ܐܪܙܢܝܬܐ ܕܐܠܗܝܐ ܕܝܘܢܘܣܝܘܣ ܕܐܪܝܘܦܓܝܘܣ ܦܛܪܘܣ ܐܠܡܣܒܪ ܕܛܘܒܢܐ ܦܘܠܘܣ. ܐܠܗܘܬܐ ܡܫܒܚܬܐ ܐܘܣܝܐ ܘܐܠܗܘܬܐ ܘܛܒܘܬܐ: ܘܡܫܒܚܢܘܬܐ ܕܫܒܝܚܘܬܐ ܐܠܗܝܬܐ

ܕܒܬ̈ܘܚܡܐ. ܕܒܬܪܝܢ ܠܓܒܝܢܐ ܬܡ ܘܡܬܓܠܐ ܘܡܢܗܪ ܘܠܐ ܡܬܚܫܟ
ܡܢ ܟܠ: ܕܡ̈ܠܐ ܐܬܘܣܦܬ ܕܒܠܘܗܝ ܒܟܢܫܐ ܕܐܬܘܠܦܬ. ܘܫ̄.

For other, less literal versions, see Brit. Mus., Adds. 12,151 (f. 151 *b*), 12,152 (f. 172 *b*), 14,539 (f. 98 *a*), and 14,540 (f. 44 *b*).

Ends on p. 198.

X. A theological tract on the future life; chap. i., on the places to which souls are led after death, p. 198:

ܗܘܒ ܥܠ ܗܘܟܠܝ ܗܦܟܗ ܕܡܟܪܟܝܢ ܡܫ̈ܝܠܐ: ܡܬܒܪܐ ܐܢܐ
ܐܝܟ ܡܕܡ ܡܕܡ ܥܠ ܚ̈ܝܐ ܐܚܪ̈ܢܐ. ܕܒܥܠܡܐ ܐܚܪܝܢ ܗܘܝܢ
ܠܝܬ̈ܐ ܘܠܒܝ̈ܫܐ ܒܬܪ ܕܡܢ ܥܠܡܐ ܗܢܐ ܡܬܟܢܫ ܘܥܢܕܝܢ ܀ ܐܝܟ
ܫܕܡܐ. ܥܠ ܕܡܛܠ ܐܝܟ ܐܬܚܘܝܘ ܕܠܗܘܢ ܢܦ̈ܫܬܐ ܡܫ̈ܝܢܬܐ
ܒܬܪ ܥܘܢܕܢܗܘܢ ܡܢ ܦܓܪ̈ܐ ܡܬܕܒܪ̈ܢ.

Chap. ii.. on the judgement of souls, p. 201:

ܐܝܟ ܕܐܬܐܡܪ ܥܠ ܕܝܢܐ ܕܢܦ̈ܫܬܐ ܀ ܕܡܛܘܠܬܗ ܕܟܠ
ܚܕ ܗܘܐ ܫܕܡ ܒܗ ܡܬܕܒܪܢܘܬܐ ܕܟܘܢܝܐ.

Chap. iii., p. 207:

ܥܠ ܕܒܥܠܡܐ ܒܚ̈ܝܐ ܐܚܪ̈ܢܐ: ܢܦ̈ܫܬܐ ܡܬܬܢܝܚܢ ܢܦ̈ܫܢ ܡܢ
ܐܘܢܐ: ܕܒܗܘܢ ܡܬܟܫܦܢ ܐܘ ܡܬܬܥܕܪ̈ܢ ܘܐܝܟܢܐ ܢܦ̈ܫܢ.

Chap. iv. (imperfect), p. 211:

ܥܠ ܬܘܒ ܚܘܒܐ. ܕܐܝܬܘܗܝ ܕܘܟܬܐ ܕܬܘܒܬܐ ܠܟܠܡܕܝܢܬܐ ܀

XI. An explanation of the Lord's Prayer, f. 107:

ܦܘܫܩܐ ܗܘܦܟܐ ܕܨܠܘܬܐ ܕܐܒܘܢ ܕܒܫܡܝܐ ܕܡܢ ܡܠܦܢܐ

ܡܕ̈ܝܢܬܐ ܘܡܦܝܣ ܠܥܘܕܪܢܗ ܕܐܠܗܐ. ܐܠܗܘܬܐ ܗܕܐ ܠܗ ܡܬܬܪܬܐ
ܡܢ ܟܠܗܘܢ ܐܠܗ̈ܘܬܐ ܡܢ ܡܠܟܘܬܐ ܐܠܗܝܬܐ ܡܫܝܚܐ ܡܪܢ ܐܬܬܪܒܝܬ
ܒܒܢܝܬܐ ܕܥܠܝܡܘܬܗ ܘܡܕ̈ܝܢܬܐ ܐܝܟ ܫܘܕܥܬܐ ܕܐܘܪܫܠܡ
ܫܠܝܡܐ. ܘܫ̄.

Ends, f. 124 *a*:

ܐܠܐ ܦܝܫ ܡܢ ܟܝܢܐ ܀ ܐܦܢ ܠܒܪ ܕܗܘܝܐ ܫܠܡ ܗܘܐ ܠܗ
ܡܛܠ ܐܘܠܨ̈ܢܐ. ܘܫ̄.

XII. The Athanasian Creed, f. 125 *a*:

ܟܠܡܢ ܕܨܒܐ ܕܢܚܐ ܩܕܡ ܟܠ ܡܕܡ ܐܢܫܐ ܗܘ ܕܢܐܚܘܕ
ܗܝܡܢܘܬܐ ܩܬܘܠܝܩܝܬܐ. ܘܫ̄.

XIII. On the incarnation of the Word God according to the Roman Church, directed against heresies, particularly of the Nestorians; f. 126 *b*:

ܐܘܪܚܐ ܕܟܠ ܡܬܒܪܢܫܘܬܐ ܕܡܠܬܐ ܐܠܗܐ. ܠܦܘܬ ܗܘܢܐ
ܕܥܕܬܐ ܩܘܕܫܬܐ ܕܪܗܘܡܝܐ. ܠܩܘܒܠ ܗܪ̈ܣܝܣ ܡܠܘܢ ܕܝܢ
ܕܢܣܛܘܪ̈ܝܢܐ. ܟܕ ܓܝܪ ܗܘܟܠ ܚܕܐ ܗܝ ܟܘܢܫܬܐ ܐܪܬܕܘܟܣܝܬܐ
ܕܥܠܝ̈ܡܐ ܡܕ̈ܝܢܬܐ: ܘܚܕܐ ܗܝ ܗܝܡܢܘܬܐ ܕܟܪ̈ܣܛܝܢܐ ܫܪܝܪ̈ܐ. ܘܫ̄.

a. On S. John i. 14, f. 150 *a*:

ܟܠ ܗܘ ܕܡܠܬܐ ܒܣܪܐ ܗܘܐ ܘܐܓܢ ܒܢ . ܕܡܬܒܝܢܐ ܗܘܝܘ
ܘܐܫܬܘܕܥ. ܒܗܘܢܐ ܗܢܐ ܙܕܩ ܠܗ ܠܟܢ ܕܢܬܒܠ ܠܦܠܐ
ܒܡܬ̈ܡܐ ܕܥܕܬܐ ܡܕ̈ܝܢܬܐ. ܘܠܐ ܗܦܟܘܗ ܘܐܝܟ ܕܐܬܐ. ܘܫ̄.

b. Against the Eunomians, f. 152 *b*:

ⲁⲅⲟⲥ ⲁⲙⲃⲣⲟⲥⲓⲟⲥ ⲉⲛ ⲧⲱ ⲕⲁⲧⲁ ⲉⲩⲛⲟⲙⲓⲟⲩ ⲗⲟⲅⲱ.

XIV. On the difference between ⲟⲩⲥⲓⲁ, ⲩⲡⲟⲥⲧⲁⲥⲓⲥ, and ⲡⲣⲟⲥⲱⲡⲟⲛ, f. 154 *a*.

XV. The Nicene Creed, f. 154 *b*:

ⲡⲓⲥⲧⲉⲩⲱ ⲉⲓⲥ ⲑⲉⲟⲛ ⲡⲁⲧⲉⲣⲁ ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲟⲣⲁ ⲡⲟⲓⲏⲧⲏⲛ

ⲙⲉⲧⲁ ⲇⲉ ⲧⲁⲩⲧⲁ ⲁⲛⲉⲗⲑⲟⲛⲧⲁ ⲉⲛ ⲧⲱ ⲟⲩⲣⲁⲛⲱ.

Ends, f. 161 *a*.

XVI. Various astrological and magical pieces. On f. 161 *b* are the words "quae sequuntur sunt prohibita."

Beginning, f. 162 *a*:

ⲛⲁⲓ ⲙⲏⲛ ⲁⲛⲁⲕⲟⲗⲟⲩⲑⲟⲩⲛ ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲙⲏ

ⲡⲁⲣⲁⲕⲟⲗⲟⲩⲑⲟⲩⲛ ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲙⲏ ⲡⲁⲣⲁⲕⲟⲗⲟⲩⲑⲟⲩⲛ ⲁⲛⲁⲅⲕⲁⲓⲟⲛ. ⲟⲍ̅.

Omens for the months, f. 172 *a*:

ⲛⲁⲓ ⲙⲏⲛ ⲁⲛⲁⲕⲟⲗⲟⲩⲑⲟⲩⲛ ⲙⲉⲥⲟⲩⲛ. ⲓ̅ⲍ̅ ⲁⲛⲁ ⲙⲉⲥⲟⲛ ⲙⲉⲥⲟⲛ

ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲙⲏ ⲡⲁⲣⲁⲕⲟⲗⲟⲩⲑⲟⲩⲛ. ⲟⲍ̅.

Ff. 173 *a*—180 *a* agree with pp. 128—143; see above, p. 1100 sq.

XVII. A chronological fragment, from Adam to the birth of Christ, f. 185 *a*:

ⲁⲣⲭⲏ ⲧⲟⲩ ⲕⲟⲥⲙⲟⲩ ⲁⲇⲁⲙ.

F. 185 *b* begins:

ⲁⲡⲟ ⲧⲟⲩ ⲁⲇⲁⲙ ⲉⲱⲥ ⲧⲟⲩ ⲭⲣⲓⲥⲧⲟⲩ.

XVIII. On the coming of our Lord, f. 187 *b*:

ܒܣܘܥܪܐ ܕܥܠ ܡܐܬܝܬܗ ܕܡܪܢ܂ ܠܥܠܡܐ ܡܢ ܒܬܪ̈ܐ
ܕܒܬܫܠܡܬܐ ܡܣܬܥܪ̈ܐ ܠܗ ܫܘܒ̈ܚܐ ܕܒܟܠ ܡܕܡ ܒܬܪ̈ܐ ܘܐܦܠܐ
ܚܠܦ ܕܐܠܗܐ܆ ܒܡܐܬܝܬܗ ܕܡܫܝܚܐ ܠܥܠܡܝܢ܂ ܘܫ̄܂

XIX. A commentary after Dionysius. Imperfect.

(*a*) Genesis, f. 191 *a*:

ܦܘܠܘܣ܂ ܟܠ ܟܬ̈ܒܐ ܟܬ̈ܝܒܢ ܕܒܪܘܚܐ ܡܛܠ ܠܦܘܬ
ܩܕܝܫܐ ܕܡܪܝ ܕܝܘܢܘܣܝܘܣ ܡܦܫܩܢܐ ܕܟܬ̈ܒܐ ܐܠܗ̈ܝܐ܂
ܠܘܩܕܡ ܕܝܢ ܕܟܕܒ ܕܠܒܘܫ ܐܬܐܘܪܣ ܐܘܣܝܐ ܘܫ̈ܢܐ ܡܬܦܠܓܢ
ܟܬ̈ܒܐ ܐܠܗ̈ܝܐ ܐܝܟ ܕܐܡܪ ܓܘܢܝܐ ܐܦܝܣܩܘܦܐ܂ ܘܫ̄܂

On f. 194 *a*:

ܟܬܒܐ ܟܬܐ ܐܠܗܐ ܗܘ ܥܡܐ ܘܗܘ ܐܡܪܐ܂ ܗܟܢ ܕܝܢ܆ ܐܠܗܐ
ܒܠܚܘܕܘܗܝ ܠܐ ܟܬܒܐ ܘܡܬܐܡܪܐ ܐܬܐܘܪܝܐ ܥܬܝܩܬܐ ܕܝܢ ܥܡܡܐ
ܘܐܬܟܬܒ ܡܢܗ܂ ܘܡܛܠ ܗܢܐ ܗܘ ܗܘ ܒܠܚܘܕܘܗܝ ܘܠܐ
ܕܡܫܬܟܚ ܘܡܬܦܠܓ܂ ܘܫ̄܂

Ff. 203 *b*, 204 are blank.

Another fragment (with the heading in pencil "Selections from the Fathers") begins on f. 205 *a*:

ܕܐܡܘܣܝܣ܂܂ ܐܦܘܬ ܠܡ ܐܚܪܢܐ ܟܬܡܘܗܝ ܕܟܬܘܒܗ ܠܣܘܟ̈ܐ
ܡܫܝܠܬܐ ܕܣܘ̈ܟܐ܂ ܟܕ ܐܡܪܐ ܘܣܡܐ ܥܠܝܐ܂ ܘܫ̄܂

The "Questions and Answers" commence on f. 207 *a*:

ܫܘܐܠܐ܀ ܠܡܢܐ ܡܢܐ ܕܐܬܟܬܒ ܐܕܡ܆ ܠܐ ܐܬܐܡܪ ܥܠܘܗܝ܆

ܕܢܛܠ ܒܪ̈ܝܬܐ ܚܕ̈ܬܐ ܐܬܐܡܪ. ܐܘܟܝܬ. ܘܚܙܐ ܐܠܗܐ ܕܫܦܝܪ. ܦܐܝܐ. ܡܛܠ ܕܒܕܡܘܬ ܠܐ ܐܬܒܪܝܬ ܗܘܬ ܚܘܐ. ܘܗܝ ܐܡܪ ܐܠܗܐ. ܠܐ ܗܘܐ ܫܦܝܪ ܕܢܗܘܐ ܒܪܢܫܐ ܒܠܚܘܕܘܗܝ ܢܥܒܕ ܠܗ ܡܥܕܪܢܐ ܐܟܘܬܗ ܀ ܐܘ ܡܛܠ ܕܩܕܡ ܚܙܐ ܕܢܬܚܝܒ ܗܘܐ ܠܡܢܝܢܐ. ܘܡܛܠܗܢܐ ܠܐ ܐܬܡܠܠ ܥܠܘܗܝ ܕܫܦܝܪ.

(*b*) Exodus, f. 240 *a*:

ܕܢܛܠ ܡܩܒܠܢܘܬܐ ܗܦܟܐ ܕܐܬܪܝܢ ܘܢܛܠ ܢܡܘܣܐ ܀ ܥܘܐܠ ܡܢܗ ܦܪܥܘܢ ܀ ܦܘܝܐ ܀ ܥܡܝܐ ܗܘ̣ ܗܘ: ܠܐ ܡܢ ܐܬܡܨܝܢܐ (f. 240 *b*) ܐܠܐ ܕܒܘܝܐ ܕܡܠܟ̈ܐ ܕܡܨܪܝܢ. ܘܫ.

Ends on f. 252 *a*.

Another fragment of the same begins on f. 253 *a*:

ܗ̄ܘܝܘܬܗ̇.. ܢܩ̈ܦܐ ܕܐܝܬ ܠܗ̇. ܡܠܟ̈ܐ. ܦܬ̈ܐ ܡܨ̈ܪܝܐ ܐܝܟ.. ܘܫ.

XX. Fragments.

a. The ancestry of Melchizedek according to Bar-Sarvashvi, f. 270 *b*; beginning:

ܐܢ ܒܥܐ ܐܢܬ ܕܬܕܥ ܫܪܒܗ ܕܡܠܟܝܙܕܩ ܐܝܟ ܒܪܣܘܪܫܒܝ ܐܡܪ ܗܘܝܢܐ.

The names of his parents as revealed to the above writer and to (*sic*) ܢܠܐܝܟ ܐܦܝܣܘܣ ܕܣܪܘܣ were ܝܘܪܩܠܝܡ and ܣܠܐܬܝܠ. Cp. Payne Smith, *Thes.* col. 343 (*s.* ܐܦܝܣܘܣ); *Cat.* cols. 619, 626; Ass. *B.O.* t. iii. 1, p. 261; Budge, *Book of Governors,* vol. ii., p. 94 n. 2.

This fragment ends:

ܘܗܘ̣ ܒܐܝܕܗ̇ ܡܕܝܢܬܐ ܕܐܘܪܫܠܡ ܐܝܟ ܕܐܡܪ ܝܘܣܝܦܘܣ
ܚܟܡܬܐ ܕܝܗܘܝܐ ܦܝܠܐ.

b. A short account of the transmission of the writings of the Old Testament from Hebrew to Greek, f. 270 *b*.

c. An extract from a ܟܬܒܐ ܕܟܪܘܢܝܩܘܢ, f. 271 *b*:

ܐܡܪܝܢ ܠܢ ܐܒܗ̈ܬܐ ܕܒܥܘܡܪܐ ܕܐܪ̈ܙܐ ܒܡܫܝ̈ܚܐ ܫܒܥܐ ܡܠ̈ܐ ܡܪ̈ܙܢܝܬܐ
ܡܬܬܡܠܝܢ ܒܟܠܠܐ ܕܫܒܥܐ ܕܟܗܢܘܬܐ.

XXI. A theological tract on our Lord's teaching for those who have given themselves up to him, f. 273 *a*:

ܟܠ ܐܢܫ ܕܡܫܠܡܘܬܗ ܘܡܗܝܡܢܘܬܗ ܕܡܪܢ ܫܠܝܚܝ ܕܠܗ
ܐܫܠܡܘ ܗܘܘ ܢܦܫܬܗܘܢ̈. ܘܕܐܝܟܢܐ ܡܕܒܪܬ ܐܠܗܐ ܕܒܗ
ܡܫܘܚܬܐ ܗܘܬ ܠܗܘܢ. ܠܦܘܬ ܡܫܠܡܘܬܗ ܕܘܒܪܝܢ ܐܚܪ̈ܢܐ
ܕܦܐܝܢ ܘܦܪ̈ܝܫܢ ܠܫܒܠܐ. ܡܪܢ ܢܒܪ̈ܝܢ ܒܟܘ̈ܡܪܝܢ ܐܡܪ ❖
ܡܢ ܟܠ ܠܢܪ. ܚܕ ܗܘ ܕܠܐ ܐܝܬܘܗܝ ܡܢ ܟܠ. ܘܠܟܠ ܡܢ
ܟܠ ܗܘ: ܘܟܠܟܠ ܗܘ. ܗܘ ܕܒܟܠܚܘܕܘܗܝ ܦܪܫ ܐܝܬܘܬܐ
ܐܝܬܝܐ ܕܠܐ ܐܡܬܝ ܘܕܠܐ ܠܡܬܝ. ܫܠ.

Ends on f. 298 *a*.

There are notes in Malayālim on the second of the blank pages inserted at the beginning, also on p. 2; and on f. 189 there are various astronomical notes, days of the week, &c. in Syr.-Mal.

There are several notes in Latin warning the reader that the pages which follow contain prohibited matter (p. 127,

f. 161 *b*); in some cases the warning has been left unfinished (f. 187 *b*), or subsequently erased (f. 203 *b*).

On p. 1 is the heading in pencil: "Collection of Tracts," at the end (f. 299 *b*) is the note: *Hic liber est miscelaneus seu continet opuscula varia.* The outside title is: TRACTATA THEOLOGICA VARIA SYR.

Buchanan collection.

Oo. 1. 31

Paper, $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 220 leaves; 20 quires of 12 leaves, but the first six have 10, and the last 4; signed with letters (beginning with ܚ), 20—21 lines on a page. Written in Nestorian (occasionally pointed), probably of the xvii—xviiith cent.

The Acts and Epistles in the Pĕshīṭṭā version. The sections are numbered separately in each book and continuously throughout (the first is ܐ and ܐܒ) as far as f. 87 *a* where a fresh enumeration begins (e.g. f. 89 *b*, ܕ and ܡܕ).

1. Acts, f. 1 *b*.
2. S. James, f. 69 *b*.
3. 1 Peter, f. 75 *a*.
4. 1 John, f. 81 *a*. Ch. v. 7 is wanting on f. 86 *b*.

Subscription, f. 87 *a*:

ܐܠܦܐ ܕܒܪܝܫܝܬ ܒܪܢܫܐ ❊ ܐܠܗ ܩܕܝܫ ܐܠܗ ܕܒܪܝܫܝܬ ܒܪܢܫܐ.

5. Romans, f. 87 *a*.
6. 1 Corinthians, f. 112 *b*.
7. 2 Corinthians, f. 137 *a*.
8. Galatians, f. 153 *b*.
9. Ephesians, f. 161 *b*.

10. Philippians, f. 169 *a*.
11. Colossians, f. 175 *a*.
12. 1 Thessalonians, f. 180 *a*.
13. 2 Thessalonians, f. 184 *b*.
14. 1 Timothy, f. 187 *a*.
15. 2 Timothy, f. 193 *b*.
16. Titus, f. 197 *b*.
17. Philemon, f. 200 *b*.
18. Hebrews, f. 201 *b*. Ends on f. 220 *a*.

Mistakes and omissions have been made good by a later hand.

F. 1 *a* is blank. There are notes (in pencil) on f. 217 *a* etc., and in Syriac-Malayālim on ff. 54 *b*, 56 *a*, 58 *b*, 59 *a*, 61 *a*, 137 *a*, 146 *a*, 157 *b*, 177 *b*, 178 *a*, 183 *a* and *b*, 191 *a*, 205 *a*, 210 *b*, etc. On f. 220 *b* is the Alphabet of Bardesanes with the words:

ܐܒܓܕ ܗܘܙܚ ܛܝܟܠ ܡܢܣܥ ܦܨܩܪ ܫܬ ܐܒ. ܓܕ. ܗܘ ܙܚ ܛܝ ܟܠ ܡܢ ܣܥ ܦܨ ܩܪ ܫܬ.

ܐܒ ܓܕ ܗܘ ܙܚ ܛܝ ܟܠ ܡܢ ܣܥ ܦܨ ܩܪ ܫܬ.

At the foot appears to be written ܟܠܟܕ (?) ܐܠܗ ܩܕܫ.

The contents are given on a fly-leaf.

At the head of f. 1 *a* in pencil, *Ant. Praxeis et Egurta.*

The title outside is Acta Apostolorum et Epistolæ.

Buchanan collection.

Oo. 1. 36

Paper, $7\frac{3}{4}$ in. by $5\frac{3}{4}$; 126 leaves in all (several are blank); the pages (210) are numbered; quires, unsigned, generally of 10 leaves; 15—16 lines on the page. Written in a Nestorian hand with occasional vowel-points (p. 51 Jacobite ?), and dated A.D. 1749. The watermarks have the letters G. J [?]. R and PRO PATRIA.

The order of the celebration of the Eucharist, including various liturgies, etc.

1. Introductory service, p. 1.

2. The liturgy of S. James, p. 37.

3. "Consecration of the elements" (cp. table of contents), p. 59.

Subscription, p. 74, followed by a blessing:

ܫܒܚ ܠܐܠܗܐ ܕܒܪܚܡ ܗܘ ܕܥܒܕ ܟܠ ܥܒܕ̈ܐ ܛܒ̈ܐ ܘܫܦܝܪ̈ܐ ܕܒܥܘܬ ܟܠ ܙܒܢ̈ܐ ܘܥܕܡܢ̈ܐ ܐܡܝܢ.

4. The liturgy of S. Matthew the Shepherd, p. 76.

5. The liturgy of Xystus, p. 90.

6. The liturgy of Mār Dionysius, (Jacob) bar Ṣalībī, p. 101.

7. The liturgy of the Twelve Apostles, p. 112.

8. The liturgy of S. John, p. 127.

9. The liturgy of the Holy Fathers.

a. Of John of Ḥarrān, p. 143.

Subscription, p. 154:

ܫܒܚ ܠܐܠܗܐ ܕܒܪܚܡ ܗܘ ܕܫܠܡ ܠܟܬܒܐ ܗܕܐ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܬܝܢ ܣܓ̈ܐ ܕܫܢ̈ܝܢ ܐܡܝܢ ..

This MS., therefore, was written by one John in A. Gr. 2060 = A.D. 1749.

10. Proœmia, concluding prayers (in the metre of Mār Ephraim, p. 165; Jacob of Batnae, p. 177), and lessons, ending with a prayer for the consecration of the vessels of the altar, p. 209.

On a leaf inserted at the end is a copy of an order from Mār Dionysius, metropolitan of India, introducing the priest Zechariah. It is dated April 10th, 1802.

✝
ܗܘ

ܒܫܡܗ ܕܡܪܝܐ ܐܠܗܐ ܫܠܡܬ ܐܚܝܕ ܟܠ ܡܪܝ ܕܝܘܢܘܣܝܘܣ
ܡܛܪܦܘܠܝܛܐ ܣܠܝܩܐ ܕܩܢܘܡ ܠܟܘܟܒܐ ܢܗܝܪܐ ܘܝܩܝܪܐ ܘܡܠܦܢܐ
ܘܡܠܝܢܘܬܐ ܒܟܠ ܒܪܝܬܐ ܘܢܗܝܪܐ ܦܪܝܫܐ ܕܐܘܪܬܕܘܟܣܘ ܕܗܝܡܢܘܬܐ
ܗܕܝܢ ܟܘܪܝܐ. ܘܟ. ܗܘ ܐܢܐ ܡܟܝܟܐ ܐܢܐ ܠܟܘܢ ܒܘܪܟܬܐ
ܟܦܢܬܐ ܒܝܕ ܡܫܝܚܐ ܗܢܐ ܘܟܬܒܐ ܕܐܬܩܛܠ ܕܩܠܐ ܕܡܫܝܚܘܬܐ
ܘܟ. ܗܘܐ ܗܠܝܢ ܒܫܢܬ ܐܠܦ ܬܡܢܡܐܐ ܘܬܪܝܢ ܡܫܝܚܝܬܐ
ܒܝܘܡ ܬܪܝܢ ܒܫܒܬܐ ܒܗ. ܒܝܘܡ ܩܕܝܫܐ.

Ant. (i.e. Antioch) has been written in pencil at the head of p. 1.

There is a list of the contents written at the beginning.

The title outside is ORDO PRECUM SYR.

Buchanan collection.

Oo. 1. 39

Paper, 7 in. by $4\frac{1}{2}$; 216 leaves, 27 quires of 12 and 4 leaves alternately (but the last two have 6); 16 lines on a page Written in a S. Indian Nestorian hand, with occasional points of the xvii—xviiith cent.

The Wisdom Literature. The titles of the books are generally scrawled roughly without diacritical marks.

1. The Wisdom of Solomon, f. 3 *a*:

ܚܟܡܬܐ ܪܒܬܐ ܕܫܠܝܡܘܢ.

Begins:

ܪܚܡܘ ܟܐܢܘܬܐ ܕܕܝܢܝ ܐܪܥܐ. ܐܬܪܥܘ ܥܠ ܡܪܝܐ
ܒܛܝܒܘܬܐ: ܘܒܦܫܝܛܘܬܐ ܕܠܒܐ ܒܥܘܗܝ.

2. Proverbs of Solomon, f. 47 *b*: ...

F. 91 *b*:

...

3. Ecclesiastes, f. 104 *a*:

...

Subscription, f. 123 *a*:

... (*sic*) ...

4. Ecclesiasticus, f. 123 *a*: ...

Subscription, f. 213 *b*:

...

The books are divided into chapters which are numbered in the body of the text continuously throughout.

Ff. 1 *b*, 2 *a*, 214 *a*, *b*, 215 *a* and 216 *a* are blank, and there are some Malayālim and Syriac scrawls on ff. 1 *a*, 215 *b*, 216 *b*.

The contents are written on a fly-leaf, also (incomplete) on f. 2 *b*.

The title outside is Ben Asira et Hochmah Syr.

Buchanan collection.

Oo. 1. 40

Paper, $5\frac{1}{2}$ in. by $3\frac{3}{4}$; 195 leaves (not 194, a leaf was omitted between 60 and 61; the first 52 are unnumbered, then follow 100 with Syriac letters, the rest in Malayālim), f. 68 (൬) should

come between ff. 27 and 28 (where ܕܒܥܘܬܪܝܢ ܘܩܕܫܝܢ is a mistake for ܕܒܥܘܬܪܝܢ ܘܫܡܫ); 13—14 lines in a page. Written in at least two S. Indian Nestorian hands, with occasional points, probably of the xviiith cent.

A Psalter comprising the following items:

1. The Psalms, according to the Pěshīṭṭā version, with headings, occasional prefatory prayers, canons, etc. The ܡܪ̈ܡܝܬܐ and ܗ̈ܘܠܠܐ are indicated in the text and margin. The halves of each verse are marked. F. 1 *a*:

ܒܟܠ ܚܝܠܗ ܕܡܪܢ ܫܪܝܢܢ ܡܟܬܒܢܐ ܡܙܡܘܪܝܢ ܠܡܟܬܒ ܟܬܒܐ

ܕܡܙܡܘܪ̈ܐ ܕܒܪܘܟܐ ܕܘܝܕ ܡܠܟܐ ܘܢܒܝܐ ܘܠܒܪܗ ܕܡܪܝܐ ܒܬܪ

ܫܠܡܬܐ ܕܫܒܝܚܝܢ ܠܡܪܢ ܐܝܟ ܡܫܘܠܡܢܘܬܐ ܐܡܝܢ.

Ps. v., f. 5 *a*; cp. above, Add. 1966, p. 25 sq.

ܕܫܡܫܐ ܀ ܨܠܘܬܐ ܀ ܨܘܬ ܡܪܝ ܠܡ̈ܠܝ. ܘܫ. ܚܟܡܬܐ

ܕܨܠܝ ܠܗ ܒܟܠ ܫܢ̈ܝ ܒܚܝܘ̈ܗܝ ܘܟܕ ܘܡܟܪܗ (f. 5 *b*) ܡܪܝܐ

ܕܟܠ ܐܟܐ ܀ ܦܬ ܀ ܚܝ ܀ ܡܠܟ ܨܘܪܬ ܡܪܝܐ ܘܐܣܬܟܠ

ܒܗܓܝ ܀ ܨܘܪܬ ܠܩܠ ܕܒܥܘܬܝ ܡܠܟܝ ܘܐܠܗܝ. ܕܫܠܡܬܝ (sic)

ܡܪܝܐ ܕܫܡܥܬܝ. ܠܐ ܬܫܠ ܒܥܘܬܝ ܀ ܡܫܟܠ ܘܫ.

Ps. xliv., f. 51 *b*; cp. Add. 1966, p. 26 sq.

ܕܐܒܗ̈ܝܢ ܘܐܒܗ̈ܬܐ ܀ ܨܠܘܬܐ ܀ ܠܝ ܒܐܘܪܚ ܘܒܫܒܚ ܚܟܡܬܗ.

ܘܐܫܬܒܚ ܘܡܫܒܚ ܢܦܫܬܗ ܒܚܘܠܐܐ ܫܒܝܚܬܐ ܕܡܫܡܫܢܘܬܗ ܫܒܝܚܝܢ

ܕܒܝܬܐ ܘܫܘܠܛܢ ܘܫܠܝܚ ܒܟܠܒܝ ܡܪܝܐ ܕܟܠ ܀ ܘܫ.

2. The Song of Moses, preceded by a prayer (Exod. xv.), f. 188 *a*.

3. The Song of Isaiah (xlii. 10—13, xlv. 8), f. 189 *b*.

4. The second Song of Moses (Deut. xxxii. 1—21 *a*), f. 190 *a*.

5. The third Song of Moses (Deut. xxxii. 21 *b*—43 *a*), f. 192 *a*.

Subscription, f. 194 *b*:

ܟܬܒ ܐܬܬܫܒ ܒܫܦܪ ܒܥܙܪ ܟܘܡܪ ܒܪ ܟܘܡܪ.

The MS. is in poor condition and is much repaired.

At the end are 9 loose leaves comprising Ps. i. 4—ix. 12 with spaces left for headings etc.

Round the margin of f. 123 *a* (Syr. ܟܕ) runs the following (alphabet?):

Top of the page:

ܐ ❖ ܒ ❖ ܓ ❖ ܕ ❖ ܗ ❖ ܘ ❖ ܙ ❖ ܚ ❖ ܛ ❖ ܝ

Left-hand:

ܟ ❖ ܠ ❖ ܡ ❖ ܢ ❖ ܣ ❖ ܥ ❖ ܦ ❖ ܨ ❖ ܩ ❖ ܪ ❖ ܫ ❖ ܬ

Foot: ❖ ܐ ❖ ܒ ❖ ܓ ❖ ܕ ❖ ܗ ❖ ܘ ❖ ܙ ❖ ܚ ❖ ܛ ❖ ܝ

Right-hand:

ܟ ❖ ܠ ❖ ܡ ❖ ܢ ❖ ܣ ❖ ܥ ❖ ܦ ❖ ܨ ❖ ܩ ❖ ܪ ❖ ܫ ❖ ܬ.

Title: Liber Psalmorum Syriace.

Buchanan collection.

Oo. 1. 43

Paper, 6 in. by 4; 188 leaves; quires unsigned; 13 lines on the page. Written in a mixed S. Indian hand, probably of the xviiith cent.

Prayer-book for the canonical hours of the ferial days of the week, according to the usage of the Jacobites, f. 2 *a*:

ܒܥܘܕܪܢܐ ܕܐܠܗܘܬܐ ܕܫܒܬܐ ܗܘܝܐ ܕܝܘܡܬܐ ܫܚܝܡܬܐ ܠܟܘܠܗ ܫܒܬܐ

ܕܡܠܦܢ̈ܐ ܡܫܒ̈ܚܐ ܐܦܪܝܡ ܣܘܪܝܝܐ.

1. Monday, f. 2 *a*.
2. Tuesday, f. 43 *a*.
3. Wednesday, f. 73 *a*.
4. Thursday, f. 100 *a*.
5. Friday, f. 129 *a*.
6. Saturday, f. 158 *b*.

F. 67 *b* is blank, and ff. 184 *b* sqq. are by a different hand.

At the head of f. 2 *a* are the words *Antioch* and *Korbana* in pencil. F. 1 contains a prayer. On f. 188 *b* are the words ܗ̇ܘܢ ܡܟ̈ܬܒܐ, also a scrawl mentioning the priest Philip Mār Joannes (ܐܝܘܐܢܢܝܣ) teacher of Āmid.

The title outside is LITVRGIA SYRIACE.

Buchanan collection.

Oo. 1. 44

Paper, $5\frac{1}{4}$ in. by 4; 226 leaves (some numbered with Syriac letters); quires unsigned; 13—15 lines on the page. Written in several Nestorian hands of the xvii—xviiith century.

Hymns and *Exordia* (ܩܕܡܝܬܐ), sung "before and after" the ferial days," f. 1 *a* *:

ܗܘ ܕܩܕܡܝܬܐ ܕܐܡ ܘܒܬܪ ܝܘܡܐ ܕܫܒܬܐ ܗܘ (*sic*).

1. Monday, f. 1 *b*.
   Tuesday, f. 4 *b*.
   Wednesday, f. 8 *a*.
   Thursday, f. 9 *b*.
   The first Friday, f. 13 *a*.
   The middle Friday, f. 14 *b*.
   The last Friday, f. 16 *b*.
   Saturday, f. 18 *b*.

2. F. 21 *a*, ܕܫܒܬܐ ܕܩܕܡ ܥܨܪܐ.
   Monday, f. 21 *a*.
   Tuesday, f. 24 *a*.
   Wednesday, f. 26 *b*.
   Thursday, f. 28 *a*.
   The last Saturday, f. 31 *a*.

Subscription, f. 33 *a*:

ܫܠܡ ܩܕܡ ܒܥܠܐ ܕܒܝܬ ܡܫܝܚܐ ܕܫܒܬܐ ܗܘ (*sic*).

3. Services for the evening and morning of each day.
   Monday, f. 33 *b*.
   Tuesday, f. 39 *a*.
   Wednesday, f. 45 *a*.
   Thursday, f. 49 *a*.
   Friday, f. 54 *a*.
   Saturday, f. 60 *b*.

4.
   Monday, f. 64 *b*.
   Tuesday, f. 69 *b*.
   Wednesday, f. 74 *b*.

* For the *Shūrāyē*, and the *Kᵉdhām ū Bāthar* see Badger, *Nestorians*, vol. ii., pp. 20, 23. For similar MSS. cp. Zotenberg, p. 183; Sachau, *Cat.* p. 167 sq.

Thursday, f. 87 *b*.
Friday, f. 94 *a*.
Saturday, f. 102 *a*.

5. Various, including:

a. Prayer for Sunday evening, f. 109 *b*:

ܩܕܡ ܕܡܪܝܐ ܥܠ ܟܠ ܡܕܡ ܕܥܪܒ ܚܕ ܒܫܒܐ.

b. Prayers for festivals, etc., beginning, f. 118 *a*:

ܒܫܒܪܟ ܐܠܗܐ ܕܐܒ ܒܪܚܡ.

c. F. 168 *a*, ܬܦܣܝܪ ܩܕܡ.

d. F. 179 *b*, ܬܦܣܝܪ ܩܕܡ.

e. F. 203 *a*, ܩܕܡ ܕܡܪܝܐ.

f. A discourse of Mār Ephraim, beginning, f. 206 *a*:

ܡܠܦܢܐ ܕܡܪܢ ܐܦܪܝܡ ܥܠ ܡܐ ܕܐܡܪ ܡܪ ܥܡܢ ܠܐ ܢܫܬܟܚ ܒ
ܒܟ ܐܢ. ܫܡܥܠ ܕܝ ܒܪܡ.

Ff. 147 *b*, 197 *b*—200, 225 *b* are blank, and there is some Syr.-Malayālim on f. 202 *b*.

The title outside is LITURGIA SYRIACA.

Buchanan collection.

Add. 272[1–7]

Some 200 leaves, nearly all of which are torn and mutilated, written in Jacobite of the xv—xvith cent. Buchanan collection.

1. Paper, 12½ in. by 9; 121 leaves (numbered with Syriac letters); 18 quires, signed with Armenian letters, of 10 leaves, but the first is missing, the third and sixteenth have 9, the second, eleventh, thirteenth and fifteenth 8, the fourth and eighth 6, the sixth, ninth, fourteenth and seventeenth 7, the seventh and tenth 5, and the last 1. The MS. is in a dilapidated

condition, ff. 38, 61, 62 and 77 are only half-leaves, and f. 53 is a mere fragment. The original MS. consisted of at least 171 leaves (counting only 1 for the last quire), and apparently the seventh quire had 12 leaves, the eighth 11, the eleventh 9, and the seventeenth 8.

Written in 2 columns of about 25 lines in Jacobite; Greek points introduced here and there by a later hand; probably of the xv—xvith cent. In several places the faded characters have been touched up by a later hand. It contains:

The Gospels divided into lessons which are numbered separately for each book. The name of the Gospel was probably written at the head of each leaf.

(1) Matthew, f. 1. Missing, chaps. i., ii., v. 23—45, vi. 18—vii. 8, x. 2—25, xvi. 3—26, xviii. 10—xix. 20, xxi. 1—23, xxvii. 35 *a* (after ܨܥܡ)—60, xxviii. 16—end.

(2) Mark, f. 37. Missing, chaps. i. 1—18, iii. 11—iv. 5, v. 39—ix. 2, ix. 47—x. 21, xi. 13—xii. 25, xiv. 33—59, xv. 19—xvi. 16.

(3) Luke, f. 53. Missing, chaps. i. 35—ii. 28, vi. 1—23, 45—vii. 15, viii. 6—ix. 11, xii. 51—xiii. 16, xxiii. 33—xxiv. 24.

(4) John, f. 91 *a*. Missing, chaps. i. 45—ii. 19, iii. 14—36, iv. 22—46, vi. 56—vii. 8, viii. 55—ix. 19, xi. 39—xii. 5, xix. 6—24, xxi. 7—25.

Lk. ch. xxii. 17, 18 and John ch. xi. 53—xii. 11 are omitted, the doxology is added in Mt. ch. vi. 13 *b*, and in Lk. ch. x. 1 the reading is 'seventy.' There are scrawls in Malayālim and Syriac-Mal. on ff. 34, 35. The first quire may have contained in addition to chaps. i.—ii. an index.

2. Paper, fullest size $12\frac{1}{4}$ in. by 9, about 70 leaves, numbered (varying from ܢܥ to ܥܫܒ), consisting of parts of quires 63—67; 2 columns of from 25 to 28 lines. Written in Jacobite of about the same age as the preceding.

The MS., which is in a dilapidated condition, consists of

homilies for the festivals and Sundays of the year. Each homily contains the prayer of Mār Jacob (ܨܠܘܬܐ ܕܡܪܝ ܝܥܩܘܒ).

Owing to the state of this MS. no attempt has been made to arrange the leaves in their proper order. The following are the contents of ff. 1—5:

F. 1 *b*: ܫܡܫܐ ܒܫܒܐ ܩܕܡܝܐ.

F. 2 *a*: ܒܫܒܬܐ ܕܒܪ ܩܘܣܡ ܕܡܪܝ ܝܥܩܘܒ.

F. 2 *b*: ܚܡܫ ܥܣܪ.

F. 3 *a*: ܩܕܡܝܐ ܐܚܕ.

F. 4 *a*: ܫܡܫܐ ܒ ܩܕܡܝܐ.

F. 5 *a*: ܫܡܫܐ ܒܫܒܐ ܩܕܡܝܐ.

3. A leaf (much torn), fullest size 10 in. by 8; 2 columns of 21 lines. Written in a large Jacobite hand, of about the same age as the preceding.

A commemoration (cp. the quotations below) of Mār Dīmet or Domitius (ܕܡܛ) of ܣܘܒܐ; see Payne Smith, *Thes.* col. 885 quoting Bar Ali.

a. Col. 2, l. 3 sqq.:

ܟܪ ܐܬܝܠܕ ܐܦ ܕܡܛ ܒܪ ܫܡܥܘܢ ܕܐܬܐ ܡܢ ܣܘܒܐ ܠܓܒ
ܐܚܝ ܕܒܝܬ ܫܡܫܐ ܕܟܠܗ ܕܟ.

Ib., l. 11 sq.:

ܠܐ ܢܬܩ ܐܦ ܐܚܕ ܡܢ ܐܢܫܝ ܒܝܬ ܣܘܒܐ ܕܐ ܢܬܩ
ܕܐܬܝ ܐܦ ܐܚܝ ܐܚܪܢ.

b. Col. 1, l. 4 sqq.:

ܩܠܗ ܐܚܝ ܕܟ ܐܚܪܢ. ܐܬܐ ܐܚܝ ܠܐ ܬܟܚܕ.
ܩܠܗ ܐܚܪܢ ܐܚܝ ܠܟ ܒܟ ܐܢܐ ܕܐܬܐ ܒܝܬ ܣܘܒܐ. ܟܠܗ ܩܠܗ
ܕ ܐܢ ܕܐܬ ܫܡܫܐ (*sic*) ܕܩܠܗ ܐܢ. ܐܬܐ ܐܦ ܫܡܫܐ ܐܚܪܢ.

ܟܪܝܒܐ ܕ ܝܥܩܘܒ ܫܠܝ. ܐܡܝܢ ܠܐ ܬܥܒܕ ܗܕ ܕܗܐ. ܐܠܐ ܐܦ ܗܘ ܕܥܒܕ.

It is accompanied with a prayer of Mār Jacob.

4. A fragment, fullest size $11\frac{1}{2}$ in. by $6\frac{3}{4}$; 2 columns.

It contains Mt. chap. ii. 8—23, divided into lessons, and may have formed part of a later supply to (1).

5. A fragment, fullest size $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 1 column of 17 lines.

Part of a collection of homilies, similar to (2) above, the present piece deals with the Transfiguration.

6. A fragment, fullest size $10\frac{3}{4}$ in. by $5\frac{1}{2}$; 2 columns of 17 and 24 lines. Of about the same age as (1), to which, perhaps, it once belonged as a supply.

It contains Mark, ch. viii. 21—ix. 2 divided into lessons.

7. Two fragmentary leaves, $12\frac{1}{4}$ in. by 8; 2 columns of 30 lines. Written on better paper and by a different hand.

It contains homilies similar in character to (2) above.

Add. 285^{32-35}

A number of loose leaves belonging to a mass of miscellaneous papers, for which see E. G. Browne, *Hand-list of Muḥammadan MSS.*, no. 1510.

32. Paper, 16 in. by 11, 1 leaf of 30 lines, modern Nestorian hand with occasional points. Prayers and portions of services.

33. Paper, $9\frac{1}{2}$ in. by $7\frac{1}{4}$, 8 leaves, 29 lines. Written wholly in Malayālim in Syriac (Nestorian) characters. Apparently a theological homily or discourse.

34. A fragment of paper, $4\frac{1}{2}$ in. by $4\frac{1}{4}$, 9 lines. Part of a service in Syriac with the rubrics in Malayālim in Syriac (Nestorian) characters.

35. Paper, 6 loose leaves, greatest size 10 in. by 7, 17 lines. Written in Jacobite, possibly of the xvith or xviith cent., with mixed points here and there. Various hymns and prayers. Among the rubrics are ܩܕܡܝܐ ܘܡܢ ܐܗܝܡ ff. 2 *b*, 4 *b*, and the words ܒܟܠܐ ܘܒܟܠ ܥܡܐ, f. 3 *b*.

Add. 1155

A manuscript-book, 160 leaves, about 12 in. by $9\frac{1}{2}$, containing a Neo-Syriac Lexicon in the Jacobite character. The meanings are in English, and in many cases the pronunciation is added.

From f. 69 *b* onwards it is written in two columns.

Bought of the Rev. S. S. Mitchell of Rome, 29th April, 1875.

Add. 1852^{1-2}

Fly-leaves. Consisting of:

1. 8 leaves of paper, about $8\frac{3}{4}$ in. by $5\frac{1}{2}$, 17 lines on the page, containing homilies, prayers, etc. in Jacobite Kārshūnī, probably of the xvith cent.

2. A number of fragments of Coptic and Arabic. Those in Coptic are of various dates ranging probably from the xiiith cent. (f. 1) to the xvith or xviith (f. 2)*.

These fragments appear to have been acquired at Suriam by J. R. Crowfoot, 22nd November, 1873, who presented them to the late Prof. Wright in 1874.

Add. 1855

A modern copy (70 leaves, f. 70 *b* is blank; 14 lines on a page), written in Jacobite (ff. 47—70 by a different hand), containing Prayers for the Ferial days, and (apparently) the Order of Resurrection.

* I am indebted to Mr W. E. Crum for this information.

Title, f. 1 *a*, ܫܒܥܐ ܥܡܐ ܕܝܘܡܐ ܩܕܡܝܐ ܕܫܒܬܐ.

1. Sunday, f. 1 *a*.
2. Monday, f. 6 *a*.
3. Tuesday, f. 18 *a*.
4. Wednesday, f. 25 *a*.
5. Thursday, f. 33 *a*.
6. Friday, f. 42 *a*.
7. Saturday, f. 47 *a*.

Subscription, f. 56 *b*:

ܫܒܥܐ ܕܫܒܬܐ ܩܕܡܝܐ ܕܝܘܡܐ.

8. Evening prayer, f. 56 *b*:

ܫܒܥܐ ܕܪܡܫܐ ܕܝܘܡܐ.

Subscription, f. 70 *a*:

ܫܒܥܐ ܕܝܘܡܐ ܕܪܡܫܐ ܕܐܬ ܥܡ ܫܒܥ ܕܝܘܡܐ.

Presented by the Rev. J. M. Speechly, in August, 1878.

Add. 1856

A modern copy (16 leaves, 18 lines on the page) containing the Order of Celebration of the Eucharist. Written in Jacobite and dated A.D. 1869 (?).

Beginning, f. 1 *a*: ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܫ ܚܕ ܐܠܗܐ.

The subscription (f. 15 *b*) states that this MS. of the liturgy of S. James was written by the priest Alexander bar Abraham of Pudica[bo] Mávalikara*. The date is uncertain. To read ܐܫܠ (1819) would make the MS. too old, and it is probable from a comparison with Add. 2973 that ܐܫܠ is a slip for ܐܬܟ.

* The same place in Add. 2973, p. 223. For the first name, cp. e.g. Rev. T. Whitehouse, *Lingerings of Light in a dark land*, p. 219 (London, 1873), and for the second, W. W. Hunter's *Gazetteer*, *s.v.*

ܡܟܡܐ ܐܢܗܐ ܕܟܬ ܟܚܚ ܐܫܦܚ ܕܟܝ ܡܟܝ
ܠܠܟ ܚܝܬ ܥܒܝܐ ܟܟܗܒܙܗ ܒ ܟܒܙܡ ܡܫܒܐ
ܡܗܐ ܕܒܐ ܕܗܒܙܦ ܡܟܟܒܥܝ ÷ ܫܘ ÷ ܥܒܐ (*sic*)
ܕܟܝ ܐܗܐ (*sic*) ܒܐ ܐܙܐ ܒܐ ܡܡ ܒ.

Presented by the Rev. J. M. Speechly in 1878.

Add. 1857

Modern ruled paper, about 8 in. by $6\frac{1}{4}$, 24 leaves. Specimen of a Lexicon in Syriac (Jacobite writing) with meanings in Malayālim and English. It comprises the first letter only, and ends with ܐܵܬ. Proper names are included. Beginning:

ܠܐ ܫܐ ܕܠܟܐܒܠܐ ܡܒܥܐ ܡܥܙܐ ܟܡܟܐ
ܟܡܗܒܗ ܗܘܙܐ. ܗܙܐ ܕܠܟ.

Presented by the Rev. J. M. Speechly in August, 1878.

Add. 1882

Vellum, 10 in. by 7, 2 leaves, each with one side blank.

1. Designated T_{38}, 13 lines of Arabic.

2. A design in red, green and yellow of a cross set within an ornamented border. It contains a dozen words written in Jacobite, probably of the xiith cent., arranged symmetrically:

ܐܟܐ ܡܡܗ ܡܡܡ ܐܐ
ܗܘ ܡܡܙ
ܟܡܐ ܚ
ܡܡܐ ܡܥܬ ܟܬܒܡܡ ܡܡܐ ·

Tischendorf fragments.

Add. 1883[1–6]

1. One leaf of paper, about 12 in. by $6\frac{3}{4}$, about 31 lines. Written in Nestorian, with points, probably of the xvith or xviith cent. It is marked T_{42}.

The last leaf of a service-book containing apparently (see the selections below) an index to hymns and tunes.

ܡܕܒܪܢ ܗܠܝܢ ܕܠ ܡܒܝܢ ܒܝܬ ܡܫܘܒܚ ܗܘ . . . ܡܕܒܪ ܒܗ ܘܒ

ܒܝܬ ܠܟܬܒ . .

ܡܫܠ ܡܐܡܪ ܒܗ ܟܕ ܐܬܐ ܟܬ ܐܡܪ ܒܗ ܟܕ ܐܬܐ ܟܬ ٥٥٥ . .

ܒܗ ܐܡܪ ܟܬ ܒ .

. . ܟܬ ܒܝܬ ܡܫܒܚ (?) ܡܕܒܪ ܒܗ ܟܕ ܐܬܐ ܟܬ ܒ

. . ܒܟ .

Also ܒܟ ܒܝܬ ܡܫܒܚ ; ܒܟ ܒܝܬ ܡܫܒܚ ; ܒܟ ܒܝܬ ܡܫ[ܒ]ܚ, etc.

The last line is:

. . . . ܡܕܒܪ ܒܗ ܠܟ ܒܝܬ ܡܫܒܚ ܒܗ ܠܟ ܒܝܬ ܡܫܒܚ

ܟ . . . ܒ .

At the foot of the page is a rather obscure note apparently referring to some books deposited in the convent (?) of Michael, and the reverse side contains a list in Arabic of what appears to be the contents (books, etc.) of this convent. It also praises a woman named Sĕttō (?) who amongst other good works had bought (for the convent?) a piece of land (ܫܟܬܐ)* in Zion.

* Cp. Ar. حاكورة.

ܘܠܝ ܒܡܕܝܢܬܐ ܕܐܘܪܫܠܡ ܕܩܕܝܫܝܢ ܠܗܘܢ ܡܫܒܚܝܢ ܣܘܓܐܐ

ܘܣܓܝܐܬܐ (?) ܘܟܢܫܐ. ܡܫܡܫܢܐ ܡܢ[ܗܘܢ] ܦܫܝܛܝܢ ܐܝܕܝܗܘܢ ܕܢܥܒܕܘܢ

ܠܐܘܪܫܠܡ. ܕܐܝܬܝܗܘܢ ܥܠ ܡܕܒܚܐ ܩܕܝܫܐ ܕܗܘܐ ܒܗ ܒܝܬܐ ܕܟܢ

ܕܡܢ ܐܝܟ ܙܒܢܐ ܕܐܬܝܗܒ ܥܒܝܪ. ܘܗܫܐ ܡܫܡܠܝܐ ܒܒܝܬܐ [ܕܡܠܟ].

ܘܦܝܫܬ ܠܝ ܡܬܘܪܐ ܕܩܕܝܫܐ ܡܫܒܚܐ ܘܟܠܗ ܥܡܐ ܡܐ ܒܢܝܗܘܢ.

ܘܣܓ[ܝ]ܐܐ ܕܟܢܫܝܢ ܩܕܝܫܐ. ܘܠܗܘܢ [ܕܡܫܝܚܐ] ܐܬ[ܝ]ܐܬ

ܬܫܒܘܚܬܐ ܕܐܠܗܐ ܡܫܒܚܐ ܡܪܢ ܐܡܝܢ.

2. One leaf of paper, about $9\frac{1}{2}$ in. by $6\frac{1}{4}$, 19 lines on a page. Written in Jacobite, probably of the xi—xiith cent., in a hand resembling Brit. Mus. Or. 5201. It is marked T_{48}.

Two fragments from a Lectionary of the Old Testament.

(1) Micah vi. 1 sqq.: ܩܪܝܢܐ ܫܡܥܘ ܠܡܪܝܐ. ܦܘ̈

The following variants have been noticed:

v. 2 ܘܫܡܥܘ̈ܛܘܪܐ (Lee ܘܫܡܥܘ̈ܛܘܪܐ), ܕܝܠܗ, ܘܥܡܗ (L. ܘܥܡ ܐܝܣܪܝܠ) *v.* 3 ܘܡܢܐ (L. ܡܢܐ), ܘܒܡܢܐ (L. ܐܘ ܒܡܢܐ), *v.* 4 ܐܣܩܬܟ (L. ܐܣܩܬܟ), ܦܪܩܬܟ (L. ܦܪܩܬܟ).

After ܘܡܠܟܗ (*v.* 5, L. ܐܬܪܒܝ) the fragment continues as follows:

ܒܠܒܝ ܫܘܫܒܠܬܐ. ܘܡܠܐ ܐܡܪܬ ܠܝ ܗܘܐ ܐܡܪ ܐܢܐ ܠܟ

ܐܘ ܒܪܢܫܐ ܡܢܘ ܛܒܐ ܘܡܠܐ ܒܠܐ ܡܢܝ ܡܪܝܐ ܐܠܐ ܐܢ ܠܡܥܒܕ

ܕܝܢܐ. ܘܠܡܪܚܡ ܚܣܕܐ. ܘܠܡܗܘܐ ܡܬܛܝܒ ܕܬܗܠܟ ܥܡ ܐܠܗܟ ܕܡܪܝܐ

ܐܠܗܟ. ܡܬܠܗܘܬܐ ܒܚܝܠܐ ܕܒܐ ܠܐܘܪܫܠܡ ܠܡܕܝܢܬܐ. ܘܠܐܪܥܐ ܟܠܗ

ܒܥܠܡܐ ܕܡܠܐ ܫܘܒܚܐ ܘܐܪܒܐ ܕܐܪܒܐ ܀

(2) Is. lv. 1—7:

ܐܬܝܗ ܥܠ ܢܨܡܐ ܘܐܡܪ ܠܗ ܐܝܟ ܐܢܬ ܐ ܠܐ ܕܝܢ ܐܠܗ. ܘ̈.

The following readings have been noticed:

v. 1 ܐ ܠ (L. ܐ), ܐܠܗ (in 1 *a*, L. ܐܠ), *vv.* 2 *a*, 3 *a* ܡ̈ܫ̈ܟ̈ܢ̈, *v.* 3 ܐ̈ܠ̈ (L. ܐ̈ܠ), ܠ̈ (L. ܠ̈), ܫ̈ܟ̈ܟ̈, *v.* 4 ܐ (L.), *v.* 5 ܐ̈ܨ̈ܐ̈, ܢ̈ (L. ܢ̈), ܥ̈ (L. ̈ܥ). In *v.* 1 also ̈ (L.).

The fragment ends with ̈ (*v.* 7, L. ̈).

3. Two leaves, paper; about 8¼ in. by 5½; 19 lines on a page; consisting of the last leaf of the eighteenth quire and the first of the nineteenth: written in Nestorian, possibly of the xvith cent. It is marked T_{44}.

A fragment of 'the Paradise' of Palladius, see Bedjan, *Acta Martyrum et Sanctorum*, vii. (1897). It begins with ̈ (*op. cit.* p. 500, l. 6 from foot) and goes down to ̈, p. 505, l. 2. The text differs but slightly from Bedjan's, e.g. f. 1 *a*: ̈ ; ep. *op. cit.* p. 501, l. 3 sq. Nos. 169, 170 (*op. cit.* p. 502), 173 (*op. cit.* p. 503), and 175 (*op. cit.* p. 504) are omitted. No. 176 begins, f. 2 *b*: ̈, and concludes with: ̈.

On f. 2 *b* is the marginal note: ̈.

4. Two leaves, 6½ in. by 5, 17 lines on a page. Written in Jacobite, probably of the xivth cent. It is marked T_{43}.

Fragment of a service-book, beginning f. 1 *a*:

. . . ̈ . .

ܡܘܪܢܝܬܗܘܢ ܒܗܘܐ ܠܐ ܡܠܗ ܡܢ ܦܬܓܡܐ ܐܡܪ[ܐ] ܕ[ܐ]ܡܪ ܡܪܝ
ܢܒܝ ܠܠܝܬܐ ܩܝ ܗܘܐ ܀ ܦܘܪܫܐ ܡܟܢܫ ܚܝܐ ܀ ܦܘܪܫܐ
ܦܪܘܫܐ ܀ ܦܘܪܫܐ ܘܡܟܢܫܐ ܀

The fourth page ends:

ܐܬܪ ܕܝܢ ܡܪܢܐ ܘܐܠܗܘܗܝ ܕܐܒܪܗܡ ܢܡܠܝ. ܘܥܡܗ ܢܬܦܪܣܘܬܐ
ܐܠܗܘܗܝ ܘܐܒܪܗܡܬܘܢ ܐܝܟ ܐܬܪ ܕܢܒܝ. ܠܝܘܡܬܗ. ܠܝܘܡܬܗ.
ܘܐܠܗܘܢ ܕܐܝܟ ܪܘܚܐ ܒܬܒܬܐ ܡܬܬܪܦܝܢ ܘܡܬܢܦܩܝܢ ܀ ܐܬܪ ܕܝܢ
ܡܪܢܐ ܘܐܠܐܪܘܬ ܘܐܠܗܬܐ ܘܐܠܗܬܐ ܕܐܪܥܐ ܘܐܠܗܝܟܐ
ܕܦܢܝܬܐ. ܒܢܝܐ.

5. One leaf of coarse paper, about 6½ in. by 4½, 13 lines to the page. Written in a Malkite hand somewhat resembling Wright, *Syr. Cat.* pl. xvi., perhaps, therefore, of the xiiith cent. It is marked T_{50}.

Fragment of a service-book:

ܩܘܪܒܬܐ.. ܡܠܐ.. ܘܟܠ ܟܠ ܩܘܪܒܬܐ ܐܡܪ ܠܐܠܗܐ ܫܘܒܚܐ
ܠܫܡܫܐ ܘܐܡܪ ܡܠܐ.. ܒܪܝܟܬܐ ܒܗܘܐ ܡܛܠ ܟܠܗ ܠܟܘܬܐ
ܕܐܘܪܝܬܐ ܢܘܡܝܢ ܡܪܢܐ ܠܐܠܗܐ ܒܫܘܪܐ ܘܡܪܐ ܕܟܠ. ܡܫܝܚܐ
ܕܝܠܕܬܐ. ܘܦܪܘܫܐ ܕܫܡܝܐ ܕܒܬܝܒܬܐ. ܢܛܪܐܝܬ ܕܡܪܝܡ.
ܗܘ ܕܠܐ ܐܣܬܠܩܗ ܠܫܡܝܐ ܡܢ ܐܬܝܠܝܕ ܠܐܡܫܝܚܐ ܕܐܝܬܘܗܝ
.. ܡܢ ܢܝܬܠܝܬܗ ܕܫܡܝܐ. ܐܠܐ ܡܢ ܡܬܦܪܫܢܘܬܐ ܦܪܘܫܬܐ.
ܕܡܪܝ ܐܝܫܘܥ (*b*) ܠܐܠܗ. ܒܥܒܕܘܗܝ ܘܦܪܘܫܘܬܗ ܘܐܫܬܘܬܗ
ܠܥܠܡ. ܐܝܟ ܐܘ ܡܪܐ ܕܡܟܢܫܐ. ܐܝܟܢ ܗܘܝܐ ܠܥܠܡ ܒܟܢ ܗܘܐ.

ܐܡܪܐ ܐܝܟ ܕܟܬܒܐ ܡܠܟܘܬܐ ܕܒܪܝ ܐܠܗܘܬܗ. ܘܫܘܘܕܝܗ ܡܢ

ܫܡܝܐ ܕܡܠܟܐ ܕܠܐܠܗܘܬܗ. ܕܡܢ ܠܐ ܐܝܬܐ ܫܘܪܝܬܐ (*sic*) ܘܡܫܘܫܚܬܐ

ܓܘܫܡܝܐ (*sic*) ܐܝܬܘܗܝ ܗܘ ܒܟܠܗ ܥܠܡܐ ܕܡܬܩܝܡܝܢ ܒܗ. ܘܐܝܟܢܐ ܕܠܗ

ܡܢ ܕܢܝܚ. ܕܐܬܝܠܝܕ ܒܡܬܓܫܡܢܘܬܐ ܕܒܣܪܐ ܕܝܠܢ. ܒܟܝܢܗ

ܡܪܝ ܠܫܘܪܝܐ ܕܫܡܫܘܬܗ.

The additions above ܕܒܠ (l. 3), ܐܣܟܠܗ (l. 5), and ܒܓܫܡܐ (l. 11, apparently for ܕ) are all later.

6. One leaf of paper, about 6¾ in. by 4¾; 11 lines on the page. Written in a Malkite hand, apparently rather earlier than Sachau, *Cat.* pl. ix. which is of the xvth cent. It is marked T_{53}.

∴ ܢܘܗܪܐ ܗܘ ܕܡܠܘܐ ܠܥܠܡܝܢ ܡܪܢ ܝܫܘܥ ܗܘܐ ܕܫܠܝܚܘܗ

ܗܘ ܠܫܡܝܐ ܩܕܡ ܟܠܗ ܐܒܪܗܡ. ܕܠܗ ܕܠܗ ܐܦ ܚܢܢ ܡܢ

ܒܝ ܡܫܡܫܢ ܒܗ ܐܚܝܢ ܠܡܫܡܫܢܘܬܐ ܡܠܝܟܬܐ ܕܝܠܢ ∴

∴ ܒܝ ܡܥܠ ܐܒܘܗܝ ܢܗܘܘܢ ܒܢܝ ܠܥܠܡܐ ܡܢ ܡܫܝܚܐ

ܕܡܢܗ ܘܐܢܐ ܗܘܐ ܘܫܘܕܥ ܝܬܝܪܘܬ ܠܥܠܡܝܢ ܡܫܝܚܐ. ܗܘ ܕܒܗ

ܐܦ ܚܢܢ ܐܬܚܙܝܢ ܡܢ ܠܥܠܡܐ ܘܡܫܡܫܢ ܒܫܘܒܚܐ ܕܡܠܟ

ܡܫܝܚܐ ܠܐܠܗܐ ܕܝܠܗ (*b*) ܡܪܝܐ ∴ ܒܫܘܒܚܗ ܕܡܫܝܚܐ

ܒܝ ܬܠܬܐ ܗܘܕܝܐ ܩܕܝܫܐ. ܢܩܦܐ ܘܐܬܟܪܝܘ ܗܘܕܝܐ ܝܡܝܢܐ.

ܘܠܥܠܡܐ ܕܢܘܗܪܐ ܒܡܠܟܘܬܐ ܕܠܐ ܡܬܚܡܬܐ ܘܗܘܝܐ ܠܟܠ ܒܢܝܐ

ܕܩܕܝܫܘܬ ܒܫܡܐ ∴ ܡܢ ܒܪܫܝܬ ܗܘܬ. ܐܝܟ ܕܡܢ ܒܢܝܐ

ﻣﻦ . ﺍﻟﺼﻔﺤﺔ ﺍﻷﻭﻟﻰ ﻣﻦ ﺍﻟﺼﻔﺤﺔ . ﺍﻟﺼﻔﺤﺔ ﻛﻠﻬﺎ ﻣﻦ ﺍﻟﺼﻔﺤﺔ .
ﺍﻟﻰ ﺁﺧﺮ ﺍﻟﺼﻔﺤﺔ . ﺍﻟﻤﺼﺤﻒ ﺍﻟﻄﺒﺮﺍﻧﻴﺔ .

There is an Arabic scrawl at the foot of the first page.

Tischendorf fragments.

Add. 1884[3]

Paper, 7 in. by 5; 9 lines on the page; written in pointed Jacobite, perhaps of the xvth or xvith cent.

Fragment of what is apparently a service-book, in Arabic and Syriac. The Syriac, which is in red, reads (f. 1 *a*):

ܠܐ ܦܝ ܕܡܥܕܫܐ ܕܡ ܩܕܝܫܐ ܕܡ ܫܒܠܐ
ܕܩܛܦܐ ܕܟܬܒ ܟܬܝ ܠܘ ܡܢ ܫܒܠܐ ܒܟ ܟܬܒ:

F. 1 *b*:

ܠܘ ܡܥܕܫܐ ܫܢܐ ܕܩܛܦܐ ܕܡ ܩܕܝܫܐ ܕܡ
ܠܐ ܫܒܩ ܠܟ ܩܕܫܐ ܕܩܛܦܐ.

Tischendorf fragment (numbered T 39_2). See E. G. Browne, *Hand-list of the Muḥammadan MSS.*, no. 1522.

Add. 1903

A transcript of a MS. containing the Gospels according to the Ḥarklensian version. It is marked Pet. 39 and appears to represent the MS. which H. Petermann copied at Damascus; see his *Reisen im Orient* (Leipzig, 1860), vol. i. p. 127, cp. vol. ii. p. 345. The MS. was written in Estrangĕlā on parchment, and had coloured designs at the end of the first three gospels.

The transcript consists of 65 quires of 4 leaves, 2 columns of 25—27 lines, and is written in Jacobite (see however III. below); 24 quires, signed with Syriac letters (but the end

of the eleventh is signed ܝ), of 10 leaves, but the first has 8 (beginning with Matt. i. 8, see below), the eighteenth 9, and of the last 11 are written upon. The first seven quires end at the following passages respectively: Matt. vi. 23, xi. 29 *a*, xv. 32, xx. 32, xxiv. 45 *a*, xxvii. 49 and Mk. iv. 8. The title of each Gospel is written above the first and last leaf of every quire.

The transcript has numerous marginal notes in German, the Syriac is clear, with the exception of passages where Petermann evidently found the original illegible.

I. The Gospels according to the Ḥarklensian version, divided into *capitula*, a list of which is prefixed to Mark, Luke, and John.

(1) Matthew:

ܥܠ ܚܝܠܐ ܕܐܠܗܘܬܐ ܗ̄ܘ ܡܫܪܝܢܢ ܕܢܟܬܘܒ ܬܫܪ̈ܬܐ ܕܐܘܢܓܠܝܘܢ ܗ̄ܘ ܕܡܬܝ ܫܠܝܚܐ ܩܕܝܫ ܒܟܬܒܐ ܕܗܘܐ ܕܝܫܘܥ ܡܫܝܚܐ.

From the beginning down to chap. i. 8 *a* is a later supply; cp. Add. 1904 (2).

Between chap. xx. *vv.* 28 and 29 the margin has an insertion practically identical with that in Adler, *NTVers.* (1789), p. 90, Cureton, *Gospels* (1858), p. xxxvi. The variants are ܡܪܘ̈ܟܬܐ (for ܡܪܘ̈ܟܬܐ), ܡܣܝܒܢ ܕܠܦܐ, ܐܦ ܐ, ܐܬܟܠܠ (for ܐܬܟܠܐ). There appears to be space for one letter between the first two letters of ܐܦ. There is no note by the scribe on the source of this insertion.

(2) Mark, quire 16, f. 2 *b*:

ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ ܕܡܪܢ ܡܪܩܘܣ ܡܣܒܪܢܐ.

(3) Luke, quire 26, f. 4 *b*:

ܐܘܢܓܠܝܘܢ ܩܕܝܫܐ. ܟܪܘܙܘܬܐ ܕܝܠܗ ܕܡܪܢ ܠܘܩܐ ܗܘ ܡܣܒܪܢܐ ܘܐܘܢܓܠܝܣܛܐ.

Marg. note on ܦܛܡܣܬܐ, Lk. vii. 37:

ܦܛܡܣܬܐ ܦܢܝ ܒܫܡܫܬܐ ܕܐܝܣܛܝܪܬܐ ܗܝ. ܠܒܣܬܪܐ ܕܝܢ ܐܝܠܘܗܝ

ܦܠܘܠܐ ܕܡܥܣܝܐ ܕܟܗ. ܒܒܝܠܐ ܕܝܢ ܦܠܝܛܗ ܕܦܘܩܛܐ ܕܟܪ.

ܐܠܦܣܛܪܘ ܕܝܢ ܐܬܡܪܝܬ. ܡܛܠ ܕܠܒܠܒܘܬ ܦܪܕܐ ܕܠܡܠܠܝܢܐ

ܡܠܕܪܘܬܐ. ܐܡܪ ܓܝܪ ܒܠܒܐ. ܘܢܥܠܝܢܘܢ ܐܝܟ ܐܠܐܦܣܛܪܘ ܐܠܝܢܘ

ܕܝܢ ܒܢܫܬܐ ܓܒܠܬ ܕܡܠܘܬܐ.

(4) John, quire 43, f. 4 *a*:

ܙܢܥ ܦܘܪܐ ܕܐܘܪܝܓܢܝܣ ܡܢܝܢܐ. ܕܗܘܝܘ ܒܪܘܐܬܐ

ܕܝܘܢܝ ܦܠܝܢܐ ܘܬܐܘܠܘܓܘܣ.

Around the margin of quire 48, f. 3 *b* is written in Esṭrangĕlā John viii. 1—11.

The following readings differ from White's text:

v. 3 ܕܐܬܬܚܕܬ; *v.* 4 ܕܓܝܪܐ; *v.* 5 ܒܢܡܘܣܐ ܕܝܢ ܕܝܠܢ. ܡܘܫܐ ܦܩܕ; *v.* 6 ܗܕܐ ܕܝܢ; *v.* 7 ܕܠܐ ܚܛܗܐ; *v.* 8 ܒܐܨܒܥܗ ܘܬܘܒ; *v.* 10 ܘܠܐ ܐܢܫ; *v.* 11 ܢܥܘܠ; *v.* 12 om. ܒ̣ ܗܒܝܠܐ ܐܬܒܥܘ.

Marg. note on Jn. xix. 27, quire 59, f. 4 *b*:

ܡܠܟܘܬܐ ܘܢܘܣܦ ܐܢܬܬ. ܘܡܬܝܒ ܘܡܬܝܒ ܐܠܗ ܕܡܪܝܐ

ܐܡܬܐ. ܗܢܘܢ ܗܒܝܠܐ ܠܬܪܝܢ ܐܢܬܝ. ܢܗܒܘ ܠܗܠܝܢ ܠܬܪܝܢ

ܐܢܬܘܬܐ.

After the usual enumeration of chapters etc. is a note mentioning the name Aaron, quire 56, f. 4 *a*:

ܥܠ ܕܦܫܐ ܒܟܬܒܐ ܗܘܐ ܢܘܠܐ ܢܟܦ ܐܗܪܘܢ ܢܗܝܪܐ ܒܒܕܘ.

The account of this version by Thomas of Ḥarkel is virtually identical with that in Add. 1700, f. 96 *b* (p. 7 sq. above). It concludes (f. 4 *b*, col. 1, foot):

ܐܬܩܪܝ ܠܗ ܒܫܠܡܐ ܐܡܝܢ ܘܐܡܝܢ ܐܡܝܢ ܣܠܐ.
ܠܥܒܕ ܟܠ ܡܢ ܕܢܩܪܐ ܐܘ ܢܫܡܥ ܠܗ ܒܫܠܡܐ. ܘܒܣܘܦ
ܡܢ ܟܬܒ ܗܢ ܒܫܠܡ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ.
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.

A note, parts of which can scarcely be read, states that one Basil collated the MS. in A. Gr. 1152 = A.D. 841*.

ܐܢ ܟܬܒ ܗܢ ܒܫܠܡ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ... ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ.

The colophon states that this MS. was written in A. Gr. 1521 = A.D. 1210 by Joannes (ܝܘܚܢܢ), bishop of Ra'ban (cp. Wright, *Brit. Mus. Cat.*, p. 231 *b*), in the days of Mār Michael patriarch of Antioch and Mār Joannes of Egypt and Alexandria. The scribe concludes with an appeal for prayers on behalf of his father Romanus of Tellā d'Arsenius and other members of his family etc.

ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡ. ܐܡ ܐܡܝܢ ܐܡܝܢ ܐܡ.
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܣܠܐ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

* It was from a MS. of this date that the Paris codex of the Ḥarklensian Gospels (Suppl. 14) appears to have been copied. See Zotenberg, no. 57.

ܕܡܬܚܝ ܐܦܝܣܩܘܦܐ ܕܝܢ ܠܐ ܗܘܐ ܒܝܘܡܝܢ ܕܥܘܬܐ ܘܡܬܝܕܥܢܘܬܐ
ܡܬܒܪܟܬܐ. ܒܥܘܩܒܐ. ܗܘ̄. ܡܪܝ ܡܒܪܟܐ ܠܗ ܩܕܝܫܬܐ
ܕܐܬܟܬܒܐ ܕܫܘܪܝܐ ܗܘ ܗܢܐ ܐܚܪܐ (?) ܕܡܠܟܐ ܕܗܘ ܕܒܟܠ ܡܕܝܢܬܐ
ܘܡܕܝܢܬܐ ܡܪܝ ܡܒܪܟܐ ܠܗ ܕܪܐ ܘܡܫܡܫܢܘܬܐ. ܘܡܪܝ ܐܢܛܘܢܝܘܣ
ܕܡܠܘܟܝܢ ܘܠܒܣܝܪܐ ܘܐܦܝܣܩܘܦܘܣ. ܗܘ̄. ܘܐܦ ܡܚܝܠܐ
ܘܐܚܘܬܐ ܡܫܒܚ ܐܢܐ ܒܚܘܒܐ ܠܟܬܒܐ ܕܦܘܠܘܣ ܒܦܘܠܘܣܬܐ
ܗܕܐ ܘܒܟܠܗ ܕܐܘܪܫܠܡ ܡܕܝܢܬܐ ܡܬܒܫܡܢܝܢ. ܕܛܘܒܬܐ
ܕܦܪܘܫܘܬܐ ܠܡܦܪܫ ܟܠܢ ܐܚܝܢܐ ܘܫܡܐ ܡܒܪܟܐ. ܘܟܠܗ ܐܒܐ
ܕܟܠܢ ܡܪܝܐ ܪܡܫܢܘܣ ܫܡܫܐ ܘܕܝܢܐ ܕܡܢ ܬܘܠܐ ܕܐܪܣܢܝܘܣ.
ܘܐܡܐ ܕܟܠܢ ܡܚܣܢܬܐ ܕܒܫܡܗ ܟܕ ܝܗܒܗ (?) ܘܐܚܪܐ ܕܟܠܢ
ܕܡܟܢܫܐ (?) ܢܘܚܡܝܢ ܘܟܠ.. ܘܡܫܠܡܢܐ ܕܟܠܢ ܙܒܢ ܘܙܕܩܐ ܠܚܝܕܐ (?)
ܘܦܘܪܢܣܘܣ ܘܦܘܩܕܢ ܡܗܝܡܢܐ ܘܙܝܢܐ ܗܘܕܝܢ ܗܘܟܢ
ܐܝܟܢ ܘܦܪܒܐ ܕܒܬܪܢ ܡܗܝܡܢܐ... ܐܝܟ ܠܗܘ ܗܘܐ ܒܡܫܠܡܢܘܬܗ.

II. A series of lessons for the Friday of the Crucifixion, compiled from the four Gospels, quire 57, f. 1 *b*:

ܩܪ̈ܝܢܐ ܡܟܢܫܐ ܡܢ ܐܪܒܥܐ ܐܘܢܓܠܝ̈ܣܛܐ ܠܝܘܡ ܕܥܪܘܒܬܐ
ܕܨܠܝܒܘܬܐ.

The series starts as follows: Luke xxii. 1—7, Matt. xxvi. 17, Lk. xxii. 8—11 *a*, Mt. xxvi. 18 *b*, Mk. xiv. 15, 16 ܕܢܦܫܗ ܠܥܪܘܒܬܐ ܕܨܠܝܒܘܬܐ, Mt. xxvi. 20 *a*, Lk. xxii. 14 *b*—16, Mt. xxvi. 21 etc., and ends with Luke xxiii. 14—56.

Subscription, quire 60, f. 2 *a*:

ܫܠܡܘ ܩܪ̈ܝܢܐ ܗܠܝܢ ܕܥܪܘܒܬܐ ܐܝܟ (?) ܦܫܝܛ ܢܘܗܪܐ.

This is followed by an enumeration of the number of times the words ܐܬܪ etc. occur in the Gospels.

ܐ ܕܡܝܟ ܒܥ ܟܗ ܡܢ ܒܬܪ. ܩܠ
ܠܥܒ ܡܐ ܐܚܕ ܒܡܥܒ. ܗܒ ܐܬ ܐܚܕ
ܡܢ ܐܚܕ ܒܡܥܒ ܐ ܐ ܠܡܟ ܡܩܥ ܐܚܕ. ܒܡ
ܡܢ ܒܥ ܗܒ ܠܡ ܠܡ ܠܡ ܡܩ ܐܚܕ.
ܗܒ ܠ ܐ ܐܚܕ. ܐ ܒܥ: ܗܡ ܠ
ܐ ܒܡ ܩܠ ܡܩ ܐܚܕ. ܐ ܠ: ܠ
ܐܚܕ.

III. An unnumbered quire, a duplicate in Eṣtrangĕlā of the first fifteen lines of both columns from ܒ ܡ John xxi. 25, corresponding to quire 56, f. 4 *a*.

Bought from Mrs Petermann.

Add. 1904

A small note-book, about 6 in. by 4, formerly belonging to H. Petermann, see E. G. Browne, *Hand-list of Muḥammadan Manuscripts*, no. 1534.

It contains:

1. Pet. 40. Syriac and Arabic variant readings in the Psalms and canticles (Ps. cli., Ex. xv., Deut. xxxii., 1 Sam. ii. 1—10, Hab. iii., Is. xxvi. 9—16, Jon. ii. 3—10, Song of the Three Children, Dan. iii., Lk. i. 46—55, 68—79).

From a note on f. 1 *a* the original MS. appears to have been dated A. Adami 7045 = A.D. 1537.

2. Pet. 41. The Ḥarklensian version of the title and chap. i. 1—8 *a* of Matthew. It would correspond exactly to the portion missing in Add. 1903 (1); see above, p. 1131.

3. Pet. 42. Portion of a colophon to the Ḥarklensian version of the Gospels.

It is preceded by the words ܐܬܪ ܕܝܢ at the head, followed by ܐܬܪ ܕܒܥܝ ܠܡܟܬܒ ܟܬܒܐ ܕܐܬܪ ܕܐܡܝ.

3*. A fragment in Arabic (see E. G. Browne, *loc. cit.*). "98" is written at the foot of the page.

4. Pet. 43. A metrical account of the martyrdom of Mār Ṭahmazgard (cp. G. Hoffmann, *Auszüge aus syr. Akten pers. Märtyrer*, pp. 50 sqq., Duval, *La Littérature Syriaque*, p. 114 sq.). Copied from a MS. which Petermann found at Kerkuk (Sĕlokh): see *Reisen im Orient*, vol. ii., p. 317 note.

Beginning:

ܐܡܝܢ ܐܡܪܬܐ ܫܡܥ ܒܣܗܕܐ ܒܪ
ܐܬܪܐ ܕܒܪ ܟܘܫܬܐ ܒܪ
ܐܬܪ ܕܒܪ ܒܪ ܒܪ
ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ
ܒܪ ܒܪ ܒܪ ܒܪ ܒܪ
ܒܪ ܒܪ ܒܪ ❖ ܒܪ
ܒܪ ܒܪ ܒܪ
ܒܪ ܒܪ ܒܪ
ܒܪ ܒܪ ܒܪ
ܒܪ ܒܪ ܒܪ
ܒܪ ܒܪ ܒܪ

The whole poem consists of about 280 lines.

Subscription :

ܫܬܟܚܬ ܕܘܟܪܢܗ ܕܐܘܪܫܠܡܝܕ ܒܝܘܡܝ ܘܡܪܝܐ ܫܘܩ̈ܪܝ

ܒܢܝܠܘܠ ܡܢܚܐ. ܒܝܘܡ̈ܬܗ ܕܡܪܢ ܐܘܪܫܠܡܝܕ ܒܒܪܬܐ ܕܫܠܘܡ.

ܡܪܬܐ ܘܡܢܝܢ ܐܠܦ̈ܝܢ ܗܘ̈ܝܢ ܒܡܢܝܢܐ. ܗܢܘܢ ܕܫܒܩܘ ܫܘܒܩܢܐ

ܘܢܘܚܐ ܒܠ̈ܝܠܐ.

Add. 2034

Paper, 12 in. by $8\frac{1}{2}$; 171 leaves, in bad condition, originally at least 19 quires, signed with Syriac letters, of 10 leaves, but the first is missing, the second has 7, the eleventh 9, the sixteenth 8, and the last 7 (with traces of 2 more); 27—28 lines on the page. Written in a regular Nestorian hand probably of the xviith cent.

The Pentateuch, according to the Pĕshīṭṭā version, imperfect, divided into sections which are numbered separately and continuously throughout the five books.

1. Genesis. Ff. 1, 2 which are much mutilated contain fragments of chaps. xviii.—xix. 28 *a*, from f. 3 *a* onwards the folios are complete.

2. Exodus, f. 35 *b*.

3. Leviticus, f. 76 *b*. Chap. v. 15 *a*—vi. 2 are wanting.

4. Numbers, f. 104 *b*.

5. Deuteronomy, f. 142 *b*, imperfect; f. 171 ends with chap xxxi. 11.

F. 44 *b* is blank. There are glosses on ff. 17 *b*, 19 *b*, 21 *b*, 24 *b*, 35 *b*, etc.

Bound in boards.

(A piece of paper found in this MS. is now marked Add. 2071[7].)

Add. 2035

Paper, 12 in. by $8\frac{3}{4}$; 66 leaves; 7 quires, signed with Syriac letters, of 10 leaves, but the third and sixth have 8; two columns of 27—28 lines. Written in a regular Nestorian hand, with points, and dated 1803.

A Lectionary from the Pauline Epistles for the Sundays, Festivals, etc., according to the use of the Upper Convent (of Mosul), f. 1 *b*:

. ܟܬܒ ܕܒܪܢ ܥܠܡܐ ܠܥ ܒ[ܚܫ] ܕܒܪܢ ܟܠܝ ܕܒܪܢ ܒܗܘܕ ܥܠܡܐ

1. The first Sunday of the Annunciation, f. 1 *b*.
   Romans iii. 31—iv. 12.

2. The second Sunday of the Annunciation, f. 2 *a*.
   Rom. iv. 13—25.

3. The third Sunday of the Annunciation, f. 2 *b*.
   Hebrews vi. 13—vii. 10.

4. The fourth Sunday of the Annunciation, f. 3 *b*.
   Rom. ix. 1—13.

5. The Nativity of our Lord, f. 4 *a*.

   Rom. i. 1—5 *a* (ܕܡܫܝܚܐ), Gal. iii. 15 (ܠܥ)—26 (*vv.* 22 *b*—26 have been repeated), 29, iv. 1—6.

6. The first Sunday after the Nativity, f. 5 *b*.
   Gal. iv. 18—v. 1.

7. The Commemoration of the Virgin Mary, f. 6 *a*.
   Rom. xvi. 1—16, 25 [24]—27.

8. The second Sunday after the Nativity, f. 7 *a*.
   2 Tim. ii. 16—26.

9. The Epiphany, f. 7 *b*.
   Tit. ii. 11—iii. 7.

10. The Commemoration of S. John the Baptist, f. 8 *a*.
Eph. ii. 19—iii. 20.

11. The Sunday after the Epiphany, f. 9 *a*.
2 Tim. iii. 1—15.

12. The Friday of S. Peter and S. Paul, f. 9 *b*.
ܕܒܕܘܟ ܕܡ ܟܦܢܘܢ ܘܦܘܠܘܣ.
2 Corinth. x. 1—7, xi. 21—33.

13. The second Sunday after the Epiphany, f. 10 *b*.
Heb. iii. 1—13.

14. The Friday of the four Evangelists, f. 11 *a*:
ܕܒܕܘܗ ܙܒܕܕ ܐܘܢܓܠܣ (*sic*).
1 Cor. iv. 9—16, 2 Cor. i. 8—14.

15. The third Sunday after the Epiphany, f. 12 *a*.
Heb. iii. 14—iv. 10.

16. The Commemoration of S. Stephen, f. 12 *b*.
2 Cor. iii. 18—iv. 18.

17. The fourth Sunday after the Epiphany, f. 13 *b*.
Heb. vii. 18—28.

18. The Commemoration of the Greek Doctors, f. 14 *a*.
2 Tim. ii. 8—19, iv. 1—8, 14—18.

19. The fifth Sunday after the Epiphany, f. 15 *a*.
Heb. ii. 5—18.

20. The Commemoration of the Syrian Doctors, f. 15 *b*.
Heb. xiii. 1—21.

21. The sixth Sunday after the Epiphany, f. 16 *b*.
Heb. viii. 1—ix. 12.

22. The Monday of the Prayer of the Nineviteś, f. 17 *a*.
1 Tim. ii. 1—iii. 10.

23. The Tuesday of the Prayer of the Ninevites, f. 18 *a*.
Rom. xii. 1—21.

24. The Wednesday of the Prayer of the Ninevites, f. 19 *a*.
Eph. iv. 1—13 *a*, 25—v. 21.

25. The Thursday of the Prayer of the Ninevites, f. 20 *a*.
Rom. x. 1—13.

26. The Commemoration of any one Saint, f. 20 *b*.
2 Cor. x. 4—7 (ܐܓܓ).

There is a lacuna after f. 20.

27. [The seventh Sunday after the Epiphany], f. 21 *a*.
There remains only 1 Tim. vi. 16 (ܐܕܐܚ)—20.

28. The Commemoration of the Dead, the sons of Adam, f. 21 *a*:

ܒܣܒܕܢ ܒܐܒܒܓ ܕܢ ܢܒܡ.

1 Cor. iii. 21—iv. 5, 2 Cor. v. 6—10.

29. The eighth Sunday after the Epiphany, f. 21 *b*.
Phil. iii. 1 (ܣܕܡ)—14, and the last five words of Hebr. xiii. 21.

30. The first Sunday in Lent, f. 22 *a*.
As in Oo. 1. 17, no. 25.

31. The first Monday in Lent, f. 23 *a*.
Ib. no. 26.

32. The first Tuesday in Lent, f. 24 *a*.
Ib. no. 27.

33. The first Wednesday in Lent, f. 25 *a*.
Ib. no. 28.

34. The first Thursday in Lent, f. 25 *b*.
Ib. no. 29.

35. The first Friday in Lent, f. 26 *a*.
Ib. no. 30.

36. The second Sunday in Lent, f. 26 *b*.
Ib. no. 31.

37. The second Friday in Lent, f. 27 *b*.
As in no. 2 above.

38. The third Sunday in Lent, f. 27 *b*.
Rom. v. 1—11 (and the last five words of Heb. xiii. 21).

39. The third Friday in Lent, f. 28 *a*.
See Oo. 1. 17, no. 34.

40. The fourth Sunday in Lent, f. 28 *b*.
Rom. vii. 14—19 *a*.
There is a lacuna after f. 28.

41. [Wednesday of the mid-week in Lent], f. 29 *a*.
Rom. x. 1 (ܠܥܠ)—17.

42. Thursday of the mid-week in Lent, f. 29 *b*.
Rom. x. 17—xi. 12 (adds ܠܟ ܣܓ ܒܗ ܕܗ ܡܒ).

43. Friday of the mid-week in Lent, f. 30 *a*.
Rom. xi. 25—36.

44. The fifth Sunday in Lent, f. 30 *b*.
See Oo. 1. 17, no. 41.

45. The fifth Friday in Lent, f. 31 *b*.
See ib. no. 42.

46. The sixth Sunday in Lent, f. 32 *a*.
Rom. xiii. 11 (ܥܕܢ ܐܢ ܒܗ ܒܗܒܕܗ ܟܘܕܢ)—xiv. 9.

47. The sixth Friday in Lent, f. 32 *b*.
Rom. xv. 1—13.

48. Palm Sunday, f. 33 *a*.
See Oo. 1. 17, no. 45.

49. The last Monday in Lent, f. 34 *a*.
Heb. i. 1—ii. 4.

50. The last Tuesday in Lent, f. 34 *b*.
As in no. 19 above.

51. The last Wednesday in Lent, f. 34 *b*.
Heb. ix. 11—23.

52. The Passover, f. 35 *b*.
See Oo. 1. 17, no. 49.

53. The Friday of the Passion, f. 36 *a*.
Ib. no. 50.

54. The first reading of the Mysteries on the Great Sabbath, f. 37 *a*.

ܩܕܡܝܐ ܩܪܝܢ ܒܪܡܙܐ ܕܒܝܡܐ ܕܩܒܪܐ.

1 Cor. i. 18—31.

55. The Mysteries on the Night of the Resurrection, f. 37 *b*.
Ib. no. 55.

56. The Great Sunday of the Resurrection, f. 38 *a*.
Rom. v. 20—vi. 23.

57. Monday of the Week of Weeks, f. 39 *a*.
Eph. vi. 10—24.

58. Tuesday of the Week of Weeks, f. 39 *b*.
1 Cor. xv. 1—11, xvi. 13, 14, 19—24.

59. Wednesday of the Week of Weeks, f. 40 *a*.
See no. 13 above.

60. Thursday of the Week of Weeks, f. 40 *a*.
See no. 102 below.

61. The Friday of the Confessors, f. 40 *a*.

Heb. xi. 3—6 (ܠܥܠܡ), Phil. ii. 5—11.

62. The sixth (*sic*) Sunday after the Resurrection, f. 40 *b*.

ܕܡܬܟܢܫ ܒܗ ܒܒܝܬ ܡܫܝܚܐ.

Col. i. 3—7 [with repetition of *vv.* 4 *b*—6 *a*], 8—10 (ܐܬܓܠܝ), Heb. xi. 6 (from ܡܗܝܡܢܘܬ), xi. 32—xii. 2.

63. The New Sunday, f. 41 *b*.

Heb. x. 19—36.

64. The Commemoration of Mār George, f. 42 *b*.

See no. 12 above.

65. The third Sunday after the Resurrection, f. 42 *b*.

Eph. i. 15—ii. 5 (ܡܢ ܡܬܝܗܒ), and the last five words of Hebr. xiii. 21.

66. The fourth Sunday after the Resurrection, f. 43 *a*.

See Oo. 1. 17, no 64.

67. The fifth Sunday after the Resurrection, f. 44 *a*.

Phil. ii. 1—4 (ܐܢ ܕܡܬܡܐ ܠܟܢ), Col. i. 10 (ܗܗܠܟ) —20.

68. The Ascension of our Lord, f. 44 *b*.

Eph. iv. 1—13, 1 Tim. iii. 16, and the last five words of Hebr. xii. 2.

69. The Sunday after the Ascension, f. 45 *a*.

See no. 98 (= no. 21 above).

70. Pentecost, f. 45 *a*.

1 Cor. xii. 1—13, 2 Cor. iii. 17, 18, xiii. 11—13.

71. The Friday of Gold, f. 45 *b*.

See no. 101 below.

72. The second Sunday of the Apostles, f. 46 *a*.
See Oo. 1. 17, no. 72.

73. The third Sunday of the Apostles, f. 46 *b*.
Ib. no. 73.

74. The fourth Sunday of the Apostles, f. 47 *a*.
Gal. i. 6—10, 13—14, 20—ii. 8, Ephes. iii. 20, 21.

75. The fifth Sunday of the Apostles, f. 48 *a*.
See Oo. 1. 17, no. 75.

76. The sixth Sunday of the Apostles, f. 48 *b*.
Ib. no. 76.

77. The seventh Sunday of the Apostles, f. 50 *a*.
Ib. no. 77.

78. The Friday of the last Week of the Apostles, f. 50 *b*.
See no. 14 above.

79. The Sunday of the last Week of the Apostles, and the first of Summer, f. 50 *b*.
See no. 58 above.

80. The second Sunday of Summer, f. 51 *a*.
See no. 47 above.

81. The third Sunday of Summer, f. 51 *a*.
See Oo. 1. 17, no. 8.

82. The fourth Sunday of Summer, f. 51 *b*.
1 Cor. iv. 17—21, v. 1—5, vi. 12—20.

83. The fifth Sunday of Summer, f. 52 *b*.
1 Cor. x. 14—32.

84. The sixth Sunday of Summer, f. 53 *a*.
2 Cor. ix. 1—15.

85. The Sunday of the last week of Summer, f. 54 *a*.
1 Thess. ii. 19—iii. 13.

86. The first Sunday of Elias, f. 54 *b*.

2 Thess. ii. 1—14.

87. The second Sunday of Elias, f. 55 *a*.

2 Thess. ii. 14—iii. 18.

88. The third Sunday of Elias, f. 56 *a*.

Phil. i. 12—26, and the last five words of Hebr. xiii. 21.

89. The Festival of the Cross, f. 56 *b*.

See no. 54 above.

90. The Sunday after the Invention (of the Cross), f. 56 *b*.

See no. 66 above.

91. The second Sunday of the Invention, and the fifth of Elias, f. 56 *b*.

See no. 62 above.

92. The third Sunday after the Invention, the sixth of Elias, f. 56 *b*.

See no. 29 above.

93. The fourth Sunday after the Invention, f. 56 *b*.

See Oo. 1. 17, no. 93.

94. The fifth Sunday after the Invention, and the first of Moses, f. 57 *a*.

1 Cor. xiv. 26—40.

95. The sixth Sunday of the Invention, and the second of Moses, f. 57 *b*.

See no. 43 above.

96. The seventh Sunday of the Invention, and the third of Moses, f. 57 *b*.

Gal. vi. 1—18.

97. The eighth Sunday of the Invention, and the fourth of Moses, f. 58 *b*.

1 Tim. v. 1—16.

98. The first Sunday of the Consecration of the Church, f. 59 *b*:

ܕܫܘܬܐ ܕܚܕ ܒܫܒܐ ܕܚܢܟܐ ܕܒܝܬ ܡܪܝ ܕܢܗ ܟܢܝܫܬܐ.

See no. 21 above.

99. The second Sunday of the Consecration of the Church, f. 59 *b*.

Heb. xii. 14—29.

100. Another for that day, f. 60 *a*.

Heb. iv. 14—v. 10.

101. The third Sunday of the Consecration of the Church, f. 60 *b*.

1 Cor. xii. 28—xiii. 13.

102. The fourth Sunday of the Consecration of the Church, f. 61 *b*.

1 Cor. iii. 1—17, xvi. 13, 14, 19—24.

103. The reading for the Bishop, f. 62 *b*:

ܡܢܐ ܕܟܗܢܐ ܪܒܐ ܘܚܕܘܡܝ.

Tit. i. 1—9, ii. 1—8.

104. Another for the installation of the high-priest, f. 63 *a*:

ܠܫܢܐ ܕܡܫܝܚܘܬܐ ܕܟܗܢܐ.

See no. 22 above.

105. Lessons for the Dead.

a. For Patriarchs, f. 63 *a*.

See no. 69 above.

b. For Metropolitans and Bishops, f. 63 *a*.

See no. 18 above.

c. For the High-priest, f. 63 *a*.

See no. 88 above.

d. For Doctors and the High-priest, f. 63 *a*.
See no. 101 above.

e. For Priests and Monks; suitable for any man, f. 63 *a*.
See no. 28 above.

f. For Deacons and Monks, suitable for any man, f. 63 *a*.
1 Thess. iv. 13—v. 11, 25 (reading ܟܠܟ).

g. For all ranks, f. 64 *a*:

ܕܟܟ ܟܠ ܡܠܦܢ ܕܟ ܕܡܡܐ.

See no. 56 above.

h. When two die on one day, f. 64 *a*:

ܠܐ ܟܕ ܡܬܦܐ ܗܕܐ ܒܝ ܡܐ.

See no. 20 above.

i. For women, f. 64 *a*:

ܗܘ ܕܟܟ ܒܢܬ ܕܟܟ ܕܐ ܡܐ ܕܐܠܐ ܠܒܢܬ ܐܐܠܐ.

1 Cor. vii. 25—40.

j. For all ranks of women, f. 64 *b*:

ܕܟܟ ܟܠ ܡܠܦܢ ܕܢܬ.

See no. 96 above.

k. For nuns, f. 65 *a*:

ܕܬܐ ܡܐ.

See no. 7 above.

l. For freed women, etc., and especially aged widows, f. 65 *a*:

ܟܠ ܒܢܬ ܣܕܐ ܣܟܦܐ ܣܟܒܢܐ ܕܕܐܠܐ ܗܢ ܕܬܐ ܡܐ.

See no. 97 above.

The colophon (f. 65 *a*) states that this MS. was written in ܒܝܟܝ near Urūmiyah in A. Gr. 2114 = A.D. 1803, in the days

of Mār Simeon catholic patriarch of the East and Mār John, by the priest Ṣelībhō of ܬܝܡܪ̈ܐ for George bar Sergius.

ܫܠܡ ܠܡܟܬܒ ܟܘܪܣܐ ܡܢܝ ܩܕܡܝܐ ܡܦܪܫܐ ܕܓܘܪܓܝܐ
ܦܘܠܘ : ܫܠܝܡ ܐܠܗܐ ܐܝܟ ܕܐܬܚܫܒܘܢ ܒܗ ܢܟ̈ܬܐ ܒܡܬܝܒܘܬܐ
ܕܗ̈ܝܡܢܐ ܘܕܦܩܝܕܬܐ ܘܟ̄. ܐܫܬܠܡ ܕܝܢ ܒܫܢܬܐ ܗܘܬ ܒܐܬܪܐ ܒܕܝܪܐ
ܕܐܘܪܡܝ ܒܩܪܝܬܐ ܒܕܝܪܐ ܘܡܒܪܟܬܐ ܡܫܝܚܝܐ. ܘܟ̄. ܐܫܬܠܡ
ܕܝܢ ܒܫܢܬܐ ܗܘܬ ܡܠܐ ܫܢ̈ܝ ܒܝܘܡܝ ܣܘܪܝ : ܛ : ܒܗ : ܒܝܘܡ
ܥܪܘܒܬܐ . . ܒ . . ܕܫܒܘܥܐ ܕܫܠܝ̈ܚܐ. ܒܫܢܬ ܐܐܦܣܕ ܠܝܘ̈ܢܝܐ
ܒܩܝܡܐ ܐܡܝܢ.

ܐܬܟܬܒ ܒܝܘܡ̈ܝ ܘܟ̄ ܡܪܝ ܫܡܥܘܢ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܝܣ
ܕܡܕܢܚܐ. ܘܟ̄. ܘܒܝܘܡ̈ܝ ܐܒܘܢ. ܘܟ̄. ܡܪܝ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ. ܘܟ̄.
ܒܐܝܕܝ ܕܝܢ ܠܟܬܒܐ ܗܢܐ. ܘܟ̄. (f. 65 b) ܩܫܝܫܐ ܨܠܝܒܐ
ܕܬܝܡܪ̈ܐ. ܘܟ̄.

(f. 65 b, col. 2) ܐܝܟ ܕܡܫܬܟܚܢܘܬܗ ܕܟܬܒܐ ܗܢܐ. ܘܟ̄.
(f. 66 a) ܠܓܝܘܪܓܝܣ ܒܪ ܡܫܝܚܐ ܣܪܓܝܣ ܘܕܝܕܐ ܕܝܠܗ ܢܛܪܝܘܗ̇
ܘܐܡܪܗ ܡܬܩܪܝܐ ܨ[?]ܠܝܒܗ. ܘܟ̄.

ܡܪܗ ܕܟܬܒܐ ܗܢܐ ܕܩܪܝܬܐ [one line space] ܒܪܝܫܬ
ܘܡܒܪܟܬܐ ܫܝܪܝܬ. ܘܟ̄.

F. 1 *a* is blank. There are various scrawls on f. 66. Bound originally in boards of which only a fragment is left.

(A fragment of paper found in this MS. is described under Add. 2071[4].)

Add. 2036

Paper, 8¼ in. by 6¼; 188 leaves; 20 quires of 10 leaves, signed with Syriac letters; the first is lost, the second has 9, the sixth 8, and there is an additional leaf after the last quire; 19 lines. Written in a regular Nestorian hand, with points, of the xviiith cent.

A Psalter, comprising the following items:

1. The Psalms, according to the Pĕshīṭtā version, with headings, prayers, ܗܘ̇ܠܠ̈ܐ and ܡܪ̈ܡܝܬܐ.

F. 1 *a* begins with Ps. ix. 2.

Subscription, f. 120 *b*:

ܫܠܡܘ ܡܙܡܘܪ̈ܐ ܕܛܘܒܢܐ ܕܘܝܕ ܢܒܝܐ ܡܠܟ̈ܐ ܕܝܠܗܘ̇.

ܕܡܫܒ̈ܚܢ ܠܡܪܝ ܐܬܪܘ̈ܪܘܗܝ ܡܫܡܫܢܐ. ܒܝܕ ܚܛ̈ܝܐ ܕܡܪܝ

ܐܢܐ ܦܘܠܚܢܐ. ܘܟ̄. (f. 121 *a*)

2. The Canticles:

a. The first Song of Moses, Ex. xv. 1—21, f. 121 *b*.

b. The Song of Isaiah, ch. xlii. 10—13, xlv. 8, f. 122 *b*.

c. The second Song of Moses, Deut. xxxii. 1—21 *a*, f. 123 *a*.

d. The third Song of Moses, Deut. xxxii. 21 *b*—43, f. 124 *b*.

The subscription mentions the scribe Israel, f. 126 *a*:

ܫܠܡ ܬܫܒ̈ܚܬܐ ܕܡܘܫܐ ܘܕܐܫܥܝܐ ܘܠܐܠܗܐ ܫܘܒܚܐ ܐܡܝܢ.

ܐܡܝܢ ܀ ܘܠܟܬܘ̇ܒܐ ܡܣܟܝܢܐ ܐܝܣܪܐܝܠ ܚܛܝܐ ܕܢܩܘܪܐ. ܒܥܘ ܕܢܐ

ܕܢܫܟܚ ܐܡܝܢ ..

3. Hymns entitled ܬܸܫܒ̈ܚܵܬܵܐ ܕܣܘܒܪܐ; see Add. 1966 (3), pp. 28 sqq.

a. For the Sundays and Dominical Festivals, except the Nativity, f. 126 *b*; see p. 28, 3 *a*. The name Narsai has been deleted, and ܒܪܨܘܡܐ written in the margin.

b. For the morning of Sunday, etc., f. 127 *a*; see p. 29 *b*.

c. Another by Narsai, f. 128 *a*; see p. 29 *c*.

ܫܒܚܬ ܕܡܪܝܐ ܘܡܫܝܚܐ ܕܒܗ ܢܬܒ̈ܪܟ ܘܢܬܫܒ̈ܚ ܠܫܡܗ ܩ̈ܕܝܫܐ ܠܥ̈ܠܡ ܥ̈ܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ ܣ̈ܠ.

d. The Song of the three holy children, f. 129 *b*, with the same conclusion as on p. 29 *d*.

e. For the morning of Sundays, etc., f. 129 *b*; see p. 30 *e*.

f. The Nicene Creed, f. 130 *b*; see p. 30 *f*.

g. Another eucharistic hymn, f. 131 *a*; see p. 30 *g*.

h. Another, by Mār Ephraim, f. 131 *b*; see p. 30 *h*.

ܫܒܚܬ ܕܡܪܝ ܐܦܪܝܡ ܕܐܡܪ ܒܫܒܚܬܐ ܕܐܦ ܐܢܐ ܐܫܒ̈ܚ ܠܟ ܡܪܝ ܐܠܗܐ ܘܐܠܗܐ ܐܡܝܢ ܘܐܡܝܢ ܣ̈ܠ.

i. Another, by Yazdīn (ܕܝܕ ܡܫܟܚܢܐ), f. 131 *b*; see p. 31 *i*.

j. Others, eucharistic, f. 132 *a*; see p. 31 *j*.

ܫܒܚܬ ܩܘܪܒܢ ܕܡܪ ܝܫܘܥ ❖ ܡܫܒܚ: ܘܡܫܒܚ ܠܐܠܗ ܚܝ ܕܐܒܐ ܘܠܒܪܗ ܘܠܪܘܚܐ ܩܕܝܫܐ ܠܥ̈ܠܡ ܥ̈ܠܡܝܢ ܐܡܝܢ ܣ̈ܠ.

k. Another, by Timothy I., etc., f. 132 *b*; see p. 31 *k*.

l. For the ferial days.

a. For the night of Monday, etc., f. 133 *a*; see p. 31 *l* (*a*).

β. For the morning of the ferial days, etc., f. 133 *a*; see p. 31 *l* (*β*).

ܫܒܚܬ ܩܘܕܫܐ ܕܫܒܬܐ ܕܟܠܗ ܣ̈ܠ.

γ. For the night of Tuesday, by Bar-Ṣaumā, f. 133 *b*; see p. 32 (γ).

ܫܕܝܐ ܒܠܠܝܐ ܒܫܒܝܥܝ. ܒܪܝܫ ܫܒܝܥ ܕܫܒܐ ܕܢ ܥܡ ܡܫܝܚܐ ܒܥܠܡܐ.

δ. For the night of Wednesday, f. 134 *a*, and

ε. For the night of Thursday, f. 134 *b*, and

ϛ. For the night of Friday, f. 135 *a*, and

ζ. For the night of Saturday, f. 136 *a*, see p. 32 (δ to ζ).

m. Hymns of the Gazzā, ܓܙܪܐ ܕܫܒܚܬܐ.

a. For the Annunciation and the Nativity, by Bābhai the elder, f. 136 *a*; see p. 33 (β).

β. For the Sunday of Lent, etc., f. 137 *a*; see p. 33 (*a*).

ܫܕܝܐ ܒܣܒܪܐ ܒܥܡ ܕܒ ܟܢܘܫܬܐ.

γ. Another for Sunday in the week of Epiphany, etc., by Bābhai bar Nĕṣībhnāyē, f. 137 *b*; see p. 33 (γ).

δ. For the Consecration of the Church, by Mār George, the Persian metropolitan of Nisībis, f. 138 *b*; see p. 33 (δ).

ε. For the Sundays of Lent, etc., f. 139 *b*; see p. 34 (ζ).

ϛ. Another, for the ferial Sundays in Lent, by Mār Ephraim, f. 140 *a*:

ܫܕܝܐ ܕܗܘ ܐܡܬܐ ܒܟܠ ܫܢܬܐ ܥܡ ܒܢܝ ܒܒܝܬ ܡܕܪܫܐ ❖ ܠܡܕܢ ܢܦܫܟ ܡܠܟܐ

The hymn agrees with p. 34 (η).

ζ. Another, for the Prayer of the Ninevites and for Lent, by Bābhai bar Nĕṣībhnāyē, f. 140 *b*; see p. 34 (ε).

ܫܕܝܐ ܕܐܡܪ ܒܥܡ ܒܒܝܬ ܕܒ (*sic*) ܕܢ ܥܡ ܒܢܝ ܢܝܢܘܐ ܘܠܥܢܬ ܕܟ ܐܡܪ ܠܗ ܘܐܡܪ.

η. Another, by Bābhai (the elder) head of the convent of Īzlā, f. 141 *a*; see p. 34 (ϛ).

ܐܚܪܬܐ ܕܒܥܘܬܐ ܘܕܦܘܣܩܐ ܕܡܢܝܢܐ ܠܡܪܝ ܒܒܝ ܪܒ ܥܘܡܪܐ ܕܐܝܙܠܐ.

θ. Another for the evening of Lent, etc., f. 141 *b*; see p. 35 (*θ*).

ܐܚܪܬܐ ܕܪܡܫܐ ܕܦܘܣܩܐ ܘܕܡܢܝ̈ܢܐ ܕܨܘܡܐ.

n. ܟܪ̈ܘܙܘܬܐ, *conciones*, or prayers spoken by the deacon, f. 142 *a*; see p. 35 *o*.

a. F. 142 *a*; *β*. f. 142 *b*; *γ*. f. 145 *a*; *δ*. f. 145 *b*; *ε*. f. 146 *a*; ϛ. f. 146 *a*; *ζ*. f. 147 *a*, see *loc. cit. a* to *ζ*; *η*. f. 150 *a*: ܬܘܒ ܟܪܘܙܘܬܐ ܕܦܘܣܩܐ ܕܥܢ̈ܝܢܐ ܕܡܫܝܚܘܬܐ (see p. 36 [*η*]).

θ. F. 151 *a* ܫܠܡܗ.

ι. F. 152 *a*; see p. 36 (*κ*).

κ. Eucharistic, f. 152 *b*; see p. 36 (λ).

λ. Another, after the celebration of the Eucharist, f. 154 *a*.

o. Hymns of the martyrs, for the evening and the morning of each ferial day, twelve in number, f. 154 *b*; see p. 36 *p*.

These are followed by two hymns for the morning of Sunday, f. 181 *b*:

ܕܨܦܪܐ ܕܚܕܒܫܒܐ ܕܩܕܡܝ̈ܬܐ ܘܟܢܘܗܝ ܕܡܪܢܝܬܐ.

F. 184 *a*:

ܕܨܦܪܐ ܕܚܕܒܫܒܐ ܕܐܣ̈ܝܐ ܟܠܗ ܕܝܢܐ ܠܡܠܟܘܬܐ.

The colophon (f. 188 *b*) is unfortunately imperfect. After a brief account of the contents the page concludes:

ܫܠܡ ܠܗ ܫܘܡܠܝܐ ܘܣܘܦܐ. ܗܘ̣ ܒܐ[ܒ] .... ܒܝܘܡ ܚܕܫܐ

[ܚܘܫ]ܒܢ̇ ܕܒܪܝܬܐ ...

The MS. is in a mutilated condition (the first twenty-two folios have been repaired), and the whole of the upper half of f. 78 is missing. F. 153 is blank. There are scrawls on ff. 55 *a*, 65 *b*, 66 *a*, 68 *a*, 166 *b*, 167 *a*, 168 *b*, 179 *a*, and elsewhere; on f. 180 *b* is a note, partly cut away, with the words: ܡܫܝܚܐ ܡܗ ... ܒܪ ܡܫܝܚܐ ܡܘܪܝܣ.

Bound up in boards on which are pasted fragments of a Syriac printed book.

Add. 2037

Paper, 13 in. by 9; 112 leaves, in bad condition, 12 quires, signed with Syriac letters, 10 leaves, but the first has 9, the ninth and eleventh 8, and the last 7; 2 columns of 27 lines. Written in neat pointed Nestorian, and dated A.D. 1803.

A Psalter, comprising the following items (see above Add. 2036 and Add. 1966).

1. The Psalms, according to the Pĕshīṭtā version, with headings etc., f. 1 *b*.

2. The Canticles (see Add. 2036, 2).

a. F. 69 *a*; *b*. f. 70 *a*; *c*. f. 70 *a*; *d*. f. 71 *a*.

The subscription, f. 71 *b*, mentions the scribe's name.

ܟܬܒܗ ܒܠ ܚܛܝܐ ܠܘܕܝܫܘ ܕܩܫܝܫ.

3. Hymns entitled ܬܫܒ̈ܚܬܐ ܕܣܘܒܪܐ.

a. F. 72 *a*; *b*. f. 72 *a*; *c*. f. 72 *b*; *d*. f. 73 *a*; *e*. f. 73 *b*; *f*. f. 73 *b*; *g*. f. 74 *a*; *h*. f. 74 *a*; are the same as Add. 1966, 3 *a*—*h* (pp. 28—31), above.

i. F. 74 *b*, see p. 31 *j* above.

j. F. 74 *b*, see p. 31 *i*.

k. F. 75 *a*, see p. 31 *k*.

l. *α.* F. 75 *a*; *β.* f. 75 *a*; *γ.* f. 75 *b*; *δ.* f. 75 *b* (صدى اسبصلح); *ε.* f. 76 *a*; *ς.* f. 76 *b*; *ζ.* f. 76 *b*, see p. 31 sq., *α*—*ζ*.

m. For Sundays: *α.* f. 77 *a*; *β.* f. 77 *a*; *γ.* f. 77 *b*; see p. 33 *m* (*α*—*γ*).

n. For the week of Summer. See p. 35 n.

α. F. 78 *a*:

ܫܕܪܐ ܕܥܕܘܬ ܕܡܫܝܚܐ. ܡܪܡܢܐ ܫܒܚܬܐ ܕܡܪܝܡ ܕܡܪܝܡ.

β. F. 78 *b*:

ܐܥܕܘܬ ܫܒܥܬܐ ܕܫܪܐ.

o. For Sundays (continued from *m*), *δ*—*θ*, f. 79 *a* sq.; see p. 33 sq., *δ*—*θ*.

p. *Conciones*, f. 81 *a*, the beginning, containing the first five, is wanting; see p. 35 sq.

q. *Conciones* for the whole year, f. 85 *b*:

ܚܕܘܬ ܫܒܥܐ ܕܟܠ ܫܢܐ ܕܒܢܝ ܡܕܥܡܢ.

α. The Nativity, f. 85 *b*.

β. The Commemoration of the Virgin Mary, f. 85 *b*.

γ. Ascension, f. 86 *a*.

δ. The Commemoration of Mār John, f. 86 *b*.

ε. The Commemoration of S. Paul and S. Peter, f. 87 *a*.

ς. The Commemoration of the Evangelists, f. 87 *b*.

ζ. The Commemoration of S. Stephen, f. 88 *a*.

η. The Commemoration of the Greek doctors, f. 88 *b*.

θ. The Commemoration of the Syrian doctors, f. 89 *a*.

ι. The Commemoration of Mār Abhā, f. 89 *b*.

κ. The Friday of Lazarus, f. 90 *a*; see p. 36 (*i*).

λ. The Friday of the Crucifixion, f. 90 *b*; see p. 36 (*k*).

r. The twelve hymns of the martyrs, f. 91 *a*; see p. 36 (*p*). Followed by the two hymns as in Add. 2036, 3 (*o*).

The colophon (f. 111 *b*) states that this MS. was finished on the 29th August in A. Gr. 2114 = A.D. 1803 in Tergawer near Urūmiyah, by the priest George son of Zaiʿā, in the days of Mār Simeon catholic patriarch of the East, and Mār John, bishop.

ܐܫܬܠܡ ܘܫܠܡ ܘܐܫܬܟܠܠ ܒܥܕܢܐ ܗܕܐ ܒܝܘܡ ܐܪ̈ܒܥܐ ܠܗܘ̈ܢܐ
ܕܫܒܬܐ ❖ ܒܝܪܚܐ ܕܫܒܬܐ ܥܣܪܝܢ ❖ ܐܒ ❖ ܒܝܘܡ ܬܫܥܐ ❖ ܘ ❖
ܕܦܘܠܚܐ. ܐܫܬܠܡ ܕܝܢ ܒܝܘܡܐ ܗܕܐ ܕܟܘܢܫ (f. 112 *a*) ܒܫܢܬܐ
ܕܝܘܢܝܐ ܐܠܦ ܘܡܐܐ ܕܝܘܢܝܐ ܐܪܩܝ ܕܫܢܝܐ ܦܫܝܛ ܘܠ
ܠܝܕ ܡܕܝܢܬܐ ܕܐܘܪܡܝ. ܐܫܬܠܡ ܕܝܢ ܒܩܪܝܬܐ ܕܬܪܓܘܪ ܕ.....
ܟܗܢܐ ܓܝܘܪ... ܒܪ ܙܝܥܐ ... ܡܫܠܡܢܘܬܐ ܕܡܪܝ ... ܫܡܥܘܢ
ܦܛܪܝܪܟܐ. ܘܣ.
ܒܗܕܐ ܕܝܢ ܣܠܝܩ ܘܡܫܬܒܚ ܠܡܫܝܚܐ ܐܠܗܐ ܗܘ ܠܗ. ܘܣ.
ܠܡܫܬܒܚܘ ܕܠܥܠܡ ܕܢܦܠܐ ܕܐܘܡܢܘܬܐ. ܟܕ ܡܢܝܢ ܘܝܘܡܐ ܕܝܪܚܐ
ܒܟܪܘܙܘܬܐ. ܘܡܫܠܡܐ ܡܢ ܫܢܬܐ ܕܐܘܡܢܘܬܐ. ܘܣ.

F. 1 *a* is blank, and there are traces of illumination on f. 1 *b*. Bound in boards.

Add. 2038

Paper, 6 in. by $3\frac{3}{4}$; 75 leaves (in bad condition); originally 11 quires, signed with Syriac letters, of 10 leaves, but the fourth and tenth have 9, the last has 7, and the fifth, sixth and

seventh are wanting; 15 lines on a page. Written in a good regular Nestorian with points, and dated A.D. 1629.

The *Abū Ḥalīm*; see Add. 1978.

1. F. 2 *a*; 2. f. 7 *a*; 3. f. 11 *b*; 4. f. 16 *a*; 5. f. 34 *b*; 6. f. 39 *a*; see pp. 122 (1), 122 (3), 124 (5), 126 (15), 128 (18), 129 (20).

There is a lacuna of 30 leaves between f. 39 and f. 40.

7. A prayer of George of Āthor, f. 42 *b*; see p. 137 (45).

8. F. 43 *b*; 9. f. 49 *b*; see pp. 137 (46), 138 (49).

10. Other prayers that have been omitted, f. 55 *b*:

ܗܘ ܥܠܩܕܡ ܫܓܕܗ ܕܟܪ ܒܝ ܕܨܚܗܡ.

11. F. 55 *b*; 12. f. 59 *b*; see pp. 122 (2), 125 (10).

13. For Sundays, beginning f. 61 *a*:

ܕܫܒܚܬ ܐܡܪ ܠܝ ܡܪܝ ܡܠܟ ܥܠܡ ܒܪܟ ܡܠܟܐ.

ܕܫ ܐܠܦܣ ܥܝܫܘ.

14. Another, beginning f. 62 *b*:

ܫܒܥܐ. ܒܚܠ ܡܪܝ ܡܠܟ ܥܠܡ ܣܒܪܐ ܕܒܟܬܐ

ܥܠܕܟ ܕܒܫܟ ܒܥܐ ܕܐ ܕܡܦܫܩܢܐ.

15. Prayers by Rabban Hōrmizd.

a. F. 63 *b*:

ܠܟ ܡܪܝ ܟ ܢܚܢܐ ܕܒܕܒܪ ܒܚܕܐ ܕܐ ܫܡܥ

ܐܡܪ. ܕܫ ܣܢܘܬ ܥܠܡ ܥܠܒܕ ܐܒܐ ܕܒܫ

ܕܐܫܬܟ ܟ ܐܡܪ.. ܣܒ.

b. F. 69 *b*:

ܠܟ ܐܡܪ ܒܟ ܐܒܐ ܠܒܪܟ. ܡܢ ܣܒܐ ܒܟ ܒܫ

ܢܚܢ.

The colophon (f. 75 *a*), which is imperfect, states that this book was finished A. Gr. 1940 = A.D. 1629.

ܫܠܡܘ ܨܠܘܬܐ ܕܒܝܠܕܐ ܘܕܒܝܫܐ ܘܕܒܥܘܬܐ ܘܕܡܫܡܫܢܘܬܐ ܕܦܫܛܐ
ܡܢ ܕܘܟܪܢܗܘܢ ܘܠܐܠܗܐ ܫܘܒܚܐ ܫ ܟܬܒ ܒܐܝܕܝ (f. 75 *b*)
ܡܪܝ ܘܐܠܗܝ ܒܫܢܬ ܗܘܬ ܕܝܘܠܕ[ܬ] ܕܝܦܪܐ ܕܒܐܝ̈ܪܐ ܡܪ̈ܝܢܐ
ܘ ... ܘܐܠܗ̈ܝܢ ܡܚܝܠ ܡܢ ... ܘܡܕܢ̈ܚܐ ܗܘ ܠܐ ܝܕܥ ... ܘܐܬܩܪܝ
ܘܐܬܓܡܪ. ܘܒ̄ܫ. ܐܫܬܡܥ ܕܝܢ ܘܐܫ[ܬܠܡ] ܒܫܢܬ ܗܘܬ ܫ ܒܪܡܫܐ
ܒܝܪܚܐ ܐܝܠܘܠ ܫ ܒܝܘܡ ܚܡܫܫܒ[ܐ] ܫ ܟܗ ܫ ܒܗ ܫ ܒܫܒܬ
ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܐܪܒܥܝܢ ܫ ܠܝܘܢ̈ܝܐ ܒܪ̈ܝܟܐ ܫ ܘܒ̄ܫ. ܐܫܬܡܥܬ
ܒܫܢܬ ܗܘܬ.

Ff. 1 and 2 *a* are blank.

Bound in boards, with the title written outside in Syriac.

Add. 2039

Paper, 6 in. by 4; 69 leaves; 8 quires, signed with Syriac letters, of 10 leaves, but the first and sixth have 9, the fifth 6, and the last 5, 15—16 lines. Written in a neat Nestorian hand, with points, of the xviith—xviiith cent.

I. The Tūrgāmē of ʿAbhd-īshōʿ; see above Add. 1977, pp. 107 sqq.

1. F. 1 *b*; 2. f. 3 *b*; 3. f. 5 *b*; 4. f. 8 *a*; 5. f. 10 *a*; 6. f. 12 *a*; 7. f. 14 *a*; and 8. f. 16 *b* agree with p. 108 sq. (1—8) above.

9. F. 18 *a*; 10. f. 20 *a*; 11. f. 22 *a*; agree with p. 109, 10—12.

12. One for the fourth Sunday of Lent, by Khāmīs, f. 23 *b*; see p. 110 (13).

ܕܚܕܒܫܒܐ. ܕ. ܕܨܘܡܐ. ܕܝܠܗ ܕܚܡܝܫ.

13. Wednesday in the mid-week of Lent, f. 24 *b*; see p. 110 (14).

14. The fifth Sunday in Lent, f. 26 *b*:

ܐ ܕܡܫܝܚܐ : ܕܒܟܠ ܟܐ ܕܥܡܐ ܕܒܟ ܩܢ. ܣܐ.

15. F. 30 *a*; see p. 110 (16).

16. The Friday of Lent, f. 32 *a*; see p. 110 (17).

17. F. 34 *b*; see p. 111 (18).

18. Another for the Passover, f. 36 *a*; see p. 111 (19).

19. The Great Saturday, f. 38 *a*; see p. 111 (20).

ܩܛܝܪܐ ܕܡܫܝܚܐ (text and margin).

20. F. 40 *b*; see p. 111 (22).

21. New Sunday, f. 41 *b*, beginning:

ܐ ܕܩܘܕܡܝܢ ܟܡ ܕܡܢ ܕܒܟܡܢ ܫܒܥ ·ܫܒܥ ܐܚܕ ܒ

ܠܡܕܢ ܚܡܫ ܡܐܐ ܕܡܕܡ ܠܡܐ ❖

Alphabetical.

There is a lacuna after f. 42.

22. F. 44 *b*; 23. f. 46 *b*; 24. f. 48 *b*; 25. f. 50 *b*; see p. 112 (23, 25—27).

There is a lacuna after f. 52.

26. F. 54 *a*; 27. f. 56 *b*; see p. 113 (31—32).

28. The second Sunday of the Dedication of the Church, f. 58 *b*:

ܫܒܬܟ ·ܒ. ܕܥܡܕ ܒܕܫ.

See p. 113 (33).

II. Tūrgāmē for the daily Gospel.

1. F. 60 *b*; see p. 114 (II. 1).

2. Another, beginning f. 62 *b*:

ܐܘ ܕܡܫܬܟܚ ܡܢ ܒܪ ܐܢܫ ܘܒܪ ܐܢܫ ܕܢܬܚܕܘܢ : ܐܝܟ (f. 63 *a*)

ܕܐܬܝ ܡܢ ܥܠܡܐ ܥܕ ܥܠܡܐ ❊

Alphabetical.

3. F. 64 *b*; see p. 114 (II. 2).

4. F. 66 *a*; see p. 114 (II. 3).

III. Hymns, called Sūgyāthā, imperfect.

1. F. 66 *b*, ܗܘ ܕܐܡܪ ܒܪ ܐܢܫ ܘܒܪ ܐܢܫ ܕܢܬܚܕܘܢ . ܣܓ .ܒܪ ܐܢܫ.

2. F. 67 *b*, ܕܦܫܛ ܥܠ ܟܠ ܡܕܡ ; see p. 674 (10).

3. F. 69 *b*, ܣܓ .. ܕܫܡܥ ܒܟܠܗ ܕܐ ܡܫܬܟܚ ܕܐܢܫ ܘܒܪ ܐܢܫ.

There are some almost illegible Syriac notes on ff. 1 *a*, 41 *b*. Bound in boards, with the title written outside in ink.

Add. 2040

Paper, 5 in. by 3¼; 37 leaves; originally at least 6 quires, signed with Syriac letters, the fifth alone is complete and has 10 leaves; 15 lines on a page. Written in inelegant Nestorian of the xviiith or xixth cent.

This MS., which is imperfect at the beginning and the end, contains hymns for the various festivals. It includes:

a. Songs called ܗܘܫܥܢܐ for the Friday of Lent, f. 1 *b*:

ܐܦ ܗܘܫܥܢܐ ܕܒܕܘܡܐ ܕܨܘܡ.

b. For the Ascension, f. 2 *b*.

c. For the Invention of the Cross, f. 9 *a*.

d. The second Sunday after the Invention, beginning, f. 26 *a*:

ܫܘܒܚܐ ܕܡܫܒܚ ܒܫܒܥ ܒܗܕ ܒܕܗ ܐܚܪܢܐ ܒܥܕܬܐ

ܠܐ ܡܝܬ ܩܡܐ ܒܕܡܐ. ܗܘ ܕܠܐ ܢܦܠܐ ܩܡ ܠܩܒܠܐ.

e. Sunday in Lent, f. 37 *b*.

Add. 2041

Paper, about 6 in. by $3\frac{3}{4}$; 129 leaves, incomplete; quires, signed with Syriac letters, the fifth, seventh and eighth quires are perfect and have 10 leaves; 15—16 lines on a page. Written in Nestorian of the xviiith cent.

1. Fragment of a marriage service, f. 1 *a*.

F. 2 *b*, rubric: ܩܕܘܫܐ.

2. Hymns for Festivals. See also 6 (below).

a. For Easter Sunday, f. 8 *a*, see Add. 2820, f. 51 *a*:

ܫܘܒܚܐ ܕܒܠܡܐ ܕܩܡܬ.

b. Commemoration of S. John the Baptist, f. 10 *b*.
See Add. 2820 (9).

c. For Stephen, f. 12 *b*, beginning:

ܗܘ ܕܡܐ ܟܬܒ ܒܦܘܕܐ ܒܟܬܒܐ ܕܒܐ ܫܡܥܘܢ.

d. For S. Peter and S. Paul, f. 13 *a*.
See p. 674 (10).

e. The Epiphany, f. 16 *a*.
See p. 673 (8).

f. The third Sunday of Lent, f. 19 *a*, beginning:

ܗܘ ܫܒܚܐ ܘܫܒ ܒܝ ܚܢܐ. ܡܒܝ ܕܡܫܒܚ ܒܡܕܐ ܕܐܢܐ.

Alphabetical.

g. Palm Sunday, f. 22 *b*.
See Add. 2820, f. 32 *a*.

h. Another, f. 24 *a*.
See ib., f. 36 *a*.

i. Easter Sunday, f. 26 *b*.
See ib., f. 50 *a*.

j. Another, f. 27 *a*, beginning: ܟܬܒ ܕܢ ܡܠܟܐ; see ib., f. 45 *a*.

k. F. 29 *b*:

ܗܕܐ ܕܡܫܬܘ ܒܢܣܝܢ.

See ib., f. 90 *b*.

l. Another for Easter Sunday, f. 32 *a*.
See Add. 2820, f. 43 *a*.
Ff. 36—45 are hymns belonging elsewhere.

m. Pentecost, f. 46 *a*.

n. For the first Sunday of the Apostles, f. 49 *a*:

ܫܕܐ (*sic*) ܒܡܛܠ ܫܠܝܚ ܡܫܠܚܐ ܕܥܒܕܐ ܒܟܠܗܢ
ܥܡܡ ܠܡܒܪ ܗܕܐ. ܟܠ ܫܠܚܐ ܟܕ ܒܥܐ ܡܫܬ
ܡܕܐ ܒܗܐ ܠܫܠܚܐ ܒܫܕܪ ܒܝ ܥܕܒܘ.

o. The Commemoration of S. Thomas the Apostle, f. 52 *b*.
See p. 680 (22).

p. The Commemoration of Mār Cyriacus, f. 53 *b*, beginning:

ܐܘ ܟܠܗ ܕܡ ܗܡܝ ܫܕܝ. ܡܡܐ ܫܡܝ ܐܡ ܟܝ.

q. The first Sunday of the Consecration of the Church, f. 55 *b*, beginning:

ܢܒܝܐ ܫܡܥܘܢ ܒܢܒܝܐ ܘܫܡܥܬ ܠܟ ܕܡܫܝܚ ܘܡܠܟܐ ܘܦܪܘܩܢܢ
ܕܥܠܡܐ ܐܬܐ.

r. The second Sunday, f. 55 *b*.
See Add. 2820, f. 87 *a*.

s. The third Sunday, f. 57 *a*.
See ib. f. 88 *a*.

t. The fourth Sunday, f. 60 *b*.
See ib. f. 90 *a*.

3. Various Sūgyāthā, f. 61 *a*.

Subscription, f. 69 *a*:

ܫܠܡܝ ܗܠܝܢ ܣܘܓܝܬܐ ܕܡܕܒܚܢܐ ܘܕܢܘܟܪܝܬܐ (*sic*) ܘܕܟܠܗܘܢ
ܢܘܗܪܝܬܐ (*sic*) ܗܢܘܢ ܕܐܝܬܝܗܘܢ ܒܚܕܐ.

4. Sūgyāthā by Khāmīs, f. 69 *a*:

ܣܘܓܝܬܐ ܕܚܡܝܫ ܡܢ ܣܘܡܟܗ ܕܡܠܦܢܐ ܕܡܕܢܚ ܩܪܝܬܐ
ܘܩܪܝܬܐ.

a. Beginning:

ܠܠܟܐ ܐܢܫ ܐܘ ܫܒ ܪܘܚܐ ܕܪܘܚ.

See p. 686 (4). Followed by five others.

b. Beginning, f. 77 *b*:

ܘܐܬܐܡܪ ܗܘܐ ܒܟܪܘܒܘܬܐ ܒܗܒ ܕܘܪܐ ܡܛܠ ܚܛܝܬܐ ܦܪܘܩ
ܠܗ ܐܬܐ ܒܡܠܟܘܬܐ ܐܘ ܫܒܘܩܐ ܕܚܘܒܐ. ܐܠܗܐ ܠܝ ܐܫܒܘܚ.
ܘܐܘܕܝܬ ܠܟ ܐܕܝܢ.

Alphabetical.

c. Beginning, f. 80 *b*:

ܫܠܡܐ ܘܐܠܗܐ ܕܒܗܘ ܘܐܬܩܢܬܐ ܘܢܘܚ ܠܚܛܝ ܡܛܠ

ܡܫܡܫ ܕܐܕܡ ܕܚܕܐ ܡܢ ܓܢܬܐ ܕܐܬܚܙܝ ܠܗ ܒܚܠܡ ܘܐܡܪ ܠܗ ܫܡܥ ܒܪܝ ܐܕܡ ܕܐܢܐ ܡܫܡܫ ܐܠܗܟ ܐܬܐ ܠܘܬ ܐܒܘܟ ܘܐܢ ܠܐ ܬܫܡܥ ܠܝ ܐܢܐ ܡܫܡܫ ܐܠܗܟ ܐܬܐ ܠܘܬ ܐܒܘܟ ܘܐܢ ܠܐ ܬܫܡܥ ܠܝ

5. Songs (ܡܐܡܪ) on the departure of Adam from Paradise, f. 82 *b*:

ܡܐܡܪ ܕܒܟ ܐܕܡ ܡܢ ܓܢܬܐ ܕܥܕܢ ܘܐܬܚܙܝ ܠܗ ܒܚܠܡ ܘܐܡܪ ܠܗ ܫܡܥ ܒܪܝ ܐܕܡ ܕܐܢܐ ܡܫܡܫ ܐܠܗܟ ܐܬܐ ܠܘܬ ܐܒܘܟ ܘܐܢ ܠܐ ܬܫܡܥ ܠܝ

a. Beginning:

ܒܟ ܒܫܥ ܐܬܚܙܝܘ ܠܝ ܒܟܝ ܒܝܕ ܠܝ ܒܟ ܒܫܥ ܐܬܚܙܝܘ ܠܝ ܒܟܝ ܒܝܕ ܠܝ

Alphabetical.

b. Another on our father Adam, f. 85 *a*, beginning:

ܒܐ ܒܒܟ ܒܟ ܒܐܫܬܐ ܡܒܪܟܐ ܐܒܝ ܘܐܡ ܐܠܗܐ ܒܐ ܒܟ ܒܐ ܒܒܟ ܒܟ ܒܐܫܬܐ ܡܒܪܟܐ ܐܒܝ ܘܐܡ ܐܠܗܐ ܒܐ ܒܟ ܒܐ

See p. 694 (v).

c. On the wax candle, f. 87 *a*.

See p. 689 (11).

d. On the rich and poor, beginning, f. 89 *a*:

ܡܐܡܪ ܚܕܫ ܒܒܟ ooo ܡܢ ܐܢܐ ܒܟܝ ܚܕܝ ܡܐܡܪ ܚܕܫ ܒܒܟ ooo ܡܢ ܐܢܐ ܒܟܝ ܚܕܝ

e. Another by Khāmīs, beginning, f. 90 *a*:

ܒܒܟ ܒܟ ܐܡ ܐܢܐ ܡܐ ܒܟ ܒܒܟ ܒܟ ܐܡ ܐܢܐ ܡܐ ܒܟ ܒܒܟ

f. On the maiden Māmōi, f. 90 *b*.

See p. 684 (1).

6. Fragments of 2 (above).

a. Commemoration of the Four Evangelists, f. 91 *a*.

See p. 675 (11).

b. Commemoration of S. George, f. 93 *a*:

ܗܘ ܕܒܝܬ ܩܒܪܗ ܕܓܝܘܪܓܝܣ.

See p. 678 (15).

c. The Ascension, f. 95 *a*.

Subscription, f. 96 *a*:

ܫܠܡ ܣܦܪܐ ܕܐܬܐ ܒܫܠܡ : ܣܟ ܐܠܦ ܫܒܥ ❊

7. Twelve hymns, beginning, f. 96 *a*:

ܐܢܐ ܒܥܝܬ ܒܫܡܐ ܕܐܠ ܐܬܐ ܕܡܫܝܚ ܕܢܦܩ ܒܫܠܡ.

8. Other poems (ܡܐܡܪܐ) by Khāmīs.

a. On himself, f. 98 *a*.
See p. 371 (*f*).

b. Another, f. 100 *a*.
See p. 370 (*d*).

c. Another, f. 102 *b*.
See p. 372 (*i*).

d. Another, f. 105 *a*.
See p. 372 (*j*).

Subscription, f. 107 *b*:

ܫܠܡ ܡܢ ܒܝܬ ܐܠܗܐ ܡܫܝܚܐ. ܣܟ.

9. Poem by Mār Īshō'-yabh, metropolitan of Salamās, f. 107 *b*:

ܟܬܒ ܐܚܝ ܕܒܝܬ ܡܢ ܒܝܬ ܐܠܗܐ ܕܡܫܝܚܐ ܕܣܠܡܣ ܐܬܪ ܐܦܣ ܫܠܝܚ ܒܫܡ ܡܫܝܚܐ ܝܫܘܥ. ܐܠ ܘܐ ܒܢܝ : ܐܦܣ ܐܬܪ ܐܠ ܫܠܝܚ ܒܫܡ ܡܫܝܚܐ ܝܫܘܥ. ܐܠ ܐܬܪ ܐܦܣ ܐܬܪ ܐܠ ܫܠܝܚ ܒܫܡ ❊

10. Poem by John the bishop, f. 110 *b*:

ܫܡܥ ܒܪܝܐ ܠܝ ܫܡܥ ܘܒܚܒܐ ܠܡܫܝܚܐ ܡܫܡ
ܕܐܬܐ ܒܟܠ ܗܘ ܕܒܥܐ ∴ ܫܒ ܫܘܒܚܐ ܠܐܠܗܐ ܕܟܠ ܡܕܟܪ.
ܫܘܒܚܐ ܠܟܠ ܫܒ ܟܠ.

11. Stanzas in *Syriac* and *Mogul* (Tatar), f. 114 *a*.
See p. 693 (29).

12. A poem to be said at a feast as the guests enter and leave, f. 118 *b*:

ܫܡܥ ܡܫܬܘܬܐ ܕܡܫܬܐ ܕܡܫܝܚܐ ܡܐܪ ܒܟܠ
ܡܕܒܚ ܘܡܝܬ.

13. Poems by Khāmīs. On the winecup etc., ff. 119 *b*, 124 *a*. See p. 689 (13 sq.).

14. Stanzas by the priest Gabriel, f. 122 *a*:

ܐܡ ܕܒܪ ܒܪܒܝܢ ܠܡܒܪ ܠܒܪܟ ܗܠܦ (?) ܐܡ
ܒܪ ܡܒܪ ܟܘܡ ܒܪ ܒܟ.

15. Another by Mary of Kiduna niece of Abraham (see Brit. Mus. *Cat.* pp. 144 *b*, 145 *b*, and Ass. *B.O.* t. i. p. 396 n. 1), f. 126 *a*:

ܫܡܥ ܒܡܪ ܫܡܐ ܕܐ ܫܒܥܐ ܒܪ ܫܡ ܒܪ ܒܪܟ.
ܟܕ. ܒܪܐ ܕܒܪ ܐܡܐ ܟܠ ܫܢ ܡܠܟ. ܒܡ ܒܪ
ܫܒܪ ܒܪ ܟܠܐ. ܟܕ.

Cf. Brit. Mus. Add. 17141, f. 24 *b* (Wright, *Cat.*, p. 359 *b*).

There is a note on f. 72 *a*.

Add. 2042

Paper, 6½ in. by 5; 188 leaves (many stained and repaired by a later hand); 23 quires of 10 leaves, signed with Syriac letters (Armenian letters added later), but of the first 3 quires only 6 leaves are left, the sixteenth is wanting, the fifteenth, nineteenth, twentieth and twenty-third have 9, the seventeenth 3 (two of which are by a different hand), and the eighteenth 13; 19 lines on a page. Written in a neat Nestorian hand (some points), probably of the xvith cent.

The volume, which is imperfect, contains hymns and services, including the following:

a. An alphabetical hymn to Mār Jōnā, founder of the convent of Anbār, by Īshō'-dĕnaḥ of Baṣra; f. 22 *b*:

ܐܘܕ ܐܒܕ ܕܒܕ ܐܟܟ ܕܐ ... ܐܒ ܕܒܕ ܐܒܕ ܕܒܕ ܐܘܕ
ܐܟܟ ܕܒܕ ܕܒܕ ܐܒܕ ܕܒܕ ܐܘܕ ܕܒܕ ܐܒܕ ܕܒܕ ܐܘܕ
ܐܒܕ ܕܒܕ ܐܒܕ ܕܒܕ ܐܘܕ ܕܒܕ ܐܒܕ ܕܒܕ ܐܘܕ
ܐܒܕ ܕܒܕ ܐܒܕ ܕܒܕ ܐܘܕ ܕܒܕ ܐܒܕ ܕܒܕ ܐܘܕ.

b. Benedictions or blessings; f. 64 *a*:

ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ. ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ. ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ
ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ. ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ. ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ.

c. F. 64 *b*:

ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ. ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ. ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ
ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ. ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ. ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ.

d. A hymn for any one monk, beginning, f. 90 *a*:

ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ ܐܒ ... ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ ✧ ܐܒ ܐܒܕ ܐܒܕ ܐܒܕ.

e. Order of hymns on approaching the altar according to the use of the convent of Mār Jōnā, f. 100 *a*:

ܘܥܢܝܢܐ ܕܣܦܪܐ ܩܪܒܝܢ ܠܡܕܒܚܐ ܘܡܥܒܪܝܢ ܗܢܘܢ ܘܗܘܢ
ܗܕܪܐ ܕܥܘܢܝܬܐ ܕܡܫܬܡܫܢ ܒܗ ܒܕܝܪܐ ܩܕܝܫܬܐ ܕܡܪܝ ܝܘܢܢ
ܢܛܘܪܬܗ ܕܐܠܗܐ ܥܡܢ.

f. For the third Friday of the Resurrection, the third of Mār Elias, f. 136 *b*.

g. For the fourth Sunday of the Resurrection, the Commemoration of Mār John of Tiberias (ܡܪܝ ܝܘܚܢܢ ܛܒܪܝܐ ܕܒܕܝܪܐ ܕܡܬܬܐ), f. 139 *b*.

h. The Commemoration of Mār Sabhr-īshō' the fifth, known as Bar-Mĕshīḥayyā, f. 157 *a*.

i. The order of the Ascension of our Lord, imperfect, f. 161 *b*.

There are notes of various kinds on ff. 52 *a*, 64 *b* (mentions the bishop Thomas), 66 *b*, 79 *b*, 80 *a*, 81 *a*, 94 *b*, 96 *a*, 97 *a*, 103 *a*, 109 *a*, 148 *b*, 149 *a*, 181—188 etc., and on f. 161 *a* (Arabic).

Bound in boards, with traces in ink of a title in Syriac on the inside cover.

Add. 2043

Paper, $5\frac{1}{4}$ in. by $3\frac{1}{2}$; 64 leaves, imperfect and in poor condition; quires unsigned; 15 lines on the page. Written in an inelegant Nestorian hand, probably of the xviith or xviiith cent., f. 64 is more modern.

I. The concluding portion of a Syriac version of the Apocalypse or Vision of S. Paul (ff. 1—4). It differs somewhat (chiefly at the end) both from the recension translated by the Rev. Justin Perkins (from a MS. acquired in 1862 from Stoddard in Urūmiyah), and published in the *Journal of the American*

Oriental Society, vol. viii., pp. 183 sqq., also reprinted in the *Journal of Sacred Literature*, vol. i., pp. 372 sqq. (1865), and from that translated by Zingerle from Cod. Vat. Syr., no. 180 (Assemani, *C.B.V.*, t. iii., 1, pp. 374 sqq.) in Heidenheim's *Vierteljahrsschrift*, no. xiv. (vol. iv., pt. 2), pp. 139 sqq. (1869). Another fragment of the Syriac version is found in Add. 2050 below. There are Kārshūnī recensions in Trinity College, Cambridge (R. 13. 49; Palmer, *Cat.*, p. 133), Paris (Zotenberg, no. 232, 6), and Rome (*Cod. Vat. Syr.* no. 202 [xx], *C.B.V.*, t. iii., 1, p. 472). For the Gr. and English (Perkins') see also Tischendorf, *Apocalypses Apocryphae*, pp. 34—69, and for the Latin etc., see M. R. James, *Apocrypha Anecdota* in "Texts and Studies" (1893).

The fragment which has survived corresponds to the English in *Journ. Am. Or. Soc.*, p. 207, l. 4, to p. 210, l. 4 (= Tischendorf, p. 65, n. 48, l. 5 to p. 69, n. 51).

The conclusion of f. 4 *b* runs as follows:—

ܐܡܪ ܠܗ ܡܪܝ ܐܫܬܩܠ ܡܢ ܥܠܡܐ ܕܐܢ ܥܒܕ ܟܕ.

ܘܐܬܟܬܒ ܐܝܟ ܕܐܬܟܬܒ ܐܬܓܠܝ ܘܐܬܟܬܡ ܐܝܟ ܕܐܬܟܬܡ [ ]

ܘܐܬܓܠܝ ܡܢ ܒܝܬ ܓܢܙܐ ܕܐܠܗܐ ܘܐܬܝܗܒ ܠܗ ܠܝܘܚܢܢ

ܘܐܡܪ ܠܗ ܟܬܘܒ ܘܣܝܡ ܒܥܝܢܝܟ ܘܒܠܥ ܠܟ ܐܝܟ ܕܐܢ

ܐܟܠ ܡܪܝܐ ܠܟ ܘܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܒܥܝ ܡܢ ܠܒܟ

ܘܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܒܥܝ ܡܢ ܠܒܟ

ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܡܕܡ ܕܒܥܝ ܡܢ ܠܒܟ

The angel's words, the account of the writing and concealing of the revelation, and the first part of the story of its discovery are wanting after ܟܕ ܥܒܕ ܐܝܟ. The other two Syriac MSS. are complete in this respect, and, curiously enough, the Vatican MS. apparently* *inserts* quite unnecessarily ܘܐܬܟܬܒ ܐܝܟ ܕܐܬܟܬܒ after ܟܕ ܥܒܕ ܐܝܟ, and continues with the words of the angel.

* Zingerle (*op. cit.*, p. 174) has "mit grosser Heftigkeit."

II. A fragment (ff. 5—8), consisting of songs of praise in honour of the holy men, probably when complete not unlike the MS. described in Sachau, *Cat.*, p. 255. The names mentioned are: Ammonius, f. 5 *a*; Apollonius, f. 5 *b*; Paesius and Isaiah, f. 6 *a*; Macarius the younger, f. 6 *b*; [Paul] the simple (the name is torn off and only ܦܥܝܕܐ is left), f. 6 *b*; and Sabhr-īshō' of Ṭerīhan, f. 7 *a*, of whose life some account is given (breaks off at f. 8 *b*).

III. Hymns by Khāmīs bar Ḳardāḥē (unless otherwise indicated), f. 9 *a*.

1. A fragment of an alphabetical poem (beginning in the middle of ܒ), each stanza prefaced by ܡܪܝܡ ܕܟܠ ܫܒܚ.

2. Hymn, f. 11 *b*.
See above, p. 645 (7).

3. Another, f. 15 *a*.
See p. 645 (9).

There is a lacuna between ff. 16 and 17.

4. Another, f. 19 *b*.
See pp. 370 (*d*), 646 (12).

5. Another, f. 22 *a*.
See p. 646 (13).

There is a lacuna between ff. 22 and 23.

6. Another, f. 25 *a*.
See pp. 371 (*h*), 647 (16).

7. Another, f. 28 *a*.
See pp. 372 (*i*), 647 (17).

A lacuna after f. 29.

8. Part of a hymn, each stanza beginning with ܟܕ ܡܠܟ, f. 30.

9. Part of a hymn (alphabetical ܒ to ܐ), each stanza beginning with ܟ ܡܠܟ, f. 32 *a*.

10. A hymn by George Wardā, on repentance, f. 34 *a*.
See pp. 205 (*f*), 650 (6).

11. Another, on the prophecy of Jonah, f. 37 *a*.
See pp. 204 (10 *b*), 649 (2).

12. Hymn (by Khāmīs), beginning f. 43 *a*:
ܩܢ ܒܝ ܚܡܠܟ. ܐܡܝܢ ܕܚܝ. ܐܬܪܡ ܡܠܟ.

13. Another, corrected by Khāmīs, f. 45 *b*.
See p. 644 (4).

14. Another, f. 47 *b*.
See pp. 368 (*e*), 645 (5).

15. Another, f. 52 *b*.
See pp. 367 (*c*), 644 (3).

16. Another, f. 57 *b*.
See pp. 367 (*b*), 644 (2).

17. Another, f. 63 *b*.
See pp. 373 (*k*), 647 (19).

Imperfect.

F. 64 seems to belong elsewhere.

There is a pencil note on f. 63 *b*, and traces of Armenian at the foot of ff. 7 *b*, 8 *a*.

Bound in boards.

Add. 2044

Paper, 6½ in. by 5; 206 leaves (with fragments of three others at the end); 21 quires, signed with Syriac letters, of 10 leaves, but the first has 11, the fifth, sixth and seventeenth

9, the fifteenth and twentieth 12, and the last 4; 18 lines on a page. Written in an irregular and inelegant Nestorian hand, and dated A.D. 1541; ff. 1—32 are a later supply.

1. Order of Funeral Services for all priestly ranks, f. 1 *b*:

ܟܠ ܫܠܡ ܕܡܕܒܪܢܘܬܐ ܕܟܗܢܐ ܕܟܠ ܕܪܓܐ ܕܟܗܢܘܬܐ
ܘܥܕ ܣܘܦܗ ܟܠ ܙܒܢ ܙܒܢ.

Subscription, f. 169 *b*:

ܫܠܡ ܕܣܥܪ ܒܣܘܪܝܐ ܒܫܢ. ܒܫ. ܘܣܢܗܕ ܕܡܪ ܝܘܚܢܢ
ܕܡܛܪܦܘܠܝܛܐ ܕܟܠ ܟܠ ܐܠܗܐ ܕܙܒܢ ܙܒܢ ܕܙܒܢ ܠܐ ܢܫܠܡ
ܘܡܫܒܚܐ : ܘܬܫܒܚܬܐ : ܟܠܗ ܕܝ.

2. Funeral services for other ranks, f. 169 *b*:

ܫܪܥܐ ܟܠ ܕܡ ܐܢܫ ܕܟܠ ܙܒܢ ܙܒܢ ܟܠ ܐܢܫ ܕܡ ܕܡ
ܕܡܬܩܒܪ ܒܬܪ ܒܬܪ.

The last of these is on bodies removed from one grave to another, f. 172 *b*:

ܫܠܡ ܕܡ ܕܡܐܬܐ ܕܡܐܬ ܙܒܢ ܠܐ ܢܫ ܕܡ ܕܡܕܒ.

3. Various songs, ܡܕܪܫܐ, f. 173 *a*.

Subscription, f. 188 *b*:

ܫܠܡ ܕܣܥܪ ܒܣܘܪܝܐ ܒܫ. ܡܕܪܫܐ ܕܟܠ ܟܠ
ܐܠܗܐ ܙܒܢ ܙܒܢ. ܘܟܠܗܘܢ ܡܫܐ ܫܠܡ.

4. Verses in strophes each of two lines in twelve-syllabled metre, f. 188 *b*:

ܫܘܒܚܐ ܕܡܪܝܐ ܕܟܠ ܐܢܫ. ܡܕܪܫ ܕܟܠ ܐ[ܢ]ܫ ܕܡܕܒ.

5. Verses in strophes of four lines in twelve-syllabled metre, f. 197 *a*:

ܬܘܒ ܛܘܟܣܐ ܐܚܪܢܐ ܕܡܫܚܬܐ ܕܐܪ̈ܙܐ܆ ܘܐܬܘܗܝ ܕܡܠܟܐ
ܕܡܠܟ̈ܘܬܐ܀

6. Order of "consolations" or "consolatory discourses" (for the dead), f. 203 *a*. Cp. Wright, *Cat. Brit. Mus.*, dxxiii.—v.:

ܛܟܣܐ ܕܒܘ̈ܝܐܐ. ܘܡܐܡܪܐ ܕܥܠ ܡܢܝ̈ܚܐ ܐܝܠܝܢ ܕܡܢ
ܥܠܬܗܘܢ ܘܟܠܗ ܢܦܫܗ ܕܡܫܝܚܐ.

7. Other "consolations" beginning with those for priests, f. 206 *a*:

ܬܘܒ . . . ܕܥܠܝܗܘܢ ܕܒܘ̈ܝܐܐ ܘܡܐܡܪܐ ܕܩܫ̈ܝܫܐ.

Imperfect.

A note on f. 1 *a* states that this MS. was written by the priest Khaushābh bar 'Azīz for the priest Behnam bar Simeon in A. Gr. 1852 = A.D. 1541.

ܫܠܡ ܕܝܢ ܘܫܘܠܡ ܠܟܬܒܐ ܗܢܐ ܩܕ̄ܝ ܒܝܘܡ ܒ̇ ܒܫܒܐ
ܝ̈ܘܢܝܐ ܐܠܟܣܢܕܪ ܗܘܐ ܕܝܢ ܫܢܬ ܕܡܠܟܘܬܐ ܐܠܟܣܢܕܪܘܣ ܡܩܕܘܢܝܐ
ܠܗ̇ ܡܢ̈ܝ. ܘܗ̄ܝ. ܫܢ̈ܬܐ ܘܫܒܥܐ ܘܬܡܢܝܐ ܠܡܠܟ̈ܐ ܗܠܝܢ
ܡܣܟܢܐ ܐܢܐ ܚܛܝܐ ܩܫܝܫܐ ܚܘܫܒܐ ܒܪ ܥܙܝܙ ܒܪ ܡܣܟܢܐ ܩܫܝܫܐ ܥܙܝܙ.
ܘܗܝ. ܐܝܟܢܐ ܘܐܬܟܬܒ ܒܝܘܡ ܐܠܦ ܘܬܡܢܡܐܐ ܘܚܡܫܝܢ
ܘܬܪܬܝܢ ܕܝܘܢ̈ܝܐ ܒܝܪܚܐ ܐܝܪ.

The same owner has inscribed his name on the margins of ff. 126 *b*, 127 *a*.

ܐܝܬܘܗܝ (*sic*) ܟܬܒܐ ܗܢܐ ܕܩܫܝܫܐ ܡܪܝ ܒܗܢܡ ܒܪ ܫܡܥܘܢ
ܒܪ ܩܫܝܫܐ ܡܪܝ ܒܗܢܡ ܠܒܝܬܐ (?) ܡܢ ܩܪܝܬܐ ܕܒܝܬ ܩܘܫܐ.

There are scrawls on ff. 81 *b* sqq., 114 *b*, etc.

Bound in boards, with traces of title in ink on the cloth cover.

(A fragment of paper which was found in this MS. is now marked Add. 2071[6].)

Add. 2045

Paper, about 8½ in. by 6; 117 leaves; 12 quires, signed with Syriac letters, of 10 leaves, but the fourth has 11, and the last 6; 19 lines on a page (but, exceptionally, 30 on f. 83 *a*). Written in pointed Nestorian and dated A.D. 1686.

A Sacerdotal or Priests' Office-book according to the usage of the Dairā 'Ellāitā; see Add. 1984, pp. 283 sqq. above.

1. Prayers for the ferial days.

F. 9 *b* (marg.): ܒܗܘܕ ܫܒܐ, f. 11 *a* (marg.): ܫܒܐ ܒܗܘܕ.

2. Liturgies or Eucharistic Services.

a. The liturgy of the blessed Apostles, f. 17 *b*:

ܩܘܕܫܐ ܕܫܠܝܚܐ ܩܕܝܫܐ.

b. The liturgy of Theodore of Mopsuestia, f. 32 *b*.

c. The liturgy of Nestorius, f. 43 *a*.

Subscription, f. 60 *a*:

ܫܠܡ ܕܡܩܕ ܡܢ ܡܠܟܐ ܩܕܝܫܐ ܕܐܠܗܐ ܩܘܕܫܐ.

ܐܡܝܢ. ܟܠܗ ܫܠܡ ܒܝܘ ܐܡܝܢ.

3. The Consecration of fresh Leaven (called 'the King'), f. 60 *b*.

4. The order of Baptism, as arranged by the catholicus Īshō‘-yabh of Ḥĕdhaiyabh, f. 67 *b*.

5. Ḥuttāmē, by Mār ‘Abhd-īshō‘ bar Bĕrīkhā, f. 83 *b*:

ܣܘܓܝ̈ܬܐ ܕܥܠ ܐܪܟ ܦܘܢܝܐ ܕܡܥܡܕܝܢ ܠܡܪܢ ܡܡܥܡܕܢܘܬܐ

ܒܪ ܒܪܝܟܐ: ܘܐܬܩܪܝܘ ܒܡܪ̈ܝܬܐ ܕܐܪܒܥܐ.

a. F. 83 *b*; see p. 290 (10 *a*).

b. Another, f. 85 *a*; see p. 291 *b*.

ܣܘܓܝܬܐ ܐܚܪܬܐ ܕܗ̇ ܒܗ̇ܘ ܟܠ ܕܡܥܡܕ ܠܐܪܒܥܝܢ̈ܘ ܒܪ ܡܫܝ̈ܚܐ.

c. F. 86 *b*; see p. 291 *c*.

d. F. 87 *b*; see p. 291 *d*.

e. F. 89 *a*; beginning:

ܐܬܒܣܝܡܬ ܘܫܬܒܗܪܬ ܗܫܐ ܝܘܡܢܐ ܠܟܢܫܬܐ ܩܕܝܫܬܐ. ܒܪܬ

ܡܠܟܐ ܕܗܘܬ ܐܝܟܐ. ܘܒܗ̇ ܚܘܝܗ.

f. F. 91 *a*; see p. 291 *e*.

g. F. 91 *b*; see p. 291 *f*.

h. F. 92 *b*; see p. 292 *g*.

i. F. 96 *b*, by ‘Aṭṭāyē bar ‘Ātēlī, beginning:

ܐܬܒܣܝ ܘܫܬܒܗܪܬ ܘܪܘܡܪܡܬ. ܘܐܬܒܣܡܬ ܕܟܠ ܗܘ ܫܠܡܐ.

ܝܘܡܢ ܠܟܢܫܐ ܕܪ ܡܪܝܡܬܐ.

Alphabetical, from ܐ to ܬ.

j. Another (alphabetical) by ‘Aṭṭāyē, f. 98 *a*, beginning:

ܐܝܬܝܬܐ ܕܡܠܟܐ ܡܢ ܥܠܡ. ܘܡܢ ܐܒܘܗܝ ܠܒܫܬܐ ܡܪܝܡ

ܕܒܚܕܪܬܐ ܘܒܢܝ̈ܐ ܘܡܘܠܕܐ ܕܝܠܗ ܗܘܐ ܡܢ ܒܬܘܠܬܐ ܡܪܝܡ.

k. F. 100 *a*, beginning:

ܡܫܝܚܐ ܐܠܗܐ ܕܒܪ ܐܠܗܐ . ܐܠܗܐ ܚܝܐ ܕܒܪ ܚܝܐ ܕܐܒܐ ܩܕܝܫܐ
ܕܒܪ ܐܢܫܐ ܘ ܕܒܪ ܡܪܝܡ ܒܬܘܠܬܐ .

Each stanza begins with ܡܫܝܚܐ.

l. For the offering to the dead, f. 102 *b*:

ܐܠܗ ܚܝܠ ܥܙܝܙ . ܡܪܝ ܡܫܝܚܐ ܕܐܬܝ ܒܫܠܡ ܘܒܚܝܠ ܟ
ܕܢܚܬ .

Alphabetical. Followed by an acrostich with the name Gabriel:

ܓܒܪܝܐܝ ܥܒܕ ܡܫܝܚܐ .

6. Other Ḥuttāmē by Mār ʿAbhd-īshōʿ.

a. F. 104 *b*; see p. 288 (9 *a*).

b. Beginning, f. 106 *a*:

ܐܠܗ ܐܒ ܕܒܪ ܡܫܝܚܐ ܕܐܬܝ ܒܫܠܡ ܘܒܚܝܠ : ܐܠܗ
ܚܝܐ .

Alphabetical.

c. F. 108 *a*; see p. 292 *g*.

d. F. 109 *b*, beginning:

ܐܠܗ ܚܝܐ ܕܒܪ ܡܫܝܚܐ ܐܠܗ ܕܐܒܐ : ܐܡܝܢ ܚܝܐ
ܕܒܪ ܐܠܗܐ ܕܐܒ ܒܪܟ .

Alphabetical.

e. F. 111 *a*; *f.* f. 112 *a*; *g.* f. 113 *a*; *h.* f. 114 *a*; see pp. 288 (*c*), 292 (*h*, *i*, *j*).

7. The Order of Consecration of polluted water, f. 115 *a*; see p. 287 (6).

The colophon (f. 116 *a*) states that this MS. was finished in A.Gr. 1997 = A.D. 1686 by the scribe ܫܡܥܘܢ (cp. ff. 60 *a*, 83 *b*), it was begun at ܡܳܘܳܢܳܐ in Tergawer and was finished at the church of Zai'ā in the city of Gogtapa, in the days of Mār Elias catholic patriarch of the East, and Mār John bishop of ܓܶܠܳܘܳܪ etc.

F. 116 *a*:

ܫܠܡ ܒܥܘܕܪܢܐ ܡܫܝܚܝܐ ܘܒܣܘܥܪܢܐ ܪ̈ܚܡܘܗܝ ܟܬܒܐ
ܕܥܘܕܪܢܐ ܡܫܡܠܝܐܝܬ ܐܝܟ ܟܬܒܐ ܕܡܫܬܡܫ ܒܥܕܬܐ ܩܕܝܫܬܐ.
ܘܫ. ܫܘܠܡ ܕܝܢ ܗܢܐ ܘܫܘܡܠܝܐ ܒܫܢܬ ܗܘܬ. ܒܝܪܚ ܒܕܝܚ ܐܝܟ :
ܐ : ܒܗ ܒܫܒܬ ܐܝܟ ܠܗܘܢܐ ܒܕܝܚܐ. ܘܫ. (f. 116 *b*) ܫܢܬܐ
ܕܝܢ ܒܗܕܐ ܗܘܐ ܕܟܬܒܐ ܗܢܐ ܠܥܘܠܡ ܡܦܫܩܢܐ ܬܫܥܐ ܫܒܝܥܝܐ
ܥܕܬܐ ܕܡܪܝ ܡܪܝ ܩܕܝܫܐ ܚܣܝܐ ܒܥܘܡܪܐ ܩܕܝܫܐ ܡܘܬܢܐ.
ܕܫܫܒܘܬܐ ܡܪܝ ܢܥܘܢ ܕܦܘܪܫܐ ܕܐܬܪܐ ܩܕܝܫܐ ܕܓܪܓܘܪ.
ܘܐܫܬܠܡ ܬܫܥܐ ܡܫܬܠܡܗ ܕܥܕܬܐ ܘܐܘܪܚܐ ܕܝܘܣܦ. ܘܡܫܪܝܐ
ܕܬܠܡܝܕܘܬܐ ܡܫܒܚܐ. ܡܡܠܠܐ ܕܐܒ̈ܗܬܐ ܘܚܝܠܐ ܝܘܣܦܐ ܕܚܘܒܪ̈ܝܟܐ.
ܟܘܪ ܒܗܘ ܕܡܪܝܐ. ܡܪܝ ܘܚܕܐ ܬܚܝܝܐ ܕܐܬܪܐ ܒܢܝܐ ܘܡܫܪܝܐ
ܐܘܪܡܝܐ. ܕܥܘܪܝܬܐ ܒܢܝܫܐ ܠܓܘܪܐ : ܡܫܡܪ ܠܗ ܡܪܢ
ܘܢܟܪ ܠܥܡܘܕܐ ܕܟܢܘܫ ܡܢ ܟܠ ܫܡܝ̈ܢ ܐܝܟ ܘܐܡܝܢ. ܒܪܫܘܬ.
ܘܫ. ܡܪܝ ܐܠܝܐ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ ܘܒܪܝܘܬܗ
ܕܡܪܝ ܝܘܚܢܢ ܐܦܝܣܩܘܦܐ. ܘܫ. (f. 117 *a*) ܡܪܝ ܝܘܚܢܢ
ܐܦܝܣܩܦܐ ܕܓܶܠܳܘܳܪ ܘܬܪܓܘܪ ܘܡܪܓܐ ܘܐܪܘܡܝܐ. ܘܫ. ܒܬܪ

ܕܝ ܣܓܠ ܡܗܕܟܪ ܠܡܠܦ ܡܠ. ܡܐ. ܒܥܐ ܗܢ

ܣܕܒܕܠ ܕܣܢ ܡܠ. ܡܐ.

F. 1 *a* is blank. Bound in boards with an old half illegible fragment written in Nestorian Eṣtrangĕlā.

Add. 2046

Paper, about $8\frac{1}{2}$ in. by $6\frac{1}{4}$; 104 leaves (in poor condition); 13 quires (imperfect), signed with Syriac letters, of 10 leaves, but the first is missing, the third has 8, the eleventh and twelfth together 18, the fifth and the last 4; 19 lines in a page. Written in a regular Nestorian hand of the xixth cent.

A Sacerdotal or Priests' Office-Book, imperfect.

1. Prayers for the ferial days etc. It includes:—

a. (Beginning lost) Prayers.

b. F. 9 *b*:

ܥܠܩܐ ܕܨܠܬܐ. ܫܒܥܬ ܕܫܒܚܐ ܕܫܒܚ ܕܫܒܚܐ ܕܫܒ

ܡܣܟ ܫܡܥܢ.

c. Ḥuttāmē, ܚܬܡܐ.

The subscription (f. 17 *b*) mentions the scribe Elias.

ܫܠܡ : ܥܠܩܐ : ܣܡܗܩܐ : ܕܢܚܐ : ܠܟ : ܐ : ܫܠ

: ܡܡܩܐ : ܐ : ܫܫܒ : ܫܒܐ : ܕܫܠܩܐ : ܕܫܡܡ :

ܠܟܡܩܐ : ܥܡܢ.

2. Liturgies or Eucharistic Services.

a. The liturgy ascribed to Addai and Mārī, f. 18 *a*, cp. f. 26 *a*.

On f. 35 *b* there is a synodical canon and question with the answer thereto, see p. 284 above.

b. The liturgy of Theodore of Mopsuestia, f. 36 *a*.

c. The liturgy of Nestorius, f. 45 *b*.

This is followed by the canon ܩܫܠܐ, f. 60 *a*; see p. 285.

3. The Consecration of fresh Leaven (called 'the King'), f. 63 *a*; see p. 286 (4).

4. The Consecration of an Altar without oil, f. 67 *b*; see p. 286 (3).

5. Order of Absolution, by the catholicus Īshō'-yabh, f. 87 *a*; see p. 287 (7).

6. Dimissory hymns, ܫܘܒܚܐ, by 'Abhd-īshō', metropolitan of Nisībis, and others, f. 90 *b*:

ܗܘ ܕܡ ܡܕܒܪ ܒܪܒܐ ܡܫܝܚܐ ܡܠܟ ܠܟ ܗܠܠ ܘܫܒܚ ܠܡܚܝ ܡܠܟ ܡܪ ܫܘܠܡܐ ܕܒܗܕܐ ܫܒܚ. ܐܡ. ܕܒܚܒܝ ܠܡܚܝ ܡܕܒܪ ܒܚܕܒܐ ܡܪܝܡܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ✧ ܫܒܚܐ ܕܗܘ ܕܒܗܘ.

a. F. 90 *b*; *b.* f. 91 *b*; *c.* f. 93 *a*; see p. 288, 9 *a*, *b*, *c*.

d. For the Dominical festivals, f. 94 *a*; see p. 289 *f*.

e. Another Ḥuttāmā, f. 98 *a*:

ܫܘܠܡܐ ܕܫܡܥܘܢ ܕܚܕܐ.

Beginning:

ܐܢܘܢ ܢܒܝ ܫܒܚ. ܡܢ ܒܟܝܒ ܕܫܒܚ. ܕܡܠܟ ܕܡܫܝܚܐ ܫܡܗ.

Alphabetical ܐ—ܫ, imperfect.

f. Fragment of an alphabetical poem from ܝ to ܐ; f. 99.

g. By Yaldā of Alḳōsh, the scribe, f. 99 *b*:

ܫܡܗ ܫܕܐ ܕܒܕܒ ܟܬܒ ܒܟܐ ܐܟܬܒ ܕܗܟ ❊

ܕܡ ܟܬܒ ❊ ܐܢܟ ܐܟܬ ܕܟ ܐܟܬ ܕܐ ܕܒ ܐܟ ❊ ܣ.

Alphabetical.

7. Other Ḥuttāmē, by Mār 'Abhd-īshō', f. 100 *b*:

a. F. 101 *a*; *b*. f. 102 *b*; *c*. f. 103 *b*; see Add. 1984 (10 *a*, *b*, *f*), p. 209 sq.

d. Beginning, f. 104 *b*:

ܐܗ ܕܒܕ ܟܟ ܕ ܕ ܕ.

Imperfect. See f. 292 *g*.

This MS. also contains an imperfect fragment of 32 leaves (ff. 105—136), $8\frac{1}{4}$ in. by $6\frac{1}{4}$, 20 lines on a page, later Nestorian writing, comprising portions of services, Ḥuttāmē etc., viz.:

F. 111 *a*: the Liturgy of Theodore.

F. 116 *b*: ܟ ܕ ܕ ܕ ܕ.

F. 123 *b*: the Liturgy of Nestorius.

F. 132 *b*: the beginning of a priest's sacerdotal.

In addition to this ff. 137—140 is an entirely modern supply, on blue paper, $8\frac{1}{4}$ in. by 6, 19 lines on a page, of the same character as the above.

There are notes on ff. 18 *b*, 19 *a*, 31 *b*, 111 *a*, 111 *b*, 112 *a*.

Ff. 131, 132 *a* are blank. Bound in boards.

Add. 2047

Paper, 9 in. by $6\frac{1}{2}$; 109 leaves, 12 quires of 10 leaves, signed with Syriac letters, but the fifth has 12, the eighth to eleventh 8, and the last 5; 20 lines on a page. Written in a neat Nestorian hand, and dated A.D. 1729.

Two Liturgies:

I. The Liturgy for Palm Sunday, f. 1 *b*:

ܩܕܫ ܕܒܥܘܬܐ ܕܫܒܥܝܢ.

On f. 47 *a* is the marginal note: ܐܫܬܟܚ ܕܒܥܘܬܐ ܠܐ.

F. 52 *a* begins:

ܐܝܟ ܕܟ ܐܠܐ ܡܢ ܕܐܡܪ ܒܫܘܡܗ ܐܢܫ ܐܢܐ ܗܘ ܕܐ
ܕܒܥܘܬܐ.

Subscription, f. 73 *b*:

ܐܠܐ ܕܟ ܕܐܡܪ ܫܡܟ ܐܒܪܗܡ..

II. The Order of the Solemn Festival of the Resurrection, f. 73 *b*:

ܩܕܫ ܕܩܘܡܬ ܒܫܘܥܐ.

The colophon (f. 105 *a*) states that this MS. was finished on the 18th of January, A. Gr. 2040 = A.D. 1729, by the scribe Solomon b. David (cp. f. 73 *b* above), in Tergawer, in the days of Mār Simeon, catholic patriarch of the East, and Mār Ḥĕnān-īshōʿ.

ܐܟܟ ܒܡ ܗܘ ܡܙܡܢܢ ܕܙܐ ܗܕܐ ܡܢ ܐܟܡ ܡܙܕܡܡ
ܙܢ ܒܫܢܬ ܐܠܦ ܘܡ ܫܒܥܝܢ ✧ ܒܝܘܡ ܥܣܪ ܒܫܒܐ ܒܬܪ ܐܡܪܗܕ ܕܡ :
ܥܠ ܒܬܪܥܝܬܐ ܕܒܬܪܓܘܐ : ܒܙܡܢ : ܡܪܝ : ܫܡܥܘܢ : ܩܬܘܠܝܟܐ ܕܐܢܛܝܘܟ ܣܒ
ܕܡܪ ܫܡܥܘܢ ܒܪ ܕܘܝܕ : ܩܕܡ. ܡܪ.

ܒܣܘܟܣܐ ܕܒܝܬ ܒܝܕ ܕܐܠܗܐ ܐܫ ܩܕܫ ܡܟܐܝܠ ܘܒܪܟ
ܘܡܪ ܕܡܐ ܕܒܝܬ ܩܕܫ ܕܩܕܫܝܢ ܩܕܫ ܒܝܬ ܒܝܬ
ܒܪܟ ܐܒܐ ܕܟ ܫܡܥ ܒܩܫ. ܡܪ. ܕܡܥܒܕ ܠܢ ܕܫܡܥ
ܕܒܪ ܐܒܐ ܕܟ ܐܡܪ ܐܢܐ ܕܐܡܪ ܒܫܡ ܐܒ ܐܠܗܐ : ܕܡܒܪܟ.
ܡܪ. ܐܡܝܢ ܕܟ ܐܡܪ ܐܢܐ ܕܐܡܪ ܒܫܡ ܐܒ ܐܠܗܐ ܕܡܒܪܟ.
ܡܪ. ܐܡܝܢ ܕܟ. ܡܪ. ܐܡܪ ܫܡܥܘܢ ܒܪ ܕܘܝܕ. ܡܪ.

ܟܗܢ ܕܝܢ ܘܣܒܠ ܘܨܒܪ ܠܫܠܦܬܐ ܗܠܝܢ. ܘܫ. ܫܠܡܘܢ..

ܘܫ. (f. 105 *b*) ܒܪ ܣܘܓܝܬܐ ܕܓܝܣܐ.

On f. 105 *b* is the Sūgīthā of the thief upon the cross.

According to f. 107 *b*, this MS. was written for E[zeki]el (?) bar Isaac on behalf of the church of Mār Cyriacus:

ܐܬܟܬܒܗ ܠܥܕܬܐ ܕܩܘܕܫܐ ܕܐܘܪܫܠܡ ܘܩܢܘܡܬܐ ܡܗܝܡܢܬܐ

ܘܗܝܐ ܘܡܕܒܪܢܝܬܐ ܫܪܝܪܬܐ ܥ[ܙܩܝ?]ܐܝܠ ܒܪ ܡܗܝܡܢܐ ܝܣܚܩ

ܡܛܠ ܥܕܬܐ ܕܡܪܝ ܩܘܪܝܩܘܣ ܕܒܠܝܐ (?) ܕܝܢ ܡܕܝܢ

ܕܝܠܗ. ܘܫ.

Another note, ib., in a later cursive hand refers to the installation of M. Abraham bishop of Urūmiyah etc.

ܐܬܬܘܗܝ ܩܘܡܘܬܐ ܕܡܪܝ ܐܒܪܗܡ ܐܦܝܣܩܘܦܐ ܕܐܘܪܡܝ

ܐܝܟ ܒܪܝܘ ܫܢܝܐ (?) ܥܪܒܝ ܐܪܒܥ ܪܒܐ ܕܟܠܗܘܢ ܡܪܢܝܬܐ.

ܘܫ.

F. 108 *a* is part of a service book.

On f. 52 *a* is a picture in black and red of our Lord riding into Jerusalem. There are scrawls on ff. 31 *b*, 32 *a*, 75 *b*, 94 *b*, 108 sq. etc., and a rough drawing or design on f. 55 *b*. On f. 1 *a* are the words "Oroomah college" in pencil.

Bound in boards.

Add. 2048

Paper, about 6½ in. by 4½; 95 leaves (in poor condition, the last being a mere fragment); 9 quires of 12 leaves, signed with Syriac letters, but the first has 6, the seventh and eighth 14, and the fourth is wanting; 17 lines on a page. Written in an inelegant Nestorian hand of the xviiith cent.

The volume, which is imperfect, consists of services, and hymns.

a. An alphabetical hymn for Palm-Sunday, f. 1 *a*.

b. Another, f. 2 *b*.

The marginal note ܐܓܡܫ occurs on ff. 8 *a*, 35 *a*, and 36 *b*. On f. 38 *a* (marg.): ܕܝܩܕܢ.

c. ܫܘܥܒܕܡܪ, f. 38 *b*.

The marginal note ܐܓܡܫ occurs on ff. 40 *b*, 43 *b*, 48 *a*, 50 *a*, 51 *b*, 58 *a*, *b*, 60 *b*.

d. An alphabetical *sedra*, beginning f. 66 *a*:

ܗܘ ܡܠܟܐ ܕܝܠܟܘܬ ܘܚ. ܘܘܒ ܠܡܠܟܝܢ ܕܢܫ.

e. Another, f. 81 *a*:

ܡܘܕ ܡܒܕܐ ܕܐܠ . . ܕܡ ܕܡܟ ܕܡܒܫܒ ܡܟ ܘܒ ܐܡܟ

ܐܡܕܐ ܕܢܕܐ ܕܒܫܐ ܫܘܕܐ ܕܒܕܐ.

f. Another, f. 85 *a*:

ܡܘܕ ܡܒܕܐ ܫܫܐ ܕܡܐܡܕܝܢ ܡܫܘܫܐ.

There are Syriac scrawls on ff. 18 *a*, 29 *a*, 30 *a*, 31 *a*, 90 *a*.

Bound originally in boards, with traces of a title in ink, and fragments of Syriac on the cloth covers.

Add. 2049

Paper, $5\frac{3}{4}$ in. by 4; 43 leaves (rather stained); 5 quires of 10 leaves, signed with Syriac letters, but the first has 6, the fourth 12, and the last 5; 17 lines on the page. Written in a neat Nestorian hand, with some points, of the xviiith cent.

The order of the Solemnization of Matrimony, imperfect (both beginning and end are wanting). It includes:—

a. The Benediction of the Bridegrooms, f. 4 *a*:

ܒܪܟܬܐ ܕܚܬܢܐ ܕܫܡܫܝ.

b. The Benediction of the Garments, f. 20 *a*:

ܒܪܟܬܐ ܕܒܟ ܠܒܫܐ.

c. The Ordering of the Crowns, f. 27 *a*:

ܣܕܪ ܒܪܟܬܐ ܕܒܟ ܟܠܝܠܐ.

d. The Benediction of the Bridegroom, f. 41 *b*. Alphabetical.

e. The Benediction of the Bride, f. 42 *b*:

ܒܪܟܬܐ ܕܟܠܬܐ.

Alphabetical, breaks off in the middle of the ܓ stanza.

Bound in boards, with faint traces of a title in Syriac.

Add. 2050

Paper, 6½ in. by 4½; 63 leaves, imperfect, originally of at least 5 quires, but the first is wanting, the second has 15, the third 14, and the fourth and fifth 16; the additional leaves ff. 47, 58 belong elsewhere; 16 lines on a page. Written in two or three Nestorian hands, and dated (f. 23 *a*) A.D. 1788 (?).

I. 1. The beginning, which is imperfect, contains various questions and answers, including an order of Baptism, f. 3 *b*: ܒܪܟܬܐ ܕܡܥܡܘܕܝܬܐ.

The subscription (f. 23 *a*) states that this MS. was written by Gabriel son of the priest Cyriacus in the year 2099 (?)=A.D. 1788.

ܒܟܬ ܥܣܪ̈ܝ ܘܬܫܥ ܕܫܢ̈ܝ ܕܥܠܡܐ ܒܫܢܬ ܣܛ. ܒܝܪܚ ܢܝܣܢ ܒܝܘܡ ܐܪܒܥܐ ܒܫܒܬܐ ܕܒܗ ܐܬܝܠܕ ܡܫܝܚܐ ܒܥܠܡ ܫܘܒܚܗ ܘܬܫܒܘܚܬܗ ܕܥܠ ܟܠ ܒܪ̈ܝܬ ܐܡܝܢ

ܐܐܠܠܗܘܢ ܒܐܝܕܝ ܫܠܝܚܘ. ܐܡܝܢ. ܒܗ ܒܝܘܡܐ ܕܡܪܢ ܦܘܪܩܢܢ

ܥܕܡܐ ܠܥܠܡܝܢ ܐܡܝܢ ܘܐܡܝܢ.

2. Psalms or versicles for various occasions, f. 23 *b*:

ܡܙܡܘܪ̈ܐ ܕܥܠܠܬܐ ܕܡܫܬܟܚܢ̈ܐ ܒܙܒܢ̈ܐ.

Beginning:

ܕܒܥܘܬܐ ܫܦܝܬ ܐܢܐ ܠܟܝ ܦܬܓܡ̈ܐ.

3. A history of the world from the earliest times, imperfect, beginning, f. 24 *a*:

ܒܫܠܡܢܐ ܢܟܠ ܟܠ ܡܕܡ ܕܐܝܬ ܐܝܬ ܒܥܠܡܐ ܘܠܒܪܝܬܐ ܗܘ

ܐܠܗܐ ܡܕܒܪܢܐ. ܗܘܐ ܕܝܢ ܚܕ ܡܢ ܐܠܗ̈ܐ ܕܘ̈ܚܠܐ. ܕܐܪ̈ܡܝܐ

ܕܟܘܬܐ ܘܐܝܩܪܐ ܝܗܒ ܠܗ ܒܪܘܚܐ.

a. F. 37 *b*:

ܫܠܡ ܐܠܦܐ ܩܕܡܝܐ. ܫܢ̈ܐ ܕܡܢ ܐܕܡ ܘܥܕܡܐ ܠܡܕܒܪ.

b. F. 43 *a*:

ܫܠܡ ܐܠܦܐ ܕܬܪܝܢ. ܫܢ̈ܐ ܕܡܢ (f. 43 *b*) ܐܕܡ ܘܥܕܡܐ

ܠܛܘܦܢܐ.

c. F. 60 *b*:

ܫܠܡ ܐܠܦܐ ܕܬܠܬܐ.

The last leaf (f. 63 *b*) ends as follows:

ܘܒܝܘܡ̈ܝ ܐܡܪܘܕ ܠܒܢ̈ܝܐ ܐܬܚܘܝܬ ܐܘܪ ܕܟܠܕܝ̈ܐ ܡܢ ܐܪܥܐ

ܘܚܙܬ ܐܡܪܘܕ ܚܘܪܗ ܘܣܓܕ ܠܗ. ܘܫܠܝܛ ܒܡܕܢܚܐ ܕܒܝܬ ܢܗܪܝ̈ܢ

ܡܫܡܫܝܢ ܠܗ ܗܘܘ. ܘܒܪܡܫܐ

II. Ff. 47, 58 are loose leaves (6 in. by $4\frac{1}{4}$, 17 lines on the page), probably older than the rest of this MS., containing a

small portion of the Apocalypse or Vision of S. Paul. Their correct order is ff. 58, 47.

The fragment corresponds to the translation published in the *Journal of the American Oriental Society*, vol. viii., p. 200, l. 19 (from foot) to p. 201, l. 19 (from foot), and Tischendorf, *Apocalypses Apocryphae*, p. 54, n. 26, l. 4 to p. 55, n. 29, l. 13. See above, Add. 2043, p. 1167 sq.

Add. 2051

Paper, $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 65 leaves (numbered in Syriac up to 15); 8 quires, signed, of 8 leaves, the last has 7, and is followed by an insertion of 2; 16 lines on a page. Written in neat regular Nestorian, and dated A.D. 1842.

A book of the belief of the Syrians called the *Kĕthābhā dha-Kĕnūntā* by the priest Sābhā. Cp. below Add. 2052. F. 2 *b*:

ܟܬܒ ܚܝܠ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ
ܕܗܝܡܢܘܬܐ ܕܣܘܪܝܝܐ. ܕܟܬܒܐ ܟܬܒܐ ܗܘ ܕܡܬܩܪܐ ܟܢܘܢܬܐ.
ܡܛܠ ܐܝܟ *ܕܟܢܘܢܬܐ ܡܬܩܪܐ ܠܗ ܠܟܪܣܛܝܢܘܬܐ ܘܡܬܩܝܡܐ
ܒܥܘܕܪܢܗ ܕܡܫܝܚܐ ܡܪܢ. ܘܟ.

1. On the Syrians and their language, f. 2 *b*:

ܦܪܝܫܘܬܐ ܡܘܕܥܢܝܬܐ ܥܠ ܕܣܘܪܝܝܐ ܘܠܫܢܗܘܢ.

2. A hymn on the two natures and essences of Christ, and on the difference between ܩܢܘܡܐ and ܟܝܢܐ, f. 4 *b*:

ܘܡܢ ܡܘܕܥ ܐܝܟ ܟܝܢܘܗܝ ܘܐܝܟ ܩܢܘܡܘܗܝ ܕܡܫܝܚܐ
ܘܡܢ ܡܘܕܥ ܦܘܪܫܢ ܩܢܘܡܐ ܡܢ ܟܝܢܐ.

* Add. 2052 reads ܕܟܢܘܫܬܐ.

3. A hymn setting forth the seven mysteries of the Syrian church, f. 20 *b*:

ܫܒܥܐ ܪܙܐ ܕܥܠ ܟܢܝܫܬܐ (*sic*) ܣܘܪܝܝܬܐ ܫܪܝܪܐ ܕܡܐ

ܕܐܡܪ ܠܗ ܠܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝܐ ܕܟܠ

ܡܕܡ ܕܒܪܝܬ ܥܠ ܕܝ ܐܬܝ ܠܗ ܠܡܫܪܝ ܒܗ ܠܟܠ ܚܕ

ܒܫܘܬܐ ܕܫܘܠܡܐ. ܘܐܦ ܠܡ ܐܬܝ ܠܗ ܠܡܫܪܝ ܒܗ

ܫܘܬܦ. (f. 21 *a*) ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

4. On the holy oil, the olive-oil, called the horn, f. 28 *a*:

ܫܡܥ ܡܪܝܐ ܕܒܝܬ ܫܡܫܐ. ܕܡܫܝܚܐ (*sic*) ܫܡܫܐ ܕܫܘܪܝܪܐ ܕܡܐ

ܕܒܝܬ ܫܡܫܐ ܕܡܫܝܚܐ ܫܡ.

5. On the faith of the true Eastern Syrians, f. 33 *a*:

ܕܫܪܝܪܐ ܫܪܝܪܐ ܕܡܗܝܡܢܘܬܐ ܕܡܫܝܚܝܐ (f. 33 *b*) ܕܫܘܪܝܪܐ ܕܡܐ

ܕܒܝܬ ܥܕܬܐ* ܩܕܝܫܬܐ.

6. Exposition of the sign of our Lord, f. 36 *b*:

ܫܪܝܪܐ ܕܨܠܝܒܐ ܕܡܪܢ ..

7. Explanation of the fatherhood of the priest, f. 43 *a*:

ܕܟܗܢܐ ܕܐܒܘܬܐ.

8. A song on the deceit of this world etc., by the priest Sābhā, f. 45 *b*:

ܡܡܪܐ ܕܦܘܩܕܢܐ ܕܟܠ ܕܥܠ ܕܟܠ ܥܠܡܐ ܕܡܐ

ܕܒܝܬ ܡܫܟܚܐ ܕܐܡܐ ܫܘܒܚܐ ܕܒܝܬ ܫܡܫܐ ܕܒܝܬ ܡܪ.

ܕܟܠ ܡܢ ܕܥܠ ܕܐ ܐܬܝ ܠܗ ܠܡܫܪܝ ❖ ܫܘܒܚܐ ܕܥܠ ܕܐ

ܕܐ ܡܕܡ ܠܐ ܐܬܝ ܠܗ ܠܡܫܪܝ. ܣܐ.

* Add. 2052 reads simply ܫܡܫܐ ܕܫܘܪܝܪܐ.

9. On the soul's repentance and on teaching, by the same, f. 53 *a*:

ܬܘܒ ܕܬܝܒܘܬ ܢܦܫܐ ܘܕܡܠܦܢܘܬܐ ܀ ܒܩܠ ܐܢܐ ܕܒܪܝܫ.

ܕܝܠܗ ܕܒܬܘܒܬܐ ܩܫܝܫܐ ܨܒܐ. ܐܘ ܐܠܗܐ ܗܒܠܝ ܚ̈ܘܣܝܐ. ܘܟܘ.

Alphabetical.

10. Another, on the soul's repentance, by the same, f. 56 *b*:

ܐܦ ܗܕܐ ܕܬܝܒܘܬ ܢܦܫܐ. ܕܝܠܗ ܕܩܫܝܫܐ ܨܒܐ ܒܩܠ ܘܠܐ

ܘܦܩܘܕ. ܐܢܐ ܕܚ̈ܛܝܬܐ ܡܠܐ ܒܝܫܘܬܐ. ܗܒܠܝ ܗܘܢܐ ܐܦ

ܣܘܟܠܐ. ܘܟܘ.

Alphabetical.

The colophon (ff. 59 *b* sqq.) states that this book was compiled by the priest Sābhā, and that the MS. was written in the year 1842 (A. Gr. 2153), in the days of Mār Simeon, catholic patriarch of the East. The scribe was the deacon Lazarus son of the priest Sābhā.

ܫܠܡ ܒܥܘܕܪܢܗ ܡܪܢ ܒܫܢܬ ܗܕܐ ܕܡܬܚܕܬܐ ܒܢܘܗܪܐ.

ܕܒܢܝܢܗ ܘܫܘܒܚܗ ܩܫܝܫܐ ܨܒܐ. ܡܢ ܒܬܪ̈ܐ ܩܕܝ̈ܫܐ. ܘܟܘ.

(f. 61 *a*) ܐܬܟܬܒ ܒܫܢܬ ܗܕܐ ܒܩܪܝܬܐ ܕܒܝܬ [*ܒܥܝܠܡ ?] ܐܘܪܡܝ.

ܒܫܢܬ ܐܐܩܢܓ. ܠܡܫܝܚܐ ܕܒܪܝܬ. ܒܝܘܡܝ ܐܒܐ ܕܒܪܫܝܬܐ. ܘܟܘ.

ܡܪܝ ܫܡܥܘܢ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܐ ܕܡܕܢܚܐ. ܘܟܘ. ܒܐܝܕ

ܕܝܢ ܥܠܝܠ ܘܡܣܟܝܢ. ܟܘ. (f. 61 *b*) ܡܫܡܫܢܐ ܠܥܙܪ ܒܪ ܩܫܝܫܐ

ܨܒܐ.

A note on f. 61 *b* states that in this year was born Simeon bar George bar Sābhā.

* The scribe apparently meant to erase this word.

F. 62 *a* begins:

ܒ. ܗܠܐ ܕܫܒܩ ܐܢ ܕܐܡܪ ܠܟ ܒܪ ܐܢܫܐ ܐܦ ܗܘ ܒܥܠ ܚܛܗ ܐܢ ܐܝܬ ܠܗ ܒܥܠ ܚܛܗ ܐܚܪ ܕܝܢ ܕܐܡܪ ܠܟ ܕܫܒܩ ܠܟ ܫܒܥ ܙܒܢ̈ܝ ܘܫܒܥ ܙܒܢ̈ܝ ܒܝܘܡܐ.

On f. 64 *b* is the marg. note ܡܠܟܐ ܕܡܠܟ̈ܐ, and on f. 65 *b* the heading ܗܠܐ ܕܐܡܪ ܒܪ ܐܢܫܐ.

Ff. 1, 2 *a* are blank. On the edge of f. 1 *b* are the fragments ܒܪܟ and ܫܡܥ.

Add. 2052

Paper, 6¼ in. by 4¼; 65 leaves (numbered in Syriac as far as f. 60); 7 quires of 10 leaves, but the last has 5; 16 lines on the page. Written in Nestorian, and dated A. Gr. 2140 = A.D. 1829.

Another copy of the *Kĕthābhā dha-Kĕnūntā*; see above Add. 2051, pp. 1185 sqq.

1. f. 1 *a*; 2. f. 3 *a* (ܗܠܐ ܕܫܒܩ ܐܢ ܕܐܡܪ ܠܟ ܒܪ ܐܢܫܐ ܐܦ ܗܘ ܒܥܠ ܚܛܗ); 3. f. 19 *b*; 4. f. 27 *a*; 5. f. 32 *b*; 6. f. 36 *b*; 7. f. 44 *a*; 8. f. 47 *b*; 9. f. 55 *b*; 10. f. 60 *a*.

The colophon (f. 63 *a* sqq.), which is imperfect, states that this MS was written in the days of Mār Simeon.

ܒܫܢ ܬܪܬ ܡܐܬܢ ܘܬܫܥܝܢ ܫܢܝܢ ܠܡܪܝ ܫܡܥܘܢ ܒܪ ܩܘܣܡ ܕܐܬܐ ... ܕܐܬܐ ܡܢܝܢ. ܣܓ. ܕܐܬܐ ܡܢܝܢ (f. 63 *b*) ... ܕܐܬܐ ܡܢܝܢ (f. 64 *a*)

ܘܫܠܡ ܡܢܗ ܒܝܘܡ ܚܡܫܐ. ܘܡܫܠܡܢܘܬܗ ܠܐܝܩܪܐ ܕܡܢ
ܐܬܐ ܘܠܒܐ. ܘܡܢ ܐܬܐ (f. 64 *b*) ܘܠܘܬ ܟܠ ܡܢ ܗܘ ܠܗ. ܐܟܠ
ܐܝܟ ܗܟܢ ܐܬܩܒܠܬ. ܘܡܢ ܡܠܝܐ ܕܩܪܝܢܐ ܠܗܘܢ
ܐܝܩܪܐ ܘܡܫܡܫܢܐ ܐܝܟ ܕܝܠܗ ܠܡܫܡܫܘ. ܘܫܡܥܬܐ ܐܠܗܐ
ܡܢ ܟܠ: ܠܡܫܝܚܐ ܐܝܢ ܘܐܡܝܢ.

The colophon is followed by an enigma by the scribe:

ܗܘ ܐܢܫܐ ܕܚܫܒ ܠܗ ܗܘ ܒܗܘܢ. ܘܐ.

On the first of the two leaves inserted at the beginning are the words ܟܘܫܬܐ ܕܩܘܪܒܐ, on the second are traces of ܟܘܫܬܐ [ܕܡܠܟܐ ?].

F. 65 is blank.

Bound in boards.

Add. 2053

Vellum, about $6\frac{3}{4}$ in. by $5\frac{1}{4}$; 2 leaves, 27—31 lines on the page. Written in Nestorian Esṭrangĕlā, probably of the xii—xiiith cent. In several instances where the writing had become faint a later hand has touched up the MS. with red ink.

These fragments, which were once used for binding, consist of short homilies on select passages. They seem to be translated from the Greek, and in some cases they are supplemented by alternative renderings (in Jacobite).

The fragment begins, f. 1 *a*:

ܥܠܡܝܢ ܒܦܘܪܫܐ ܡܬܝܢ. ܟܡܐ ܕܠܐ ܡܬܦܪܫܝܢ
ܡܢܗܘܢ. ܘܡܬܕܒܪܝܢ ܕܟܠ ܪܘܚܐ ܒܐܪܥܝܬܐ ܠܡܬܒܪܝܬܐ
ܡܬܩܢܢܘܬܐ ܠܚܝܢ: ܗܘ ܕܒܬܠܬܝܘܬܐ ܡܬܩܢܝܐ. ܪܘܚܐ

ܒܪܝ ܐܝܬܘܗܝ. ܐܠܗܐ. ܘܐܝܟܢ ܕܦܩܕܢ ܠܗ ܙܕܩ.
ܠܗܘ ܇ ܕܒܪܘܚܐ ܘܒܫܪܪܐ ܠܡܦܠܚܘ. ܡܕܡ̄ —

ܕܒܝܬ ܒܝܡܘܬܐ ܐܠܗܐ ܐܬܝܕܥܬ ܡܢ ܦܓܪܢ ܒܝܕ ܢܡܘܣܐ
ܘܢܒ̈ܝܐ ܐܠܗܐ ܕܟܠ ܘܐܒܐ: ܫܘܕܥܬܗ ܕܝܢ ܘܫܘܝܬ
ܒܐܝܕܝܗܘܢ ܠܚܣܝܕܐ ܒܪܐ ܘܡܠܬܐ ܕܠܝܟ ܘܠܪܘܚܐ
ܡܕܝܢܝ. ܐܠܐ ܠܘ ܢܗܪܐܝܬ. ܡܛܠ ܕܠܐ ܒܕܒܠ
ܢܗܝܪ ܗܘܘ
ܣܦܩܝܢ ܗܘܘ ܠܡܒܪܝܐ: ܒܕ ܡܬܚܙܝܢܐ ܚܕܐ ܐܠܗܘܬܐ
ܕܬܠܝܬܝܘܬܐ. ܒܕ ܕܝܢ [ܡܠ]ܬܐ ܘܐܠܗܐ ܐܬܒܣܪ
ܘܐܬܒܪܢܫ. ܫܠܡܝܢ ܕܠܐ ܫܘܚܠܦܐ ܕܦܓܪܐ ܠܗ ܐܒܐ
ܗܘ ܠܗ ܚܘܝ ܒܝܕ ܟܝܢܐ ܬܓܠܝܬܐ ܐܝܟܢ ܕܫܒܪ.
ܘܟܝ
ܘܡܢ ܒܬܪ ܕܫܠܡ ܠܡܫܝܚܐ: ܐܝܟ ܕܠܐܝܠܝܢ ܕܗܘܘ
ܠܬ
ܡܫܡܠܝܢ. ܢܘܚܐ ܚܠܝܬܐ ܘܡܟܝܢܐ ܐܠܗܘܬܗ
ܠܝ ܢܘܪܐ ܗܘ
ܕܪܘܚܐ ܒܐܪܥܠܝܬܐ. ܗܘ ܕܒܝܕ ܠܫܢܐ ܕܢܘܪܐ ܐܓܠܝܬ
ܘܦܪܬ ܥܠ ܫ̈ܠܝܚܐ ܩܕ̈ܝܫܐ. ܐܝܟܢܐ ܕܠܗܒܐ ܢܦܪܘܢ
ܒܟܘܪܐ
ܘܢܛܠܘܢ ܠܦܢܘܢ ܕܢܝܚ. ܡܢ ܡܕܝܢ ܚܕܪ ܢܡܘܣܐ
ܕܐܒܘܢ. ܐܝܟ ܗܢܘܢ ܕܐܦ ܐܠܦܘ ܠܢ ܠܡܥܒܕܘܗ
ܚܕ ܐܠܗܐ ܒܬܠܬܐ ܩܢܘ̈ܡܐ ܘܡܕܝܢܐ: ܠܗܘ ܕܐܦ
ܒܕ ܦܩܕܢ ܚܢܢ (f. 1 *b*) ܐܬܩܝܢܢ ܥܘܒܕܢܐ ܠܟ —

ܠܐܝܕܝܬܐ ܘܟܫܝܪܬܐ ܕܐܠܗܘܬܟ ܐܘܪܚܬܗ ܐܦ
ܕܐܝܬܝܗ ܠܟܢܐ ܐܘܣܝܐ ܕܬܠܝܬܝܘܬܐ: ܒܬܠܬܐ
ܩܢܘ̈ܡܐ ܡܕܝܢܐ: ܒܕ ܒܪܘܟ ܡܫܒܚܝܢ ܗܘܐ ܐܡܪ

ܗܘܐ ܡܥܘܕܐ: ܕܬܘܝ ܘܥܡܕ. ܐܝܣܛܪܛܝܠܛ: ܡܪܝܐ
ܐܠܗܐ ܕܠܟܝ ܡܪܝܐ ܚܕ ܐܝܬܘܗܝ. ܐܠܐ ܗܘܝܘ
ܕܗܝܕܝܢ ܥܡܡܝܢ ܗܘܘ ܠܐ ܡܦܠܚܝܢ ܗܘܘ ܠܒܪܝܐ.
ܐܪܐ ܗܘ ܒܡܫܝܐ ܘܪܒܐ ܕܡܬܡܠܠܬ ܐܠܗܘܬܐ.
ܡܠܗܝܐ ܒܪ ܐܬܚܙܝ ܚܝܕܝܐ ܡܠܬܐ ܗܘ ܕܐܝܬܘܗܝ.
ܒܒܘܒܗ ܕܐܒܐ. ܐܝܟ ܕܒܓܠܝܐ ܗܘܬ ܐܥܬܒܕ ܠܝ
ܢܗܝܪܐܝܬ ܘܓܒܡ ܠܝ. ܠܠܐ ܕܬܦܬܘܬܐ ܕܐܠܗܘܬ.
ܢܘܗܪܐ ܦܪܣܐ
ܐܦ ܙܘܥܐ ܕܝܢ ܦܪܘܠܛܐ ܒܪ ܒܠܓܪܐ ܕܢܘܪܐ ܐܝܟ
ܕܦܝܒܘܬܗ ܒܠ ܓܠܝܢܐ ܩܕܝܫܐ. ܫܘܝ ܕܐܝܬܘܗܝ.
ܐܠܗܐ ܕܒܠ ܒܠ ܐܦ ܙܘܥܐ ܕܢܘܪܐ ܗܘ ܕܢܡܝ ܐܒܐ
ܐܠܗܐ ܢܦܩ ܡܬܒܪܢܐܝܬ. ܒܠܗܝ ܢܦܩ ܠܘܬܗ ܒܪ.
ܡܬܟܪܟܝܢ ܒܚܕ ܘܕܒܐ ܐܠܗܐ ܠܗܘܢܐ ܘܠܠܥܢܐ ܕܠܝ:
ܠܠܗܘܬܐ ܝܦܐ
ܐܡܢܐ ܕܢܐܒܪ ܐܝܟ ܕܦܐܝܘܬ ܐܠܗܝܬ. ܡܫܒܚܐ
ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܩܕܝܫܐ. ܘܢܗܒ ܕܚܕ ܐܝܬܘܗܝ
ܐܠܗܐ ܕܠܐ ܦܘܠܓ ܒܬܠܝܬܝܐ ܩܢܘܡܐ — ܡܟܠ ܕܝܢ.
ܗܘ ܡܫܒܚܘ ܕܡܪܝܐ ܒܢܘ ܕܠܐ ܢܐܡܪ ܕܒܡܘܡܐ
ܕܐܬܘܠܘܓܝܐ ܦܠܓܝܐܐ ܐܝܬܘܗܝ. ܬܫܡܫܬܐ ܠܝ ܣܒ
ܒܦܬܚܒܪܐ. ܡܫܬܒܠ. ܗ ܐ

There is a lacuna of a few leaves between ff. 1 and 2, as is seen from the enumeration on the right-hand margin.

F. 2 *a*, l. 16:

ܡܢܐ ܙܘܒܥܝܢ ܚܒܪܝܟ ܡܪܝܐ [ܪܒ ?] ܕܡܪܝܐ. ܗܘ. ܣܛ
ܕܗܝܦܬ ܐܠܗܐ ܕܐܕܡ ܪ[ܝ ?]ܫܐ ܕܓܒܠܬܗ: ܘܡܒܢܗ ܒ ܐ

F. 2*b*, l. 6:

ܟܬܒ ܟܪܝܣܛܘܦܘܪ ܕܡܢ ܐܣܟܠܝܦܝܘܣ . ܡܫܬܟܚ ܒܟܠ ܥܠܡܐ ܐܦ ܒܐܬܪ ܫܡܗ ܕܐܠܗܐ ܒܦܘܡ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡܐ .

The text itself occupies only about $2\frac{3}{4}$ in. of the whole width, the margin being used for citations from the Bible which are numbered consecutively with letters. These citations are made from the Pĕshīṭtā and Ḥarklensian versions.

(*a*) On the margin of f. 1 *a* is a long quotation consisting of Acts ch. ii. 1—11 in the Ḥarklensian version. The following variants have been noticed: *v.* 1 ܒܚܕܐ ܒܫܒܥܬܐ, *v.* 2 ܟܐܢܐ (White ܟܐܢ), *v.* 3 ܟܐܢ ܐܝܟ, *v.* 4 ܟܠܗܘܢ ܒܫܒܥ, ܟܠܚܕ, *v.* 5 ܒܝܪܘܫܠܡ ܕܝܗܘܕܝܐ ܐܢܫܝ ܕܐܡܘܪܝ, ܕܐܬܐ ܟܢܫܬ, ܟܢܫ (for ܟܠܚܕ Wh.), *v.* 7 ܐܡܪܝܢ, om. ܗܢ and ܕܐܬܐ, ܟܠܝܠ, *v.* 8 ܡܢ ܗܢ ܟܠܗܘܢ, *v.* 9 ܥܝܠܡ, *v.* 10 ܒܓܠܝܠܐ ܕܟܦܪܢܚܘܡ ܒܝܬ ܐܠܦܣܛܝܢ, ܟܦܘܩܝܐ (Wh. ܟܦܘܩܝܐ), ܟܝܪܝܢܐ, *v.* 11 ܟܦܪ[ܢ]ܚܘܡ ܟܡܪܢ.

On f. 2 *a* the passages cited are;

(*β*) Matt. i. 1 (var. ܡܫܝܚܐ).

(*γ*) Gen. ch. xxviii. 16—17 (var. ܟܝܐ ܐܬ ܗܘܐ ܟܢ).

(*δ*) Gen. ch. ii. 21—22 (var. ܟܝܐ ܡܫܟ ܥܠ ܐܕܡܐ, in *v.* 22 om. ܐܬܐ).

(*ε*) Isaiah ch. vii. 14 (var. ܐܡܪ ܠܝ).

(*ζ*) Hebr. ch. i. 1, from the Ḥarklensian: ܒܟܠ ܙܒܢ ܘܒܟܠ ܐܝܟ . ܐܬܐ ܠܐ . ܐܡܪ ܒܐܝܟ ܕܒܥܠ ܢܒܝܐ ܗܘܐ ܠܐܒܗܬܢ.

(η) On f. 2 *b* Hebr. ch. ix. 3—4 is cited, but from the Pĕshīṭtā (variants, *v.* 4 ܒܐܪܒܘܬܐ, ܕܐܝܬܝܒܗ, ܒܗ ܘܐܝܬ ܩܣܛܐ).

There are some scrawls in a late ugly Jacobite hand.

Add. 2054

Paper, about $6\frac{1}{3}$ in. by $4\frac{1}{3}$; one sheet of 2 leaves, 18 lines on the page. Written in Nestorian, with some points, perhaps of the xviiith cent.

An obscure fragment of an apocalyptical writing. Certain details agree with the "Book of the Bee" (ed. Budge), ch. LIV. sq., and the passage cited by T. D. Woolsey in the *Journal of the American Oriental Society*, vol. iv., p. 410 sq. (1854).

F. 1 *a* begins with the ascent of a Greek king, of the seed of Cūsh, with the Lord's cross*.

ܘܫܠܡ ܠܓܓܘܠܬܐ. ܐܝܟ ܕܐܘܪܫܠܡ ܦܪܘܩܢ. ܘܒܐܝܕܗ
ܨܠܝܒܐ ܡܪܝܐ. ܗܘܝܘ ܡܠܟܐ ܝܘܢܝܐ ܗܘܐ ܡܢ ܙܪܥܗ ܕܟܘܫ
ܘܗܝܘ ܡܬܩܪܐ ܕܠܘܬ ܟܕ ܫܠܡ ܘܨܠܝܒܐ ܒܐܝܕܗ. ܘܗܘ
ܗܠܟܐ ܕܢܫܩ ܡܢ ܐܪܥܐ ܢܦܠ ܟܕ ܕܢܚܘܬ ܡܠܟܐ ܡܫܝܚܐ ܢܦܠ
ܟܕ ܨܠܝܒܐ ܡܟܪܙܐ ܘܡܟܪܙ ܨܠܝܒܐ ܘܗܠܟܐ ܠܫܡܝܐ ܘܢܫܩ
ܠܓܒܠ ܟܕ ܡܠܐܟܐ ܘܢܫܒ ܨܠܝܒܐ ܘܗܠܟܐ ܘܡܫܡܫ ܠܗܘܢ
ܠܫܡܝܐ.

Then shall the king, and all the living creatures that are on the earth die. The stars shall fall, and the earth shall again become waste and void (ܬܘܗ ܘܒܘܗ). Then at the sound of a

* One is reminded of the legend in pseudo-Methodius (cp. Bousset, *The Antichrist Legend*, p. 235).

trumpet the good and bad shall be gathered together, for there is one resurrection for all. Pains shall smite the earth, and Adam and all his children shall go forth.

ܘܗܝܕܝܢ ܢܩܘܫ ܡܠܐܟܐ ܘܟܠ ܒܢܝܢܫܐ. ܘܟܘ. ܘܗܘ̇ ܢܘܗܪܐ
ܕܒܪ (sic) ܐܠܗܐ ܠܒܢܝ̈ ܐܕܡ. ܢܬܓܠܐ ܡܓܠܠܬܗܘܢ. ܐܬܒܪܝ ܢܘܗܪܐ.
ܘܐܠܗܐ ܦܠܓܐ ܐܢܘܢܗ ܠܐ ܦܘܫ ܠܢܘܗܪܐ. ܘܟܠ ܠܡܐܡܪ
(f. 1 *b*) ܐܚܪܝܢ. ܘܟܘ. ܘܡܢ ܢܬܓܠܐ ܗܠܝܢ ܟܠܗܝܢ ܒܪ̈ܬܐ
ܘܒܗ̇ ܒܢܒܝܘܬܐ ܐܝܟ ܩܦܩ ܚܣܒܐ ܢܘܣܒܘܢ ܒܫܠ ܕܫܒܪܐ
ܘܡܫܦܘܪܐ. ܘܢܬܒܢܘܢ ܚܕ̈ܐ ܘܚܢ̈ܬܐ. ܡܛܠ ܕܢܚܬ ܫܘܠܛ
ܐܝܟ ܠܒܢܝ̈ܢܫܐ. ܘܟܠܗܘ. ܘܟܘ.

Then shall a light arise from the East, seven times greater than that of the sun, our Lord shall come like lightning, all that David foretold shall be fulfilled. (End of f. 1 *b*.)

ܘܗܝܕܝܢ ܢܕܢܚ ܢܘܗܪܐ ܡܢ ܡܕܢܚܐ ܫܒܥ ܡܢ ܢܘܗܪܐ ܕܫܡܫܐ
ܒܫܒܥܐ. ܘܢܐܬܐ ܡܪܢ. ܢܦܘܠ ܡܢܚܡܢܐ ܐܝܟ ܒܪܩܐ ܘܢܫܬܡܠܐ
ܗ̇ܘ ܡܐ ܕܐܡܪ ܕܘܝܕ ܢܒܝܐ. ܕܢܦܘܫ.

F. 2 *a* opens with a time of peace:

ܦܐܪ̈ܐ ܕܐܝ̈ܠܢܐ ܢܣܓ̈ܘܢ ܘܡܛܪ̈ܐ ܢܣܓܘܢ. ܘܢܗܘܐ ܫܠܡܐ ܘܫܝܢܐ
ܒܥܠܡܐ ܟܠܗ ܘܒܟܠܗܘܢ ܥܡ̈ܡܐ ܘܐܡ̈ܘܬܐ. ܘܗܝܕܝܢ ܢܦܩܘܢ
ܡܢܕܥ ܫܢܐ ܥܠ ܡܐܬ̈ܐ ܘܬܡܢܐ ܫܢܝܢ ܕܗܘܝܐ ܡܠܟܘܬܐ ܕܝܘ̈ܢܝܐ
ܕܗܘܐ ܡܠܟܘܬܐ.

The kingdom of the Greeks shall last 208 years. Then shall sin and fornication again multiply. The earth shall

become profane, and the gates of Armenia shall be opened. Then shall come forth Gog and Magog (ܢܦܩܘܢ ܓܘܓ ܘܡܓܘܓ) —they are 24 families (ܫܪ̈ܒܬܐ) and 24 tongues (ܠܫ̈ܢܐ)—whom king Alexander had collected and bound. The fragment breaks off with an account of the iniquity which these shall perpetrate.

ܘܬܬܛܢܦ ܡܠܟܘܬ ܕܦܪ̈ܣܝܐ ܡܠܐܟܝܢ ܘܬܬܦܬܚܢ ܬܪ̈ܥܐ. ܘܒܬܪܟܢ
ܬܦܩܐ ܚܝܠܬܐ ܒܥܡܐ ܡܢܕܪܫܝ ܘܦܪܣܘܬ ܠܠܘܬܗ ܐܝܟ ܒܥܘܪܐ.
ܕܠܐ ܡܬܬܪܐ ܒܥܘܩ̈ܐ ܘܒܢܘܟܪ̈ܝܘܬ ܐܝܟ ܕܡܢ ܦܓܪܐ ܘܬܬܚܠܦ
ܐܪܥܐ ܒܢܝ̈ܚܘܬ ܩܕܡ ܕܬܦܩܘܢ ܚܘܒ̈ܐ ܕܐܪܡܢܝܐ. ܘܒ.
ܩܠܝܢ ܡܠܟܐ ܐܠܟܣܢܕܪܘܣ ܟܕ ܚܙܐ ܐܢܘܢ ܕܐܟܠܝܢ ܓ̈ܡܪܐ
ܕܐܪܥܐ (f. 2 b) ܘܟܠܗ ܛܢܦܘܬ. ܘܒܣܪܐ ܕܒܢܝܢܫܐ ܘܐܟܠܝ̈ܢ
ܡܝ̈ܬܐ ܘܟܠ ܪܚܫܐ. ܘܫܬܝܢ ܕܡܐ ܕܚܝ̈ܘܬ. ܘܟܠܗܘܢ ܫܪ̈ܒܐ
ܕܒܢ̈ܝܐ. ܒܒܝ ܐܢܘܢ ܘܐܟܠ ܐܢܘܢ ܠܟܠܗ ܡܢ ܚܘܒ̈ܐ ܘܫܒܝ
ܐܢܘܢ ܬܡܢ ܘܟܠܐ ܡܢ ܐܠܗܐ ܕܢܬܦܢܘܢ ܚܘܒ̈ܐ ܠܣܓܝ̈ܐ ܗܘܘ
ܗܘܘ. ܘܦܩܕ ܒܚܠܗ ܚܘ̈ܒܐ ܬܪܬܝ ܢܫܪܝܢ ܐܡ̈ܝܢ. ܘܗܟܢ ܗܘ
ܬܪܬܐ ܒܐܠܦ̈ܐ ܕܡܬܦܢܝܢ ܕܡܫܝܚܐ ܗܘ ܕܕܢܚ ܢܒܠ ܦܪܘܩܐ
ܘܟܕ ܡܛܐ ܠܬܡܢ̈ܐ ܡܕܝܢ ܠܗ ܘܣܪܩܝܢ ܢܒܪܝܢ (sic) ܒܗ
ܘܒܪܐܬܐ ܕܦܪ̈ܬܐ ܕܐܦܩܘܗܝ. ܐܪ̈ܥܐ ܗܠܝܢ ܘܢܦܩܘܢ. ܘܢܚܒܠܘܢ
ܐܪܥܐ ܘܢܥܒܕܘܢ. ܒܪܐ ܡܢ ܚܘܒܗ ܕܐܡܪܗ ܘܦܚܠܝܢ ܠܗ ܡܗܘܢܝܢ
ܠܗ ܠܐܡܗ ܕܐܬܟܢܫܘܢ ܘܐܬܟܠܝܘܢ ܘܐܦ ܠܐ ܐܒܠ ܠܗ
ܢܦܠܘܢܗ ܘܐܟܠܝܢ ܒܚܘܪ̈ܒܐ.

It is uncertain whether the sequence (ff. 1 and 2) followed above is correct, the relation between the final rising of Gog and Magog and the Messianic kingdom varies (Weber, *Jüdische Theologie*, 2nd ed., pp. 387 sqq.).

Add. 2055[1–6]

Fragments in Nestorian.

1. Four leaves, $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 18 lines on a page.

F. 1 is the first leaf of quire ܒ and contains (*inter alia*) a prayer of Mār Shallīṭā; cp. above, p. 123 (*a*).

On ff. 3, 4 are hymns for the resurrection.

F. 4 *b* concludes:

ܟܠܗ ܟܠܝܢ ܒܥܠ ܡܪܝ ܐ̄ ܥܠ ܟܠ ܟܠܗ ܒܥܠ ܡܪܝ ܐ̄ ܥܠ ܟܠ ܟܠܗ

ܡ̈ܓ̈ܘ̈ܬ̈ܐ [?] ܕܥܠ ܟܠ ܟܠܗ ܕܒ ܐ̈ܬ̈ܪ̈ܐ ܕܟ̈ܪ̈ܘ̈ܙ̈ ܐ̈ܬ̈ܪ̈ܐ ܕܥ̈ܠ ܟ̈ܠ ܟ̈ܠ̈ܗ̈ .

2. Three leaves numbered ܟܒ, ܟܓ, ܟܕ—ܟܙ; $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 17 lines in a page.

Fragments of a service-book, f. 2 sq. are in Syriac and Mogul; cp. above, Add. 2820, p. 693 (29).

3. Thin leaf of paper, about $7\frac{1}{2}$ in. by 6; 18 lines. Apparently written in a S. Indian hand.

A fragment of a popular life of Moses.

(This fragment was found among the leaves of Dd. 10. 10.)

4. One leaf of coarse white paper, about $6\frac{1}{2}$ in. by $4\frac{1}{4}$, 11 and 7 lines.

Contains part of a hymn.

5. A leaf, $6\frac{1}{4}$ in. by $4\frac{1}{2}$; 18 lines; very inelegantly written.

A prayer for the occupants of a house.

6. Same size and style as 5 above. A charm of Gabriel (ܓܒܪܝܐܝܠ), concluding:

ܗܢܐ ܟܬܒ ܐܢ ܒܫܡ ܐܒܝ ܘܒܪ ܘܪܘܚ ܩܕܝܫ ܐܡܝܢ

ܘܐܡܝܢ ܐܡܝܢ ܠܥܠܡ ܥܠܡܝܢ ∴ ܐܡܝܢ

Add. 2056[1–5]

Fragments in Nestorian.

1. One leaf, $6\frac{3}{4}$ in. by 4, a fragment containing paradigms of verbs, arranged alphabetically.

2 and 3. Two small leaves, in Kārshūnī; the former is written only on one side and is quite modern.

4. A sheet of two leaves; $4\frac{1}{2}$ in. by 3; 13 lines on a page, written in Neo-Syriac.

5. A small fragment, fullest size 5 in. by $1\frac{3}{4}$. Four and six lines respectively, with traces of others.

As the fragment has proved unintelligible it is given in full.

ܐܟܪܘܗܒ ܟܦܢ ܕܒܝ. ܐܟܝ ܒܪܒܗ ܦܪܒ ܕܝ . . .

ܐܟܒ ܬܟܒ ܐܟ ܒܘܝ ܗܐ ܒܪܟ ܒܪܟ ܒܦܗܢܟ ܫ . . .

ܒܝܟܐܟܢ ܝܝ ܒܫܝ ܒܟܗܐ ܗܐܒ ܕܒ. ܟܐܟܢ[ܐ]

ܒܟܗܒ ܒܟܗܐ ܗܐܒܝܢ ـ ܒܫ ܐ (?) ܗ . .

Verso:

+ ܐ . . ܒ ܐ ܒܝ ܐܝܒ ܐܟܢ ܐ

ـ ܐ . . ܐܝ ܒܟܟܐ ܐ ـ ܐ . .

ـ ܐ . . ܐ ـ ܐ ـ ܐ[؟]ܐ

ﻭﻟﻴﺪﻱ ﻣﻠﺴﻨﻮﻣﻮ + ﻣﻦ ﺩﻫﻮﺑﻮ ﺩﻣﺴﺪﻫﺪﻫ

.. ﻣﺤﻤﺪ. ﺩﻫﻮﻭ ﺩﻧﻤﻦ ﺑﺪﻫﻮ ﺩﻫﻨﻪ ﺩﻫﻮ ﻣﺪﻧﻨﺪﻫ.

. . . . . ﺩﻣﻮ ﺩﻨﺪﻫ ﻫﻨﻨﻚ ﻣﺤﺪﻫ . . . . . .

Add. 2057[1–7]

Fragments in Jacobite.

1. A large leaf, in two pieces, fullest size 16 in. by 12; probably of the xvith or xviith cent. Part of a calendar in Kārshūnī.

Possibly once the property of Bishop Moore and presented by King George I., see the Introduction.

2. Three sheets (six leaves), $4\frac{1}{4}$ in. by 3; 12—13 lines on a page. Fragments of a theological discourse in Kārshūnī.

On f. 5 *b* is the heading: ﻣﺎﺭﻯ ﻧﺤﻠﺖ ﺍﻟﻰ ﻛﻨﻌﺎﻥ ﻛﻨﻌﺎ ﺍﻟﻤﺪﻱ.

3. A leaf, 8 in. by 6, from the Syr.-Ar. lexicon of Bar-'Alī. It extends from ﺃﻫﻠﻬﺒﻪ to ﺃﻫﻌﻨﺎ.

4. Three pieces of a leaf, $6\frac{1}{2}$ in. by 6, on one side 18 lines in Jacobite Syriac, Arabic on the other.

5. A leaf, 6 in. by 4, containing prayers in Kārshūnī.

6. A modern note, 5 in. by $3\frac{1}{2}$, in Kārshūnī, written only on one side, relating to the chronology from Adam to Noah.

7. A leaf, much torn, fullest size $8\frac{3}{4}$ in. by 7. Written in Arabic, with the date 1725 A.D.

Add. 2058[1–2]

Two Jacobite fragments, probably of the xviiith cent.

1. One leaf, $6\frac{1}{4}$ in. by $7\frac{1}{2}$; 23 lines; from a theological work. On the *verso* is the rubric ﻣﻜﻨﺎ ﻣﻜﻨﺎ ﻣﻜﻨﺎ. The names

of Peter, Paul, Basil, Gregory and Cyril are commemorated at the foot.

2. A fragment, 4 in. by $3\frac{3}{4}$; 11 lines on a page. At the foot are the letters ؟ (= 204). It contains Ps. cxxv. 4—6, cxxvii., and cxxxiv. 1.

Add. 2059

Parchment, fullest size $12\frac{1}{4}$ in. by $8\frac{1}{4}$; two columns of 25—6 lines. Written in a good Nestorian Eṣtrangĕlā probably of the xiith cent.

Four whole and three half-leaves from a lectionary of the New Testament; the rubrics are almost illegible.

F. 1: John vii. 6—27.

F. 2 *a*: Luke xvi. 6 *b* (ܡܕܡ)—9.

On 2 *b* beginning in the middle of col. 1: Luke x. 38—42; followed by ch. xxi. 1—4 *a* (ܗܠܝ).

F. 3 *a*: Mark vi. 28 *b*—29, together with the last three words of Matt. xiv. 12.

The rubric is followed by Luke iv. 14—30 and Matt. xvi. 13 (to ܒܕܟ).

F. 4 *a* continues down to Matt. xvi. 19. *a* col. 2 and *b* col. 1 are much torn and appear to contain John xxi. 15—20 *a* (*b* col. 2 continues with xxi. 20 *b*—24).

F. 5 is torn in half. It contains Luke xxi. 29—38, and (on *b*) Lk. xii. 54—57, followed by Mt. xvi. 13 *a*, and Jn. x. 1.

F. 6. The remaining fragment belongs to the lower half of a leaf and contains John ix. 30—33, 37—38 followed by a rubric (third Sunday of Summer?) and Mark vii. 3—4, 6—9 *a*.

Add. 2060

Paper, $5\frac{1}{2}$ in. long by $8\frac{1}{2}$ wide; two columns of at least 9 lines. Written in a fine large Nestorian Eṣtrangĕlā, perhaps of the xiith cent.

A fragment, evidently of a lectionary, containing *recto*, John, chap. xiv. 2 *b*—4, 7 *a*—9 *a*, and *verso*, ib. 11 *a*—12 *a*, Luke ch. ix. 52 *b*—54 *a*.

Add. 2061

Paper, at least $7\frac{1}{2}$ in. by $5\frac{1}{2}$, 31 lines. Written only on one side in Nestorian. Probably of the xviith cent.

Six fragments, of which the first four contain Ezek. xxix. 19—xxx. 20 (ff. 1—3), xxxi. 1—6 (f. 4).

Add. 2062

Paper, fullest size $8\frac{1}{4}$ in. by $5\frac{3}{4}$, 25 lines. Written in Nestorian with points. Possibly of the xvith cent.

One leaf, forming the end of a quire, apparently from a lectionary. The obverse side, which is the more legible, contains Luke iv. 26—36 (reading ܟܕ ܐܡܪ ܠܗ ܘܐܡܪ).

Add. 2063

Paper, $8\frac{3}{4}$ in. by 6, 24 lines. Written in at least two Jacobite hands with some mixed points, belonging probably to the xvith or xviith cent.

21 leaves and 14 smaller fragments of a Gospel Lectionary.

F. 1 *a* contains the Introduction and beginning of Matthew, and the leaves marked 2 and 3 comprise the end of Matthew and beginning of Mark.

Add. 2064

Paper, fullest size $7\frac{1}{4}$ in. by 5, 18 lines. Written in Jacobite with some mixed points, possibly of the xvith cent.

Three fragments (five leaves) containing:

F. 1 *a*: parts of Is. xxvi. 9 (ܠܐ ܡܨܐ)—19.

F. 1 *b*: Jonah ii. 4—10.

F. 3 *b*: a hymn of Mār Ephraim in Kārshūnī.

F. 4 *a*: the Lord's Prayer, and the Song of Hannah.

F. 4 *b*: parts of Hab. iii. 1—5, beginning:

ܡܢܐ ܡܟܝ ܡܟܝ ܕܝܢ ... ܠ ܚܕܝ ܠܝܘܡ ܟܕ ܡܨܐ

... ܐܡܪ ܐܢܐ ܠܐ ܡܫܬ ܡܝ ܕܝ ... ܠܐ ܫܡ

ܡ̈ ... ܐܡܝܢ.

V. 4 reads ܐܠܗܐ, ܡܕܡ; *v.* 5 is apparently wanting; *v.* 6 ... ܐܠܗܐ ܕܝ ܡܟ ... ܐܢ ; *v.* 7 ... ܐܢ ... ܕܝ ܡܟ ܐܢ.

Add. 2065

Jacobite fragments; probably of the xviith cent. With traces of Add. 2060 on f. 1 *b*.

F. 1: fullest size, 8 in. by $2\frac{1}{2}$; 20 lines. Fragments of Ps. ii.—iii.

F. 2: fullest size, 6 in. by $4\frac{3}{4}$; 16 lines; with E. points. Jonah ii. 3—10 on *a*, Is. xxvi. 10—18 on *b*.

Add. 2066[1–7]

Jacobite fragments; of the xvth—xviith cent.

1. Fragment of leaf, 7 in. by $3\frac{3}{4}$; 16—17 lines; some E. points. On *a*, the title ܐܠܗܐ, on *b*, ܐ̈ ... ܐ̈.

2. Three fragments, fullest size of leaf $4\frac{3}{4}$ in. by $4\frac{1}{4}$; at least 13 lines.

F. 1 *b* begins:

ܠܘܬ ܡܐܡܪܐ ܕܡܪܝ ܢܩܘܡ ܡܠܦܢܐ ܕܟܠ ܕܚܫܐ ܘܦܪܘܩܐ.
ܐܘ ܟܡܐ ܡܪܝ ܟܡܐ ܕܡܘܬܐ ܕܐܦܫܛ.

3. Leaf, 6 in. by 4; 18 lines. Traces of Add. 2060 on f. 1 *b*. Prayers, with the fragment of a Ḥuttāmā on f. 1 *a*:

ܢܘܬܪܐ ܕܡܪ[ܝ . .] ܢܬܚܫܒܢ ܘܡܬܟܠܠܢ ܚܝ̈ܐ. ܘܫ.

4. A fragment, $4\frac{3}{4}$ in. by $3\frac{1}{2}$; 14 lines.

The *recto* contains: ܩܘܠܣܐ ܕܐܒܗ̈[ܐ].

5—7. Smaller fragments, insignificant.

Add. 2067

Paper, $12\frac{1}{2}$ in. by $8\frac{1}{2}$; 2 columns of 30 lines. Written in Jacobite, with some Greek vowels, perhaps of the xvth cent.

Fourteen leaves more or less complete, and ten halves of leaves (consisting of the single column) from the commentary of Dionysius bar Ṣalībī on the Gospel of S. Matthew. Cp. Ass. *B.O.* t. ii. pp. 156 sqq., and Brit. Mus. Adds. 7184, 12143.

Add. 2068$^{1-2}$

1. Paper, fullest size $8\frac{3}{4}$ in. by $6\frac{1}{4}$, 33 lines on the page. Written in a cursive Nestorian perhaps of the xvth cent.

Three fragments of what appears to be a homily on Matt. xxiv. 20, cp. the following, f. 1 *a*:

ܗܘܟܠ ܢܦܩܬ ܩܠܐ. ܐܡܝܢܐ .... ܗܘܝ ܕܡܢ ܒܒܘ
ܠܕܝܢܐ ܠܗܘܦܟܐ . . . ܐ ܕܡܢ. ܗܘ ܕܒܫܘܠܡܗ ܕܥܠܡܐ. ܡܛܠ
ܘܗܘ ܕܡܢ ܗܟܢ. ܢܦܠ ܐܢܫܘܬܐ ܘܒܢ̈ܝܐ .. ܕܡܢ. ܒܗ ..
ܕܡܢ ܡܬܬܬܟܝܢ ܗܘܘ ܕܝܢܐ ܕܫܘܠܡܐ ... ܝܚܝ܆ ܒܘܢܝܐ

ܕܗ ܐܒܪ̈ܗܡ ... ܟܬ̈ܒ̈ܐ ܕܐܒ̈ܗ̈ܬ̈ܐ ܕܗ
ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ܕܒ̈ܪ̈ܐ ܟܠ̈ܐ ܕܒ̈ܪ̈ܐ
ܕܐ ܕܗ ܐܒ̈ܪ̈ܗ̈ܡ ... ܟ ܐ ܕܗ ܐܒ̈ܪ̈ܗ̈ܡ
ܕ̈ܐ ܟܬ̈ܒ̈ܐ

On the margin of f. 1 *b* are the words ܐܦ̈ܪ̈ܗ̈ܬ̈ = Aphraates (reversed from another leaf). There are scrawls in Syr. and Ar. on f. 1 *a*.

2. Add. 2068[2] consists of four fragments, fullest size 5½ in. by 4, written in Jacobite, perhaps of the xiith cent. Almost wholly illegible; on f. 1 *b* is the rubric ...

Add. 2069

Five fragments, fullest size 8½ in. by 6½; 29 lines; written in an inelegant Nestorian, possibly of the xviith cent.; apparently part of a homily on the raising of Lazarus. Cp. the following from f. 1 *b*:

ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ
ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ
ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ
ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ
ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ
ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ
ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ
ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ
ܕܒ̈ܪ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ ... ܐ ܟܬ̈ܒ̈ܐ

Add. 2070

Two leaves of paper, fullest size about 9 in. by 6½, fragments of the Lexicon of Bar Bahlūl in Syriac (Nestorian) and Arabic. The leaves contain traces of Add. 2061 (or 2069 ?).

Add. 2071[1–8]

A number of unimportant miscellaneous fragments. Three are printed: 5. (a piece from a Russian calendar) found in Add. 2041, 7., found in Add. 2034, and 8., portions of Bellarmino's *Doctrina Syriaca* (Rome, 1665); 6., found in Add. 2044, appears to be a statement of accounts (in Nestorian), and 4., found in Add. 2035, is a small fragment containing a prayer and scrawls, also in Nestorian. 2. and 7. are modern Syriac.

Add. 2072[1–5]

Fragments in Jacobite Kārshūnī, probably of the xvith or xviith cent.

1. Ten leaves, greatest size $6\frac{1}{2}$ in. by $3\frac{3}{4}$; 14—15 lines.

They contain fragments of the Arabic version of Ecclesiasticus including the Prologue (see below, 2).

F. 2 sq., includes the Prologue (almost complete), and the opening words of ch. i. There is a smaller portion of the Prologue on f. 1 *a*.

Ff. 4—10 contain ch. i. 20 (from ولا .حقّ بيعل حدّه ...) —vi. 23. Ch. iii.—iv. 4 is passed over entirely on f. 5 *a*.

There are Ar. and Kārsh. scrawls on f. 1 *b*, naming, among others, Sulaimān ibn Isaac (هكمل أحي أهسأص).

The text of this version differs somewhat from that in Walton's Polyglot (t. iv.), and from the closely-related Brit. Mus. Ar. MS. Or. 1326; e.g.:

(*a*) Ch. iv. 33 sqq., f. 8 *a*:

÷ حدو حاهم سيء ت مكه [لحكه] لكسف لكسد لكسد حي حاهم

÷ حاحاكم حدهلل حدهاس ÷ مكاهم حكهاس حدهلل [ئ]ا حدهلل [حم] لا

هد هكسها لحكهم هدهم حدهم هد ئاسا وهكهم [حم] لا

هحاكم.

(*b*) Ch. vi. 1 sqq., f. 9 *b*:

ܠܐ ܬܗܘܐ ܚܠܦ ܪܚܡܐ ܡܬܟܬܫܢܘܗ ܠܟܠܐ ܠܒܢܝ ܦܓܥܢܘܗ܆ ܠܐ ܐܠܐ ܬܬܠܘܡ

ܘܠܟܠܐ ܘܠܟܠܗܘܢ ܢܝܬܐ ܚܘܫ ܠܫܪܒܝܢ. ܠܐ ܬܬܠܒ ܡܘܬܐ

ܢܦܫܟ ܟܠܐ ܬܓܒܪܝܢ܀ ܘܬܗܘܐ ܡܟܠܝܢ ܘܦܐܪܐ ܠܡܘܒܕܘ ܢܦܫ

ܘܢܦܫܟ ܘܬܗܘܐ ܬܗܪܝܢ ܘܬܕܝܢ ܕܐܦܢ ܕܐܝܟ ܩܝܣܐ [illegible] ܠܝܒܝܫܘܬܐ܀

2. Two leaves, about 5 in. by $3\frac{3}{4}$, 11—13 lines. The Prologue to Ecclesiasticus and the opening words of ch. i.

The text of 2 is better on the whole than 1, but less complete. There are other copies of this version at Paris (Zotenberg, no. 179, a Kārshūnī MS.), and the Borgian Museum, Rome*.

The chief peculiarity of the text presented by the Cambridge fragments is the statement that the author translated his grandfather's work into Syriac:

ܡܛܠܗ ܕܐܦ ܗܘ ܣܒܐ ܕܝܠܝ ܘܐܠܝܫܘܥ. ܠܡܠܟܐ ܠܡܦܩܢܘܬܐ

ܘܦܫܩܗ ܡܢܗ. ܘܐܦܩܬ ܡܢܗ ܦܘܫ[…] ܐܝܟ ܬܪܝܨܐ ܣܘܪܝܝܐ

ܝܘܢܝܐ. ܒܫܢܬ ܕܐܬܝܬ ܠܡܨܪܝܢ ܐܘܪܓܛܝܣ ܡܠܟܐ ܕܒܬܪܗ ܟܠܟ

ܢܦܩܬ ܠܝ ܐܢܘܢ ܐܟܚܕ ܒܡܟܬܒܢܘܬܗ. ܘܐܦܩܬ ܗܢܐ ܠܟܬܒܐ.

ܘܐܫܠܡܬܗ ܠܟܠ ܠܡܢ ܠܡܬܪܓܡܢܘ: ܦܘܫܩܐ ܠܡܬܪܓܡܢܘ

ܘܠܡܬܪ. ܘܠܟܠܝ.

3. Fragments of 7 leaves, greatest size $6\frac{1}{2}$ in. by $4\frac{1}{2}$, 15 lines. Apparently portions of the life of the martyr Barsumā 'indutus ferro' (cp. Ass. *B.O.*, t. ii., p. 10). There seems to be an allusion to his 54 years' fast on f. 7 *b*.

Ff. 2 *b*, 3 *b*, 4 *a* bear traces of Add. 2060.

4. and 5. are unimportant fragments.

* I am indebted to Prof. Guidi for the latter statement.

[Add. 2073—Add. 2077. Fragments of Jacobite probably of the xvith—xviiith cent.]

Add. 2073

Paper, about 11½ in. by 8; 2 columns of about 38 lines. 18 leaves more or less whole, and some small fragments, written in at least two Jacobite hands, Greek and Eastern points occasionally.

Portions of the Ecclesiastical History of Barhebraeus which, so far as they are legible, belong to Pt. iii. (Abbeloos and Lamy, t. ii.).

Add. 2074

Paper, fullest size 9¾ in. by 6½, 22 lines on a page. Written in Jacobite with some Greek vowels.

A number of fragmentary leaves of the *Kĕthābhā dhĕ-Zalgē* of Barhebraeus (including the introduction, f. 1 *a*).

Add. 2075

Paper, fullest size 8½ in. by 6; about 22 lines on a page. Written in at least two Jacobite hands.

Twenty-three fragmentary leaves belonging to the *Ethics* of Barhebraeus.

F. 23, containing parts of Bk. iv. chap. xvi. § 2 sq., is by another hand.

There are traces of an Arabic note on f. 19 *b*.

Add. 2076

Paper, fullest size 7½ in. by 6; at least 20 lines on a page. Written in Jacobite with some Greek vowels.

Ten fragmentary leaves from the *Kĕthābhā dhĕ-Ṣemḥē* of Barhebraeus, e.g. f. 1, parts of ch. iv. § 3; f. 2, ch. v. § 5; f. 3, ch. vi. § 2; f. 4, ch. vi. § 5; f. 5, introduction to ch. viii.

Add. 2077

Paper, fullest size 7 in. by $5\frac{1}{2}$; two columns of at least 20 lines. Written in Jacobite with mixed points.

Eight fragmentary leaves from the smaller metrical grammar of Barhebraeus.

F. 1 contains the introduction:

ܕܒܪܘܫܐ ܢܦܠܐ .. ܒܠܐ ܠܒܘܫܗ ܐܪܡܠܬܐ. ܒܡܫܡܫܢܘܬܐ

ܐܦܪܘܟܝܬܐ ܀ ܕܗܝ [ܗܝ] ܡܬܡܠܠܐ ܣܘܪܝܝܐ. ܘܟ̄.

ܒܫܡ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕ̄ ܚܕ ܐܠܗܐ ܡܫܪܝܢ ܢܗܒ

ܙܘܥܐ ܒܠܒܝܢ ܚܕܬܐ ܕܢܒܝܚܐ ܠܓܪܡܛܝܩܝ ܕܡܒܝܚܐ

ܡܛܒܘܬܐ ܒܒܝܫܐ ܐܦܪܢܩܐ ܘܫܘܡ ܒܗ ܢܫܘܥ ܒܡܠܝܐ

ܡܪܒܐ ܠܓܪܒܐ ܘܡܒܐ ܒܣܩܒܐ.

Cp. Brit. Mus., Rich 7202, Or. 4088.

Add. 2903$^{1-10}$

Paper, ruled, 1 quire of 12 leaves, 6 in. by $3\frac{1}{2}$, 16 lines on a full page. Written in neat modern Nestorian, fully pointed.

Add. 2903^{10} consists of a homily on John iii. 5, entitled:

ܡܵܘܠܵܕܵܐ ܕܪܘܼܚ. ܗ̇ܘ ܕܒܡܲܝܵܐ ܘܪܘܼܚܵܐ.

Under this press-mark are included also nine letters (Add. 2903$^{1-9}$), the majority of which were written by the patriarch Mār Simeon to Dr Badger in 1843—4. Some are in a wrapper with the address in Syriac.

1. From Mār Simeon to Dr Badger and Mr Rassam.

Heading:

ܒܫܡܗ: ܡܢ ܫܠܡܐ ܦܛܪܝܪܟܝܐ ܠܘܬܐ ܘܒܘܪܟܬܐ ܡܫܠܡܐ.

On the outside is written:

ܒܫ: ܐܚܝ ܠܒܕܟ ܡܢ ܟܡܝ ܒܕ ܐܕܪ ܐܚܝ ܠܒܕܟ
ܘܠܒܘܗ ܒܚܒܪ ܕܗ.

A pencil note states that the letter was received on July 10th. Allusions are made in it to Nuri-Beg, Bedr Khan Beg, and others.

2. Another, heading as before.

It appears to be almost the same as the letter of June 4th quoted in Badger, *Nestorians*, vol. i., p. 270.

3. From Abraham to Dr Badger.

Outside is written in pencil: '20th March.'

4. From Mār Simeon to Mrs Badger. This is *not* the letter quoted by Badger, *op. cit.*, p. 377.

5. From Mār Simeon to Dr Badger.

6. From Mār Simeon to Rustam-Beg and Dr Badger. It refers to Hakkari Emeer, Bedr Khan Beg and his brother ܟܟܒ.

7. From Mār Simeon to Dr Badger. Written at Mr Rassam's house in Mosul on 30th July, 1843 (*op. cit.*, p. 271). It refers to the Archbishop of Canterbury, also to the work of the American Mission.

8. From Mār Simeon to the ambassador Sir Stratford Canning:

ܗܕܗ ܒܡܗܕܒܕ ܒܐܒܕܐ ܡܕܒܕ ܐܚ
ܒܚܐ.

Outside, written in pencil, are the words: "Received at Malta, 30th October."

9. From Mār Simeon to Dr Badger (ܒܗܗ ܠܒܕܟ ܕܒ) written at Mosul, on 5th May, 1844. Mention is made of Mr Fletcher (ܦܠܟ).

Presented by Mrs Badger.

Add. 2919

Paper, about 8½ in. by 6 in.; one quire of 4 leaves, 36—46 lines in a page. Written in irregular pointed Nestorian, for approximate date see below.

The autobiography of the metropolitan Hormuzd, son of the deacon Ḥannā, brother of Mār Elias, patriarch of the East (1760—1841), a rough translation of which is given by Badger in his *Nestorians*, vol. i. chap. xi. As is seen from the concluding lines the manuscript is a fragment, ending with the catchword ܕܒܪܘܛܢܝܐ.

ܗܘܐ ܦܐܕܪܝ ܦܘܠܓܢܨܝܘ ܡܢ ܪܗܘܡܝ. ܘܐܬܐ ܠܡܘܨܠ. ܘܦܝܫ
ܫܢ̈ܝܗܘܢ ܚܕ ܗܘ. ܘܦܐܕܪܝ ܦܪܢܣܝܣܩܘ. ܘܗܘ ܢܦܩ ܡܢ
ܡܕܝܢܬܐ ܕܡܘܨܠ ܘܐܬܐ ܠܒܒܠ. ܘܢܦܩ ܒܫܢ̈ܬܐ ܕܐܬܐ ܡܢ
ܒܢܘܟܪܝܐ ܥܡܝܩܬܐ ܘܥܒܪ ܝܡܐ ܘܐܬܦܢܝ ܐܝܟ ܐܝܟܢܐ ܠܐܬܪܗ.
ܘܒܫܢ̈ܝ ܕܐܝܢܝܢ: ܢܩܦ: ܚܕ: ܩܗ: ܡܛܠ ܗܘܐ ܢܚܠ ܒܫܢܬܐ
ܕܒܢܘܟܪܝܐ ܥܡܝܩܬܐ ܫܢ̈ܬܐ: ܐܬܪܘ: ܘܐܦ ܣܝܡ. ܐܘܕܝܡ ܠܟܠܗ
ܡܕܝܢܬܐ ܒܒܒܠ ܕܐܬܐ ܠܝ ܡܢ ܒܢܘܟܪܝܐ ܥܡܝܩܬܐ. [ܘܗܝܕܝܢ ܦܐܕܪܝ
ܡܢܘܣܪ ܒܐܝܢܝܢ ܣܘܪܝ ܐܬܐ ܠܘܬܝ (?) ܠܒܒܠ] ܘܐܙܠ ܡܢ
ܕܢܦܪܩ ܠܒܝܬܘܬܗ. ܘܚܝܢ ܠܐ ܢܒܝܢ ܥܠܘܗܝ. ܐܠܐ ܐܙܠܬ
ܡܢܗ ܗܘܢܐ ܡܛܠܝ ܕܝܗܒ ܠܗ ܐܓܪܬܐ ܦܐܕܪܝ ܦܘܠܓܢܨܝܘ.
ܐܢܐ ܗܘܐ ܠܐܓܪܬܐ ܐܡܪ ܠܝܗ ܡܛܠ ܕܒܢܝܐ ܐܬܘܗܝ.
ܡܛܠ ܗܢ ܢܒܝܘܬܝ ܗܘܝ. ܐܢܫܘܬܝ ܒܟܠܢܐ ܠܒܢܝܐ
ܕܒܪܘܛܢܝܐ

The words enclosed within brackets have been erased. The marks under the name of Padre Fulgenzio (l. 1) refer to a note

which commences on the left-hand margin and goes round the page. It refers to the murder of Ahmed Kiahya, generally known as Kiahya Pasha, in the month of April.

< > ܚܫ : ܒܝܘ : ܒܢܝܣܢ : ܩܛܠܘܗ ܦܫܐ. ܕܐܝܟ ܚܠܦ
ܐܦܛܪܘܦܘܗ ܕܐܝܬܘܗܝ ܗܘܐ ܕܗܝܬ ܦܫܐ. ܘܫܠܛܘܗ. ܘܐܦܫ
ܠܡܩܛܠܗ ܠܟܠܗܘܢ ܕܠܐ ܡܫܬܡܥܝܢ ܘܢܕܥ ܫܠܛܘܗܝ. ܚܕ ܕܥܡܗ
ܢܦܠ ܘܩܛܠ ܠܗ ܒܕܝܗ. ܘܐܠܥܙܪܗ ܡܘܗܒܬ ܕܐܦܛܪܘܦܘܬ
ܣܠܩ ܐܣܥܕ ܒܗܝܢ : ܫܢܬ : ܒܕܪܘܒܬ ܒܐܘܪܝܢ ܐܢܐ : ܒ : ܒܗ :
ܘܒܐܘܪܝܢ ܫܘܪܐ ܥܠܝܗܐ ܕܡܘܨܠ. ܠܘܬ ܥܠܝܗܐ ܕܗܝܕܐ ܘܐܦ
ܦܬܪܝ ܡܚܘܣܪ ܐܬܐ ܗܘܐ ܒܡܗ. ܠܒܒܠ. ܘܒܕ ܚܘܝ ܠܚܕܝܐ.
ܡܢ ܒܬܪ ܡܡܠܐ ܫܢܝܐ:

The Syriac corresponding to the first ten lines of Badger's translation, p. 152, appears as an addition on f. 1 *a* (foot) and f. 1 *b* (head) of the original.

The paper cover bears the title of the MS. in Dr Badger's handwriting.

Presented by Mrs Badger.

Add. 2973

A modern copy (254 pages, 15 lines) of a Syriac-Malabar liturgy. Written in Jacobite, and dated A.D. 1869.

1. Various prooemia, p. 1.

2. Anaphories and various prooemia, p. 20:

ܟܬܒܐ ܡܫܝܚܐ ܕܐܢܦܘܪܝܣ ܡܫܝܚ̈ܐ ܕܐܡܪܝܢ ܠܐܒܗ̈ܬܐ ܡܪ.

3. Liturgy of Ignatius the disciple of S. John, p. 32.

4. The introductory service, p. 40: ܛܟܣܐ ܕܩܪܒ ܩܘܪܒܐ.

5. Liturgy of S. James, p. 72.

Subscription, p. 108: ܫܠܡ ܬܘܪܓܡܐ ܕܩܘܪܒܐ ܕܠܐ ܡܘܪ.

6. Prayer on the bread, p. 108: ܨܠܘܬܐ ܕܥܠ ܠܚܡܐ.

7. Liturgy of Xystus, patriarch of Rome, p. 110.

The subscription (p. 118) states that this MS. was written by Alexander (ܐܠܟܣܢܕܪܘܣ).

8. Liturgy of Dionysius bar Ṣalībī, p. 119.

9. Liturgy of John of Ḥarrān, Ḥabūr and Nisībis, p. 129.

ܡܪܝ ܐܝܘܐܢܢܝܣ ܕܚܪܢ ܘܚܒܘܪܐ ܘܢܨܝܒܝܢ ܕܗܘ ܗܘ ܢܒܘܒ
ܡܢ ܕܘܡܪܐ ܕܡܪܝ ܚܢܢܝܐ.

10. Liturgy of S. Peter, p. 141.

11. Liturgy of John the Evangelist, p. 153.

12. Liturgy of the Twelve Apostles as arranged by S. Luke, p. 170.

13. Liturgy of Eustathius, patriarch of Antioch, p. 183.

14. Liturgy of S. Mark the Evangelist, p. 195.

15. Liturgy of Matthew the Shepherd, p. 213.

The subscription (p. 223) states that this MS. was written by the priest Alexander bar Abraham of the church of Pudica[bo] Mávalikara* in the year 1869.

ܫܠܡ ܬܘܪ̈ܓܡܐ ܗܠܝܢ ܕܐܢܢܦܘܪܐ ܩܕܝܫܐ ܐܝܟ ܥܝܕܐ ܕܣܘܪ̈ܝܝܐ
ܢܡܘܣܝܐ ܒܐܝ̈ܕܝ ܩܫܝܫܐ ܐܠܟܣܢܕܪܘܣ ܒܪ ܐܒܪܗܡ ܕܥܕܬܐ
ܦܘܕܝܟܘ ܡܐܘܠܝܟܪܐ ܘܟܬܒܬܐ ܕܡܠܦܢܐ ܡܫܒܚܐ ܠܟܠ ܗܘܐ
ܗܠܝܢ ܒܫܢܬ ܕܡܪܢ ܐܠܦ ܬܡܢܐ ܡܐܐ ܫܬܝܢ ܘܬܫܥ . ܒ. ܒܝܘܪܚ
ܡܢ ܘܠܗܘ. ܕܠܗ ܠܟܠ.

* The same place in Add. 1856, f. 15 *b*, p. 1123 above.

The exact reading of the name in Syriac-Malayālim is uncertain.

This is followed by

(*a*) Ḥuttāmā by Gregory of Jerusalem, beginning, p. 224:

ܐܕ ܗܘ ܣܗܕ. ܗܟ ܬܫܟ ܘܢܫܢ. ܩܠ ܩܕܝ ܩܕܝ

ܕܐ ܗܘܝ ܟܪ ܗܟܢ. ܩܪܟܐ ܩܕܝ ܩܕܝ.

(*b*) Order of Baptism, compiled by Gregory Barhebraeus, beginning, p. 230:

ܐܩ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ

ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ

ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ ܩܕܝ.

Presented by the Rev. G. M. Rae, D.D. (formerly of Madras), in April, 1887.

Add. 2989

Paper, about 5 in. by $3\frac{1}{4}$; 160 leaves; quires, unsigned of 8 leaves; 26 lines on a page. Written in Jacobite and dated A.D. 1797.

1. Various burial services and orders in Kārshūnī, very similar to Add. 3224 (below); f. 2 *b*.

2. Services (in Syriac) for the canonical hours of the ferial days, according to the usage of the Maronites, f. 34 *b*:

ܩܕܝ ܩܕܝ (*sic*) ܩܕܝ ܩܕܝ ܩܕܝ.

a. Sunday, f. 34 *b*.

b. Monday, f. 47 *a*.

c. Tuesday, f. 63 *b*.

d. Wednesday, f. 80 *b*.

e. Thursday, f. 98 *b*.

f. Friday, f. 117 *a*.

g. Saturday, f. 134 *a*.

The subscription (f. 150 *b*) states that this MS. was written in A.D. 1797 by the *Khūrī* Joseph.

ܠܡܐ ܕܡ ܕܐܠܚܐ ܚܙܐ ܡܫܫ ܕܚܡ ܗܢܐ ܐܝܟ ܡ̄

ܫܒ ܙ ܡܟ ܐܙܐ ܝܒ.

Ff. 151—159 are misplaced, and should come between ff. 41 and 42.

Ff. 34 *a*, 160 are blank.

F. 1, a small leaf written in Kārshūnī, belongs elsewhere. There are traces of Arabic on f. 2 *a*.

Bought from the Rev. Greville T. Chester.

Add. 3086

Paper, about $3\frac{1}{4}$ in. by $2\frac{1}{4}$; 85 leaves; 10 quires, of 10 leaves, signed with Syriac letters, but the second and fourth have 9, the fifth, sixth and last 8, the seventh 5, the ninth 6, and there are 2 leaves at the end; 8 lines on a full page. Written in an inelegant Nestorian, probably of the xviiith cent.

A book of Syrian magic, similar in character to the MSS. described by the Rev. H. Gollancz in the Paris Oriental Congress of 1897 (*Actes du Onzième Congrès International des Orientalistes*), but apparently not identical with the MS. which Dr Badger has quoted in his *Nestorians*, vol. i., pp. 238 sqq. It contains a number of anathemas, conjurations, etc., including lists of names of angels.

The title on f. 1 *b* is written ܕܣܘܟܠ ܕܡܫܚܐ (here and often elsewhere the diacritical marks are omitted). Among its contents are:

The anathema of Mār George, f. 8 *b*:

ܫܕܘ ܕܡܐ ܠܡܐܙܠܡ.

It appears to be a shorter form of the similarly-named anathema edited by Gollancz (*op. cit.*, pp. 85 sqq.).

On the evil eye, f. 11 *b*.

ܫܡܐ ܕܥܝܢ ܒܝܫܬܐ, f. 14 *a*.

On the lumbago (ܟܪܣܐ ܕܓܘܫܐ), f. 39 *b*.

See Gollancz, *op. cit.*, p. 90.

ܫܡܐ ܕܚܠܬܐ, f. 46 *a*.

ܟܬܒܐ ܕܒܐܐ ܥܠ ܓܒܪܐ, f. 58 *b*.

See *ib.*, p. 96.

ܫܡܐ ܕܒܛܢܬܐ, f. 62 *a*.

ܫܡܐ ܕܐܒܪܗܡ ܒܪ ܬܪܚ, f. 68 *b*.

See *ib.*, p. 83 sq.

There are full-page paintings on ff. 4 *b*, 11 *a* (S. George and the Dragon), 19 *b*, 23 *b*, 25 *b* (ܡܪܝ ܓܝܘܪܓܝ and the ܢܡܪܘܕ), 33 *b*, 39 *a*, 43 *a*, 45 *b*, 50 *b* (Joseph and Lilith), 58 *a*, 63 *a*, 65 *b*, 68 *a*, 70 *a*, 76 *a*, 80 *b*, and 83 *a*. There are also various kinds of ornamentation on ff. 8 *a*, 13 *b*, 21 *b*, 26 *a*, 27 *b*, 30 *a*, 31 *a*, 37 *a*, 41 *a*, 52 *b*, 59 *a*, 61 *a*, 62 *a*, 72 *b*, and 84 *a*.

Ff. 1 *a*, 84 *b*, 85 *a* are blank, and there are traces of Syriac writing on f. 81 *b*.

Originally in the possession of Dr Badger.

Add. 3087

Paper, 5 in. by $3\frac{1}{2}$; 124 leaves; 12 quires, signed with Syriac letters (a fresh enumeration begins at f. 90), of 10 leaves; but the first and ninth have 9, the sixth and twelfth 11; 14 lines (but in the second part 15—16 lines) on the page. Written in Nestorian probably of the xviith cent., ff. 118—121

are a later supply copied from the last four leaves of the original (see note on f. 118 *a*) which are in bad condition.

The ms. contains two works of ʿAbhd-īshōʿ metropolitan of Nisībis and Armenia:

1. The *Margānīthā*, or "Pearl"; see Add. 2018 (iii. 1), p. 569 above; f. 2 *b*.

The subscription (f. 81 sq.) states *inter alia* that the *Margānīthā* was written in the month Elūl a.d. 1298, at Khĕlāṭ, in the church of the blessed Nestorians, f. 82 *a*.

ܐܬܟܬܒ ܕܝܢ ܒܟܬܒܐ ܗܢܐ ܡܬܩܪܝܢܐ ܒܝܪܚ ܐܝܠܘܠ ܕܫܢܬ
ܐܠܦ ܘܫܬܡܐܐ ܘܬܫܥ ܕܝܠܟܣܢܕܪܘܣ ܒܡܕܝܢܬܐ ܡܒܪܟܬܐ ܚܠܛ
ܒܥܕܬܐ ܕܢܣܛܘܪܝܢܐ ܒܪܝܟܐ.

2. The Catalogue of Books, see Add. 2018 (iii. 2), p. 570 above; f. 92 *b*.

F. 1 *a* contains part of a service written in an older Nestorian hand.

On ff. 1 *b*, 2 *a*, 91 *a* is a fragment giving the lucky and unlucky days of the month (only ܟܐ to ܠ remain).

On f. 82 *b* is the Nestorian Faith arranged by ʿAbhd-īshōʿ:

ܗܝܡܢܘܬܐ ܕܢܣܛܘܪܝܢܐ ܬܩܢܝܗ ܥܒܕܝܫܘܥ ܕܨܘܒܐ ܠܡܕܒܪܢܘܬܗ

The rest, to f. 89 *a*, is in Arabic.

Cp. Chabot's *Catalogue* of Paris mss., no. 315, i. (3).

Subscription, f. 89 *b*:

ܫܠܡܬ ܗܕܐ ܐܝܬܘܗܝ ܬܘܪܓܡܐ ܕܗܝܡܢܘܬܐ ܕܢܣܛܘܪܝܢܐ. ܘܫ.

There is also some Syriac (illegible) and Ar. on f. 90 *b*, and Ar. only on ff. 91 *b*, 92 *a*.

Ff. 90 *a*, 121, 124 *b* are blank.

Formerly in the possession of Dr Badger.

Add. 3174

Modern paper, about $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 179 leaves, of which the first and last are blank; 18 quires, of 10 leaves, except the first which has 9; two columns of 20 lines. Written in a modern Nestorian hand of the xixth cent.

A Syriac-Arabic dictionary "in the main an abridgement of Bar 'Alī."

Beginning, f. 2 *b*:

ܟܠ ܒܫܟܚ ܕܡܕ ܗܦܐ ܐܢܫ ܐܢܒܫ ܐܢܒܝ ܠܡܕ
ܠܡܐܢܦ ܕܐܢܐ ܟܬܒ ܬܒ ܗܠܟܬ ܒܝ ܒܫܐ ܗܒܟܬ
ܟܠ ܐܗܬ ܕܟ ܒܗ ܡ ܡܕ ܒܕܒ ܕܒܫ. ܡܕ ܗܒ ܡ
ܗܕ ܕܟ.

ܒ begins f. 24 *a*; ܠ f. 29 *a*; ܕ f. 33 *b*; ܗ f. 38 *a*; ܘ f. 40 *a*; ܙ f. 42 *b*; ܚ f. 45 *b*; ܛ f. 52 *a*; ܝ f. 55 *a*; ܟ f. 57 *b*; ܠ f. 63 *a*; ܡ f. 66 *b*; ܢ f. 88 *b*; ܣ f. 107 *a*; ܥ f. 115 *b*; ܦ f. 122 *b*; ܨ f. 131 *b*; ܩ f. 134 *b*; ܪ f. 146 *b*; ܫ f. 153 *a*; ܬ f. 166 *a*.

There are traces of Arabic on f. 1 *b*.

Bequeathed by the late Prof. W. Robertson Smith, and formerly in the possession of the late Prof. Wright whose signature appears on the fly-leaf.

The MS. contains a letter written by Prof. Wright on the 5th March 1888 to Prof. Robertson Smith, from which it would appear that the former used the MS. for Payne Smith's *Thesaurus*.

Add. 3175

Vellum, about $10\frac{1}{2}$ in. by 7; 180 leaves (the first two are numbered 1 A and 1 B and a leaf has been overlooked between ff. 13 and 14); originally 20 quires, signed with letters, of 10 leaves, but the first quire and first leaf of the second are wanting, the nineteenth has 8, and of the last only 3 are left; 2 columns of 33—36 lines (but 39 in ff. 25 *b* col. 2, 33 *a* col. 2). The MS., which is in good condition, is written in a beautiful Esṭrangĕlā, Eastern vowel-points introduced here and there by a later hand, and belongs probably to the xth or xith cent.

A translation from the Greek (cp. f. 30 *a*) of some of the writings of Basil of Caesarea. The translation is marked by its extreme literalness (variants are suggested here and there by later hands).

1. On the Proverbs of Solomon. The beginning is lost.

Beginning, f. 1 (A) *a*:

ܗ̇ܘ ܕܝܢ ܒܢܝܐ. ܠܐܪܪ̈ܐ. ܬܘܕܥܬܐ ܘܡܠܝܠܘܬܐ
ܕܠܘܚܡܐ. ܠܪ̈ܗܛܐ. ܫܘܪܬܐ ܡܠܟܘܬܢܝܬܐ ܕܗܕ̈ܝܐ
ܘܡܠܝܠܘܬܐ. ܗܢܢܐ ܐܦ ܠܡܘܕܥܢܝܬܐ. ܡܪܕܘܬܐ
ܕܡܫܟܠܬܐ.

See Migne (t. xxxi., col. 1778 B).

2. On the words "Take heed to thyself" (Deut. xv. 9, see Migne, xxxi., pp. 197 sqq.), f. 2 *b*, beginning:

ܒ. ܕܠܗ ܒܪ ܕܠܗ. ܥܠ ܗ̇ܝ ܕܐܬܟܬܒܐ ܐܢܬ ܒܢ.
ܐܘ ܒܢܬ ܟܘܢܘܫܢ. ܡܛܠ ܗܕܐ ܝܗܒ ܠܢ ܠܫܘܥܬܐ
ܕܡܠܬܐ ܐܠܗܐ ܗ̇ܘ ܕܒܪܐ ܠܢ. ܡܛܠ ܕܠܡܫܬܥܬܐ

ܕܠܒܠܬ݂ܘܢ ܢܓ̣ܠܐ ܠܒܝ̈ܫܬܐ. ܘܡܫܬܡܠܠ ܫܡܘܥܬ݂ܐ
ܕܟܢܘܫܝܐ ܢܦܠ ܥܠܝܗ ܡܢ ܠܡܪܝܒܗ̇.

3. On the Fast of Lent (Migne, xxxi., pp. 163 sqq.), f. 9 *b*:

ܠܐ. ܕܝܠܗ ܕܝ ܕܝܠܗ: ܕܥܠ ܨܘܡܐ ܘܕܝܢܐ
ܕܐܪ̈ܒܥܝܢ. ܡܒܒܘ ܐܡܪ ܒܫܘܦܪܐ ܒܪܝܫ ܢ̈ܒܝܐ. ܒܫܘܡܐ
ܫܡܥܐ ܕܒܥܐܕܐ ܕܝܠܟܘܢ ܦܘܩܕܢܐ ܢܒܝܝܐ ܗܘ.
ܠܗ ܕܝܢ ܕܟܪ ܡܠܐ ܐܬ̈ܘܬܗ. ܡܬܪ ܡܢ ܟܠ ܫܘܦܪܐ:
ܘܕܝܕܝܗ ܡܬܪ ܡܢ ܟܠ ܐܘܪ̈ܓܝܘܢ ܕܡܘܣܝܩܝܐ:
ܒܥܐܕܐ ܕܨܘܡܬܐ ܗܠܝܢ ܕܡ̈ܪܒܝܢ ܘܫ.

The leaves containing this homily have suffered some transposition, the correct order is ff. 12 *b*, 13 (A) *a*, 13 (A) *b*, 13 *a*, etc.

4. Second homily on the Fast (Migne, xxxi., pp. 185 sqq.), f. 15 *a*:

ܕ. ܬܘܒ ܕܝܠܗ ܕܝ ܕܝܠܗ: ܕܥܠ ܨܘܡܐ ܕܒܐܡܗܘ.
ܐܡܪ ܒܗ̇ܘܢ ܠܡܐܢܐ ܕܠܒ ܘܡܠܠ ܟܐܪ̈ܢܘܗ [mg. ܟܠܟܘܗ̇]
ܕܐܘܪܫܠܡ. ܦܩܕ ܗܘ ܠܒܪ ܒܢܝܗ ܕܡܠܟܐ: ܕܠܡܩ̈ܒܐ
ܡܢ ܕܗܘܢܘܢ ܕܡܚܒܠܝܢ ܢܚܘܬܘܢ: ܠܡܫܘܚܬܐ ܕܝܢ
ܕܗܘܢܘܢ ܕܟ̈ܐܡܝܢ ܘܡܬܚܫܒܝܢ. ܘܫ..

5. Against the Drunken (Migne, xxxi., pp. 443 sqq.), f. 19*b*:

ܗ. ܕܝܠܗ ܕܝ ܕܝܠܗ: ܠܘܩܒܠ ܪ̈ܘܝܐ. ܡܪ̈ܝܡܝܢ ܠܝ
ܡܢ ܠܘܬ ܡܐܡܪܐ ܫܒܘܩܐ ܗܘܢܘܢ ܪ̈ܡܫܝܐ. ܬܒܥܐ
ܕܝܢ ܬܘܒ ܠܡܬܒܥܐ ܕܝܠܝ ܘܡܚܫܒܐ ܠܫܘܫܘܬܐ. ܠܐ
ܡܦܪ̈ܫܘܬܐ ܕܒ̈ܠܥܐ ܗܘܢܘܢ ܡܪ̈ܕܝܐ. ܘܫ.

6. On Faith (Migne, xxxi., pp. 463 sqq.), f. 25 *b*:

ه. ܐܡܪ ܕܪ ܐܠܡ. ܥܠ ܡܗܝܡܢܘܬܐ. ܡܢ ܟܬ
ܒܐ ܟܬܒ ܐܠܡ ܕܒܪ ܐܠܡ ܕܒܪ ܐܠܡ ܕܒܪ ܐܠܡ ܕܒ
ܠܐ ܡܫܬܟܚ ܐܠܡ ܐܠܡ ܕܒܪ ܐܠܡ. ܡܢ
ܐܠܡ ܕܒܪ ܐܠܡ ܐܠܡ ܕܒܪ ܐܠܡ ܕܒܪ ܐܠܡ ܕ
ه. ٥.

7. On the forty Martyrs (Migne, xxxi., pp. 507 sqq.), f. 28 *a*:

ا. ܐܡܪ ܕܪ ܐܠܡ: ܥܠ ܡܐܬܪܐ ܕܫܒܥܝܢ. ܟ
ܕܒܪ ܐܠܡ ܕܒܪ ܐܠܡ ܕܒܪ ܐܠܡ ܕܒܪ ܐܠܡ ܕ
ܫܒܥܝܢ. ܥܠ ܕܡܐܬܪܐ ܕܐܠܡ ܕܒ ܐܠܡ
ܕܒܪ ܐܠܡ ܕܒܪ ٥٠ ٥٠.

In the space between the two columns on f. 30 *a* (corresponding to Migne, p. 513), the scribe writes:

ܐܠܡ ܠܡܪܝ ܐܠܡ ܐܠܡ ܐܠܡ ܐܠܡ ܐܠܡ
ܫܠܝܡܐ: ܫܠܝܡܐ ܐܠܡ ܕܒܪ.

8. On Baptism (Migne, xxxi., pp. 424 sqq.), f. 33 *b*:

ه. ܐܡܪ ܕܪ ܐܠܡ. ܥܠ ܡܥܡܘܕܝܬܐ. ܒܐ
ܟܬ ܒܐ ܐܠܡ ܕܒܪ ܐܠܡ ܕܒܪ ܐܠܡ ܕܒ
ܫܠܝܡ: ܕܠܫܠܝܡ ܟܬ ܐܠܡ ܐܠܡ ܕܒ ܐ
ܫܠܝܡ ܐܠܡ: ܕܠܫܠܝܡ ܐܠܡ ܕܒܪ ܐܠܡ
ه. ٥.

9. On the martyr Gordius (Migne, xxxi., pp. 490 sqq.), f. 40 *b*:

(A pencil-note in the margin refers to Garn[ier] ii. 141.)

10. On Thanksgiving (Migne, xxxi., pp. 217 sqq.), f. 46 *b*:

(The vowel-point in ܡܨܝܐ is by a later hand.)

12. Homilies on various Psalms (see Migne, xxix. 209 sqq.). On Ps. i., f. 61 *b*:

13. On Ps. xiv., first homily, f. 68 *a*:

14. Second homily on Ps. xiv., and against usurers, f. 72 *b*:

15. On Ps. lix., f. 77 *b*:

16. On Ps. lxi., f. 81 *a*:

17. On Ps. cxiv., f. 86 *a*:

18. On Ps. cxv. (Migne, xxx., pp. 103 ff.), f. 90 *a*:

ܐܬܬܡܟܟܬ ܠܟ. ܐܝܟ ܕܝܢ ܐܡܪܬ ܒܬܘܪܬܗܘܢ ܕܟܠ
ܒܢܝܐ ܕܟܠ. ܗܝܡܢܘܬܐ ܬܬܪܐ ܠܝ ܒܟܠܗܐ ܗܠܝܢ
ܕܡܦܠܛ ܐܠܗܐ. ܗܝܡܢܘܬܐ ܘܠܐ ܡܫܝܚܘܬܐ.
ܗܝܡܢܘܬܐ ܗܝ ܕܝܬܪ ܡܢ ܡܫ̈ܡܥܬܐ ܘܡ̈ܠܝܠܬܐ
ܐܘ ܒܝܬ ܦܘܪ̈ܣܐ: ܘܫ.

19. That God is not the cause of evil (Migne, xxxi., pp. 329 sqq.), f. 94 *b*:

ܠܐ. ܕܠܗ ܒܪ ܕܠܗ: ܥܠ ܗܝ ܕܠܝܬܘܗܝ ܐܠܗܐ
ܥܠܬܐ ܕܒܝ̈ܫܬܐ. ܡܬܚܫܒܝܢ ܐܢܘܢ ܕܐܢܫܐ ܕܡܫܠܡܢܘܬܐ:
ܗܘܢ ܕܒܝܫ ܡܫܬܪܝܢ ܒܚܘܬܐ ܕܦܘܫ ܐܬܦܫܘ ܠܝ: ܡܢ
ܪܘܚܐ ܗܘ ܕܡܩܒܠ ܗܘܐ ܒܗ. ܘܫ.

On f. 98 *b*, col. 2 the translator has written a note on the word ܦ̈ܐܢܐ (cp. Migne, p. 340 B):

ܗܢܘ ܦܘܠܚܢܐ ܕܦܬܓܡܐ ܒܝ ܡܬܐܡܪ ܒܦܐܢܐ
ܐܢܐ ܕܗܘ: ܐܢ ܕܪܘܓܝܐ ܘܐܢ ܕܡܕܡ ܐܚܪܢ. ܘܫ.
ܦܘܫܩܗ ܕܝܢ ܕܦܬܓܡܐ. ܐܠܐ ܐܡܬܝ ܕܪܢܚ
ܐܢܬ ܡ̈ܦܐܢܐ: ܗܢܘ ܕܝܢ ܡܢ ܠܬܒܐ ܐܫܬܥܠ. ܘܫ.

20. On Envy (Migne, xxxi., pp. 372 sqq., 1753 sqq.), f. 103 *b*:

ܒ. ܕܠܗ ܒܪ ܕܠܗ. ܡܛܠ ܚܣܡܐ. ܦܬܓܡܐ ܗܘ
ܐܠܗܐ ܘܡܫܘܚܐ ܕܦܬܓ̈ܡܬܐ ܠܐܠܝܢ ܕܩܘܡܝܢ. ܒܝܫܐ
ܗܘ ܕܝܢ ܐܪܟܘܢܝܐ ܘܚܒܘܫܝܐ (f. 104 *a*) ܕܟܠ ܒܝ̈ܫܬܐ.
ܘܐܡܝܢܐ ܕܣܩܘܒܠܐ ܠܦܬܓܡܐ ܠܐ ܢܣܩܘܒܠܘܬܐ. ܗܟܢܐ
ܢܚܒܘ ܠܐܪܟܘܢܝܐ ܚܣܡܐ. ܕܦܪ ܗܟܝܠ ܢܦܫ. ܘܫ.

21. On Anger (Migne, xxxi., pp. 353 sqq.), f. 109 *b*:

ܟܐ. ܕܝܠܗ ܟܕ ܕܝܠܗ: ܡܛܠ ܪܘܓܙܐ. ܐܬܐܡܪܬ
ܕܝܢ ܠܘܬ ܐܢܫ ܕܕܠܠܐܝܬ ܢܦܠ ܗܘܐ ܒܡܪܥܐ ܚܫܝܫܐ.
ܐܒܝܠܐ ܕܟ̈ܦܘܪܢܐ ܗ̇ܢܘܢ ܕܐ̈ܢܫܘܬܐ: ܐܬܡܢܝܬ
ܕܠܝܬܡܐܝܬ ܘܐܝܟ ܡܠܬܐ ܕܐܘܡܢܘܬܐ ܢܗܘܘܢ: ܡܢ
ܒܬܪ ܠܫܢܝܐ ܡܬܚܘܝܐ ܒܬܪܥܝܬܐ ܠܘܬܪܢܐ
ܕܡܫܢܘܢ: ܘܫ̄.

22. On the saying in Luke (xii. 18), "I will pull down my barns," and on injury (Migne, xxxi., pp. 261 sqq.), f. 116 *b*:

ܟܒ. ܕܝܠܗ ܟܕ ܕܝܠܗ̇. ܥܠ ܦܬܓܡܐ ܗ̇ܘ ܕܐܡܪ
ܒܐܘܢܓܠܝܘܢ ܕܠܘܩܐ ܠܘ̇ܬ ܥܬܝܪܐ: ܕܐܣܬܪ ܒܝܬ
ܓ̈ܦܣܝ ܘܠܘܩܒܠ ܥܠܘܒܘܬܐ. ܒܢܝܦܐ ܗܘ ܐܕܫܐ
ܕܢܣ̈ܝܘܢܐ. ܐܘ ܟܒܪ ܐܘ̈ܠܨܢܐ ܒܫ̈ܝܢܐ ܠܗܘܢ ܠܠ̈ܒܘܬܐ.
ܕܝ ܐܝܟ ܕܠܗܒܐ ܒܒܐܘܪܐ ܡܬܦܫܝܢ ܒܢܝ ܡܣܟܢܘܬܐ.
ܘܫ̄.

23. To the Rich (Migne, xxxi., pp. 277 sqq.), f. 123 *b*:

ܟܓ. ܕܝܠܗ ܟܕ ܕܝܠܗ̇. ܠܘܬ ܥܬܝܪܐ. ܐܬܐܡܪܬ
ܠܗܘܢ ܐܦ ܡܢ ܩܕܝܡ ܗܠܝܢ ܕܡܛܠ ܗܘܐ ܥܠܝܡܐ.
ܘܡܡܫ ܒܟܠ ܦܘܪܣ ܫܡܥܐ ܪܢܝܢ ܒܥܠܡܐ: ܠܐܝܠܝܢ
ܕܐܬܒܥܝܢ ܡܢܗܝܢ. ܠܘܩܕܡ ܡ̇ܢ ܕܠܗ ܗܘ̣ ܒܪ ܗ̇ܘ. ܘܫ̄.

24. How Christian youths may profit from heathen writings (Migne, xxxi., pp. 563 sqq.), f. 133 *b*:

ܟܕ. ܕܝܠܗ ܟܕ ܕܝܠܗ: ܠܘܬ ܛܠܝ̈ܐ ܟܪ̈ܣܛܝܢܐ:

The four following treatises belong to another translation f. 144 *a*:

25. On "In the Beginning was the Word" (Migne, xxxi., pp. 471 sqq.), f. 144 *a*:

26. To those who say that the Son is not like the Father, f. 148 *a*:

ܗ̈ܢ ܟܕ ܕܐܫܘܪ ܠܘܬ ܫܘܫܘܬܟܘܢ ܘܪ̈ܡܫܬܟܘܢ
ܕܠܘܬ ܫܒܝܚܐ. ܕܐܡܪ ܡܕܡ ܕܓܘܐ ܠܡܫܡ̈ܫܢܘܬܟܘܢ
ܡܢܝܠܐ ܐܢܐ. ܐܡܪܬܝ ܕܝܢ ܕܠܘܬ ܢܦܫܝ ܐܬܦܢܝܐ:
ܘܠܘܬ ܪܒܘܬܐ ܕܗܠܝܢ ܕܦܩ̈ܕܝܢ ܐܫܘܪ. ܫܢܐ ܐܢܐ
ܕܡܢ ܐܠܝ̈ܨܘܬܐ ܐܬܦܢܝܬܘܢ ܠܝ ܫܒܘܩܐ. ܘܟܕ ܦܠ ܠܐ
ܐܢܫ ܟܠܗ ܗܢܐ ܫܠܝܡ ܠܘܬ ܗ̇ܝ ܕܐܡܪܬ. ܘܠܐ ܕܝܢ
ܗܢܐ ܫܠܝܬ ܒܡܠܬܐ: ܐܝܟܢܐ ܕܢܦܩܬ ܕܥܒܕܐ
ܕܫܒܩܬܐ ܕܠܒܪ ܐܝܬܝܗ̇. ܬܫܒܘܚܬܐ ܕܗܠܝܢ ܕܟܠܗ
ܗܢܐ ܡ̈ܟܠܝܢ. ܐܝܟܢܘ ܗܟܝܠ ܕܫܘܐܝܬ ܡܕܝܘܦܠܐ
ܘܫܒܝܚܐ ܦܐܝܫ ܡܢ ܪܒܘܬܐ ܕܗܠܝܢ ܕܦܩ̈ܕܝܢ. ܠܘ
ܡܬܚܫܒܢܐ ܐܝܬܘܗܝ ܗ̇ܘ ܕܒܗܠܝܢ ܕܟܠܗ ܗܢܐ ܠܟܠ
ܡܢ ܫܠܝܐ ܐܝܬܝܗܘܢ ܪ̈ܘܚܐ ܢܦܫܗ. ܐܠܐ ܡܬܥܒܠܢܐ
ܘܗܘ ܡܦܠܠ ܗܝܡܢܘܬܐ: ܗ̇ܘ ܕܐܝܬ ܠܗ (f. 148 *b*) ܣܒܪܐ
ܥܠ ܗ̇ܘ ܕܢܗ̇ܒ ܡܠܬܐ ܠܗܠܝܢ ܕܡܦ̈ܩܪܝܢ ܐܘܪܚܠܗܘܢ
ܒܫܠܝܐ ܪܒܐ. ܗ̇ܘ ܕܐܝܬܘܗܝ ܐܠܗܐ. ܬܘܕܝܬܐ ܗܝ
ܕܓܘܢ ܕܟܠ ܐܢܫ. ܐܦ ܕܡܘܕܝܐ ܘܕܫܘܒܚܐ ܘܕܗܘ̈ܦܠܩܘ.
ܘܕܗܘܢ ܕܒܐܪ̈ܕܐ ܕܗܝ ܦܘܟܝܢ ܦܠܝܓܝܢ ܡܢ
ܫܠܝܡܘܬܐ. ܒܕܡܐ ܟܕ ܠܗܕܐ ܕܥܠ̈ܡܝܢ ܠܫܪ̈ܕܐ ܐܚܪ̈ܢܝܢ
ܒܠܗܘܢ. ܒܕܡܐ ܕܫܒܩܘܢ ܠܐܠܗܐ ܕܟܠ ܦܘܪܫܢܐ
ܕܟܠ ܢܩܘܡ. ܐܝܟܢܘ ܕܝܢ ܕܡܬܚܫܠ ܐܢܘܢ. ܡܢܘ ܗ̇ܘ
ܕܠܫܡܝܐ ܒܒܪ: ܐܘ ܗ̇ܘ ܕܠܐܪܒܥܐ ܙܒܢܬ: ܡܢܘ ܗ̇ܘ
ܕܫܡ ܦܓܫܐ ܠܗܠܝܢ ܕܐܝܬܝܗܘܢ: ܡܢܘ ܗ̇ܘ ܕܟܠܗܝܢ
ܐܒܝܕܐ ܘܠܒܠܝܕܐ ܡܒܕܡ ܡܕܒܪ: ܠܗ̄ (marg. ܡ̄ܕܒܠ)

ܥܡ ܒܢܘ ܐܒ̈ܗܝܢ ܕܐܒܘܗܝ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ.
ܘܒܗܕܐ ܡܫܚܠܦܝܢ ܗܘܝܢ: ܐܘ ܬܫܪܐܝܬ ܒܗܕܐ ܠܘܬ
ܢܘܒܐ ܡܦܩܕܝܢ: ܕܟܕ ܠܒܪܢܫܐ ܘܠܒܥܕܐ ܦ̈ܘܩܕܢ.
ܟܐܒܐ: ܡܫܝܚܐ ܠܐ ܡܘܕܝܢ ܐܠܐ ܐܝܟ ܕܒܐܢ̈ܫܐ
ܦܠܚܝܢ ܒܫܡ̈ܗܐ ܕܐܒܐ ܘܒܪܐ. ܘܠܐ ܕܠܐ ܐܒܐ
ܘܠܐ ܕܐܬܝܠܕ ܒܪܐ ܡܦܠܓܝܢ (col. 2) ܟܕ ܚܢ̈ܢܐ ܗܘܠܢܝܐ
ܘܡܦܪ̈ܫܢܐ ܒܗ ܗܠܝܢ ܒܡ̈ܠܐ ܡܫܬܡܠܝܢ. ܘܫ̄.

Concluding, f. 150 *a*, col. 1:

ܐܡܬܝ. ܕܠܐ ܡܕܡ ܡܬܪ ܗܘܐ ܠܟ ܒܪ ܪܘܪܒܐܝܬ
ܒܟܠܐ ܐܝܬ. ܒܪ ܐܝܬ ܕܟܠܐ: ܒܪ ܫܠܝܛ: ܒܪ ܐܝܬܝܢ
ܡ̈ܪܝܐ ܕܒܥܡ ܢܦܘܩ. ܢܬܒܠܠ. ܢܠܦ ܡܕ̈ܒܪܢܐ ܘܦܩܪܐ:
ܡܗ̈ܝܡܢܐ ܘܟܬܒܐ ܢܝܟܐ ܕܢܫܬܡܗ. ܬܫܡܫ̈ܬܐ ܚܝܢ
ܕܝܩ̈ܪܐ. ܠܘ ܕܕܘܪܫܐ ܕܒܠܡܐ. ܗܢܘ̇ ܕܝܢ ܒܡܬܚܫܚܢܘܬܐ
ܡܬܚ̈ܫܒܝܢ. ܚܝܢ ܠܡܫܡܫܢܘܬܐ ܫܠܝܡܝܢ. ܗܢܘ̇ ܕܝܢ ܗܘܦܟ
ܚܘ̈ܫܒܐ *ܡܕܪ̈ܢܝܢ. ܠܗܘ ܕܐܬܓܠܒ ܦܓ̈ܪܝܢ. ܠܘ
ܓܒܪ ܒܡܠܬܐ ܗܝ ܡܠܘܬܐ ܕܐܠܗܐ: ܐܠܐ ܒܚܝܠܐ.
ܠܘ ܒܝܕܥܬܐ ܒܦܪܝܫܘܬܐ. ܘܠܐ ܒܡܬܚܫܚܢܘܬܐ ܕܟܝܢ
ܦܪ̈ܘܦܛܣ. ܐܠܐ ܒܚܝܘܬܐ ܕܪܘܚܐ ܘܕܫܠܝܐ. ܗܘ
ܕܐܦ ܡܢ ܢܬܬܒܥܕ ܟܠܝܠܘܬܗ. ܢܬܠ ܐܠܗܐ ܐܢܫ
ܟܠ: ܟܠܝܠܘܬܐ ܕܡܫܝܚܐ. ܘܒܫܦܝܪܘܬܐ ܕܪܘܚܐ
ܩܕܝܫܐ. ܕܠܗ ܬܫܒܘܚܬܐ ܘܐܘܚܕܢܐ. ܘܗܫܐ
ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ. ܫܠܡ.

* Altered into ܡܕܒܪ̈ܢܝܢ with the addition of ܚܝܢ in the margin.

27. Against the followers of Sabellius and Arius (Migne, xxxi., 599 sqq.), f. 150 *a*:

28. On the Trinity (Migne, xxxi., 1488 sqq.), f. 156 *b*:

29. Various extracts from the *Constitutiones Monasticæ* (see Migne, xxxi., 1320 sqq.), f. 159 *b*:

a. Beginning (Migne, cap. ii., 1337 sqq.):

(f. 160 *a*)

Concluding:

b. F. 161 *b*, col. 2 (Migne, cap. xvii., 1378 sqq.):

c. F. 162 *b*, col. 2 (Migne, cap. iii., 1343 sqq.):

d. F. 163 *b*, col. 2 (Migne, cap. iv., 1346 sqq.):

e. F. 168 *b*, col. 1 (Migne, cap. v., 1359):

ܗܘ ܕܒܪ ܚܕ ܕܥܠ ܠܡܓܠ (col. 2) ܚܕܪ ܡܢ
ܕܟܝܡ. ܐܠܗܐ ܡܠܟ ܕܫܡܝܢ ܘܥܠ ܟܠ ܡܕܡ ܡܫܠܡ ܘܡܫܠܛ ܒܟܠ ܥ̄ܕ̄.

f. F. 169 *a*, col. 1 (Migne, cap. vii., 1365 sqq.):

ܐܡܝܢ ܘܐܡܝܢ. ܐܠܗܐ ܕܫܠܡ ܟܠ ܡܫܒܚܐ ܘܡܫܒܚ ܠܫܡܗ
ܕܡܫܝܚܐ ܕܒܪ ܐܠܗܐ ܚܝ ܘܩܝܡ ܥܠ ܟܠ ܒܪܝܬܐ ܕܒܪܝܬ ܒܪ ܐܢܫ
ܠܐ ܐܬ ܒܪ ܐܢܫ ܕܫܒܚ ܠܗ ܐܠܗ ܚܝ ܘܩܝܡ. ܥ̄ܕ̄.

g. F. 170 *a*, col. 1 (Migne, cap. xiii., xiv., 1375 sq.):

ܐܡܝܢ ܠܐ ܐܡ ܠܚܕܝ. ܐܠܗ ܕܐ ܕܫܒܚܐ. ܥ̄ܕ̄.

h. F. 170 *b*, col. 2 (Migne, cap. xv., xvi. [to *θησαυροφυλάκιον ἀρετῶν*]):

ܕܐ ܕܫܒܚܐ ܡ̈ܐ. ܐܡ ܚܝ ܚܕ ܡܢ ܐܢܫ: ܡܫܒܚ ܠܐ
ܕܟܠܡ ܐܠܗ ܕܫܡܝܢ ܘܕܐܪܥ. ܥ̄ܕ̄.

i. F. 171 *a*, col. 1 (Migne, cap. xviii., 1381 sq.):

ܟܠ ܡ̈ܐ ܕܐ ܡܫܬ ܠܗ ܚܕ ܡܢ ܒܢܝ ܐܢܫ ܘܠܐ ܫܪܐ
ܒܟ ܐܠܗ ܒܪ ܐܢܫ ܘܒܪ ܐܢܫ ܢܚܐ: ܡܫܒܚ ܠܐ ܐܡ ܚܝ
ܕܐ ܒܪ ܐܢܫ ܕܫܒܚ ܠܗ ܐܠܗ ܚܝ ܘܩܝܡ. ܐܠܗ ܕܐ ܕܫܒܚ
ܠܐ ܐܡ ܚܝ ܘܩܝܡ ܒܪ ܐܢܫ ܕܫܒܚ ܠܗ ܐܠܗ ܚܝ ܘܩܝܡ.
ܐܡ ܡ̈ܐ ܕܐ ܡܫܬ ܠܗ ܚܕ ܡܢ ܒܢܝ ܐܢܫ ܘܠܐ ܫܪܐ
ܒܟ ܐܠܗ ܒܪ ܐܢܫ ܘܒܪ ܐܢܫ ܢܚܐ: ܡܫܒܚ ܠܐ ܐܡ ܚܝ
ܕܐ ܒܪ ܐܢܫ ܕܫܒܚ ܠܗ ܐܠܗ ܚܝ ܘܩܝܡ. ܐܠܗ ܕܐ ܕܫܒܚ
ܠܐ ܐܡ ܚܝ ܘܩܝܡ ܒܪ ܐܢܫ ܕܫܒܚ ܠܗ ܐܠܗ ܚܝ ܘܩܝܡ.

ܒܫܘܠܡܐ ܗܘ ܕܡܠܦܢܘܬܐ. ܕܒܐܝܢܐ ܐܬܪܥܝܢ ܕܢܚܠ
ܐܦ ܠܗܠܝܢ ܒܗܝܐܐ ܗܘ ܕܒܝܫܐ ܡܠܐ܀ ܘܗܦ ܕܝܢ
ܠܗܘܢ. ܕܒܪ ܡܬܚܡ ܕܕܐܝܟ ܐܢܫܐ ܘܒܡܐ ܗܘ ܦܠܚܬܐ
ܗܘ ܕܚܟܝܡ ܠܗܘܢ. ܡܕܝܢܐ ܢܦܩܘܢ ܠܡܫܦܠܐ
ܕܠܘܬ ܡܕܡ. ܐܝܟܢܐ ܕܐܝܟ ܕܩܕܡ ܐܢܐ ܡܫܬܠܡܬܐ.
ܘܫ.

Cap. xviii. ends as follows, f. 173 *a*, col. 2 (l. 20):

ܐܠܐ ܕܢܬܒܪܘܢ ܓܒܪܐ ܐܚܝܕܐ. ܟܕ ܒܗܘ ܟܡ
ܕܫܦܝܪ ܠܡܚܝܪܘܬܐ ܕܢܝܐ ܡܢܝܘܐ. ܒܗܘ ܕܝܢ
ܕܪܚܝܩ. ܠܡܕܝܢܬܐ ܗܘ ܕܟܡ ܐܘܝܘܬܐ ܘܫܠܝܘܬܐ.
ܐܝܠܝܢ ܕܒܗܝܐ ܕܘܒܪܐ ܕܕܝܢ ܒܡ ܫܬܬܝܬܐ. ܠܐ
ܡܬܒܪܐ ܡܠܘܢ ܕܝܢ ܠܗ ܠܒܪܪܐ. ܕܒܡܬܒܪܘܬܐ ܗܘ
ܕܠܟܠ ܦܢܘ. ܘܕܠܢܫܐ ܕܠܟܠܡ ܡܫܬܡܝܢ܀܀

j. F. 173 *a*, foot (Migne, cap. xxii., col. 1401 sqq.):

ܕܐܝܟܢܐ ܟܡ ܗܒܠ ܘܗܦ ܠܗܘܢ ܠܗܘܢ ܕܚܕܐ
ܘܟܡ ܐܬܚܝܕܘ ܒܒܘܫܝܐ ܪܘܚܢܐ: (173 *b*) ܕܢܦܪܘܣܗ
ܠܚܕܝܘܬܗܘܢ ܠܐ ܡܬܦܠܗܕܢܝܬܐ ܗܡܟܢ ܡܢ ܒܕܘ
ܠܒܘܬ ܚܠܝܢ܀ ܗܫܐ ܕܝܢ ܬܘܒ ܠܡܠܬܐ ܗܘ ܕܡܦܠ
ܡܫܬܡܒܝܢܘܬܐ ܢܚܝܢ. ܟܕ ܐܦ ܡܕܡܐܝܬ ܟܡ ܒܝܕ
ܘܒܘܪܝܬܐ ܒܠ ܗܕܐ ܒܓܒܪܢ. ܗܫܐ ܕܝܢ ܡܬܝܪ
ܡܫܡܠܐܝܬ ܠܗܕܐ ܗܡܟܝܢ. ܕܢܫܘܐ ܒܡܐ ܫܦܝܪܬ
ܡܬܦܠܣܘܦܘܬܐ. ܘܫ.

k. F. 176 *b*, col. 2 (Migne, cap. xxiii., 1409 sqq.):

ܘܗܦ ܕܝܢ ܕܐܦ ܒܟ̈ܬܒܐ ܗܢܘܢ ܕܡܫܬܠܛܝܢ ܒܗ
ܫܘܠܛܢܐ ܦܠܝܐܐ ܘܡܫܡܫܢܘܬܐ ܢܟܣܘܢ܀ . ܟܕ ܢܕ̈ܥܝܢ
ܕܟܠ ܡܕܡ ܕܗܘ ܐܝܢܐ ܕܗ̇ܘܐ ܡܛܠ ܐܠܗܐ ܠܝܬܘܗܝ.
ܠܒܘܪܐ. ܘܫ̄.

l. F. 177 *a*, col. 2 (Migne, capp. xxvii. sq., 1417):

ܫܘܠܛܢܐ ܕܝܢ ܕܟܠ ܢܦܫܗ̇. ܐܦܠܐ ܒܡܠܐ ܢܠܐ
ܠܒܘܪܐ. ܫܒܩ ܕܢܗܘܐ ܐܝܬ ܠܗ̇. ܘܫ̄.

m. F. 177 *b*, col. 1 (Migne, cap. xxix., 1417 sqq.):

ܐܦ ܣܘܟܠܐ. ܕܝܢ ܗ̇ܘ ܕܠܘܬ ܫ̈ܕܝܐ. ܘܗܦ ܗ̇ܢ ܕܢܗܘܐ
ܐܝܬ ܠܗܘܢ ܠܐܫ̈ܕܝܐ. ܘܫ̄.

The leaf ends with ܐܝܟ ܗ̇ܢ ܕܟܪܝܗ corresponding to *ὡς νοσοῦντα* (Migne, 1420 B).

The commencement of f. 178 *a* corresponds to Migne, cap. xix., 1388 B:

ܦܠܝܓܘܬ ܒܟ̈ܝܢܐ ܕܗܢܝܢ ܗܠܝܢ ܠܘܬ ܫ̈ܪܝܐ ܕܬܠܝܢ
ܫ̈ܥܝܢ ܠܝ ܡܫܒ ܢܦܫܗ. ܒܟܠ ܙܢܝܢ ܡܬܦܠܛܘܬ ܠܐܘܡܢܘܬܐ:

Subscription, f. 178 *b*, col. 2:

ܫܠܡ ܗ̇ܢ ܡܟܝܠ ܐܠܝܢ ܕܥܒܕܬ ܦܪܘܫܘܬܐ ܗ̇ܝ.
ܕܐܠܗܐ ܠܡܫܡܠܝܘܬܐ ܕܬܪ̈ܥܝܬܐ ܕܠܝ. ܠܘܬ ܟܘܢܐܐ
ܕܗ̇ܘܢ ܕܒܪܐ ܠܦܘܢܐ ܡܫܒܒܝܢ. ܐܝܢܐ ܕܐܡܒܝܢܐ
ܕܡܠܬܐ ܝܗܒܬ ܘܡܫܝܫܢܘܬܐ ܕܠܝ ܕܦܩܬ: ܘܠܐ ܫܕ
ܕܘܒܪܐ ܢܬܩܢ ܒܟ̈ܫܝܪܐ. ܠܐ ܕܢܗܘܐ ܘܠܐ ܕܗܕܝܪ
ܘܠܐ ܕܝܢ ܡܬܪܡ ܡܟܝܠ. ܠܗܕܐ ܕܝܢ ܦܘܠܚܢܐ ܐܘ

ܒܝܬ ܕܘܒܪܐ ܬܗܘܐ ܠܟܠܗ̇ ܠܡܫܬܘܬܦܘ. ܕܟܬܒܘܬܗ
ܘܒܪܝܫܬ ܐܢܫܘܬܗ ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ. ܕܠܗ
ܫܘܒܚܐ ܘܐܘܕܝܬܐ. ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܥܠܡ
ܠܡܬܒ. ܟܬܒܐ ܕܡܐܡܪ̈ܐ ܕܐܬܢܣܝܘܣ ܕܩܕܝܫܐ ܒܣܝܠܝܘܣ
ܐܦܝܣܩܘܦܐ ܕܩܣܪܝܐ ܕܩܦܕܘܩܝܐ..
ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ ܘܠܪܘܚܐ ܕܩܘܕܫܐ.
ܗܫܐ ܘܒܟܠܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ·✠·

That the MS. has passed through several hands appears from the numerous marginal notes.

Notes in uncial Greek are found on ff. 12 *b*, 17 *b*, 24 *a*, 32 *a*, 48 *b*, 51 *a*, 55 *a*, 59 *a*, 62 *b*, 111 *a*, 138 *a*, 147 *b*, 158 *b*, 165 *b*, 169 *a*, 171 *b*, 177 *b*, 178 *b*.

Notes in Esṭrangēlā, enclosed in cartouches, ff. 1 A *b*, 1 B *b*, 2 *a*, 30 *a* etc.

Notes by later hands, emending the translation, etc.; ff. 3 *a b*, 13 *a b*, 17 *b*, 18 *b*, 24 *a*, 34 *b*, 55 *b*, 60 *b*, 73 *b*, 106 *a*, 120 *a*, etc.

Arabic notes, ff. 20 *b*, 117 *a*, 178 *b*. Some scrawls on f. 77 *a*. The title ܐܬܢܣ ܕܒܣܝܠܝܘܣ appears at the head of the last leaf (verso) of quires 6, 8—10, 12—18.

At the head of f. 148 *a* is the number "26."

An earlier possessor has pasted in a note which refers briefly to the identification of the first homily, and states "this appears to be a correct copy and imperfect only at the beginning...it is probably of considerable antiquity."

At the end is written in pencil £42. 0. 0. The title outside is "PROPHETAE SYRIACE MS."

This MS. was formerly the property of John Skipp of Ledbury (died 1796), whose book-plate it contains. It passed finally into the hands of the late Prof. Robertson Smith who bequeathed it to the University Library.

Add. 3218

Paper, about 6 in. by 4, 44 leaves; quires unsigned; 16 lines on a page. Written in two or three Nestorian hands and dated A. Gr. 2036 = A.D. 1725 (f. 1 is a modern supply).

The MS. contains:

1. Sundry prayers etc., including:
   a. One on going to church, f. 1.
   b. Dates of the commemorations of the Twelve, f. 6 *b*.
   c. Prayers to the Virgin, f. 7 *b*.

2. Advice to the true Christian, prayers to be recited at set hours of the day, f. 9 *b*.

The colophon (f. 43 *b*) gives the date A.D. 1725, the year of the visit of Mār Joseph III. to Āmid:

ܫܢܬ ܐܠ̈ܦܐ ܘܫܒܥ. ܐܢܫܘܗ ܡܫܝܚܝܬܐ. ܕܐܬܐܝܬܘܗ̇ ܫܢ̈ܬܐ
ܕܡܘܗܒܬܐ ܕܒܝܬܐ ܕܒܝܬܐ ܠܡܘܫܐ. ܠܐ. ܒܗ ܒܝܘܡܐ ܕܐܬܒܪܟܬܐ
ܠܐܬܒܪܟܢ ܡܢ ܐܒܘܢ ܡܪܝܐ ܘܡܪܝܐ ܡܪܢ ܝܘܣܦ ܠܬܠܬܐ
ܦܛܪܝܪܟܐ ܥܠ ܫܪܒܬܐ ܕܡܠܟ̈ܐ ܕܡܕܢܚܐ ܐܡܝܕ ܕܒܝܬܗ̇
ܕܡܪܢܐ. ܕܡܘܪܢܐ. ܘ. (?). ܫܠܡܘܬܐ ܕܫܢܬܐ.

There is some Arabic on ff. 7 *a*, 8 *b*, and Kārshūnī on ff. 7 *a*, 44 *b*.

On a fly-leaf at the beginning is the title: ܟܬܒܐ ܕܨܠܘ̈ܬܐ ܕܐܡܝܕ̈ܐ ܘܕܠܡܠܘ̈ܬܐ; on a fly-leaf at the end is written "365, Syriac Prayers."

The outside title is Livre de Prières ms. Syriac.

This MS. formerly belonged to the late Prof. Bensly; presented by Mrs Bensly.

Add. 3224

Paper, about 6 in. by 4; 230 leaves; quires of 8 leaves, unsigned; 24 lines on the page. Written in Jacobite and dated A.D. 1832.

1. Various burial services, prayers and orders in Kārshūnī, preceded by a list of contents, ff. 4—12 *a*, 167 sqq. Compare Add. 2989 (above), p. 1213.

2. Prayers (in Syriac) for the canonical hours of the ferial days, f. 13 *b*.

a. Sunday, f. 13 *b*.

b. Monday, f. 38 *b*.

c. Tuesday, f. 61 *a*.

d. Wednesday, f. 82 *b*.

e. Thursday, f. 105 *a*.

f. Friday, f. 126 *a*.

g. Saturday, f. 146 *a*.

The first part of the MS. was finished in II. Teshrīn A.D. 1831 (f. 166 *b*), and the second part in II. Kanūn A.D. 1832 (f. 229 *b*). The scribe was the *Khūrī* Joseph Khalweh (? E. of Tyre) from the city of Zegharta (S.E. of Tripoli): ܚܟܡܐ ܟܚܠܒܐ, ܚܟܡܐ ܒܟ ܡܢܬ ܐܝܠܐ.

Ff. 2 *a*, 3, 12 *b*, 13 *a* are blank, and there are Arabic notes (registers etc.) on ff. 1, 2 *b*, 229 *b*, 230 *b*.

This MS., which was presented by Mrs Bensly, belonged to the late Prof. Bensly, and, originally, to the collection (no. 10) of John Lee of Hartwell (Bucks.). It contains the book plates of both owners. Lee has described the MS. in his (privately printed) *Oriental MSS. purchased in Turkey* (London, 1840), p. 5 sq., no. 10, where it is stated that it was "a present from Mr Catterwood the able artist who painted the panorama of Jerusalem which was exhibited in London" (see the leaf inserted at the beginning of the MS.). The name of the scribe's

village is here transcribed "Aghretà." This MS. is referred to by Land, *Anecdota Syriaca* (vol. i., p. 87 sq.), who has given a facsimile of it on the plate facing the title-page.

The title outside is PRECES SYRIACÉ.

Add. 3269

Paper, about 8 in. by 6; 88 leaves; 11 quires, signed with Syriac letters, of 8 leaves, four leaves of the last quire are blank, partly written in double columns, 18—19 lines on a page. Written in Jacobite, occasionally mixed pointing, and dated A. Gr. 2124 = A.D. 1813.

The *Pardaisā dha-'Ĕdhen* of 'Abhd-īshō', metropolitan of Nisibis and Armenia:

حلاحا وهزيها زكر وهيمه وصكلاهه حصعهدلا كخبعا

صُبِّ حَصْ نَعْهُ صَحِيَّهُ حَصْحَدِهِهِ وَصَحَا وَبِحَدَّ وَاصِحَ.

See Add. 616, 1996 above.

This collection consists of forty-seven poems arranged in the following order (the numbers correspond with Assemani's enumeration *B. O.* t. iii. 1. pp. 326 sqq.):—1, 4—24, 2, 3, 26, 28—49.

1, f. 1 *a*; 4, f. 3 *b*; 5, f. 5 *a*; 6, f. 6 *b*; 7, f. 8 *a*; 8, f. 8 *b*; 9, f. 9 *b*; 10, f. 11 *a*; 11, f. 12 *b*; 12, f. 15 *a*; 13, f. 16 *b*; 14, f. 20 *a*; 15, f. 21 *b*; 16, f. 23 *a*; 17, f. 25 *a*; 18, f. 26 *b*; 19, f. 27 *b*; 20, f. 28 *b*; 21, f. 30 *a*; 22, f. 30 *b* (with صكوبحدلا as against صكبحدلا in Ass.); 23, f. 32 *a*; 24, f. 33 *b*; 2, f. 39 *b*; 3, f. 46 *a*; 26, f. 49 *b*; 28, f. 51 *a*; 29, f. 52 *b*; 30, f. 53 *b*; 31, f. 57 *a*; 32, f. 59 *a*; 33, f. 60 *b*; 34, f. 62 *b*; 35, f. 63 *b*; 36, f. 65 *a*; 37, f. 66 *b*; 38, f. 67 *b*; 39, f. 69 *a*; 40, f. 70 *b*; 41, f. 72 *a*; 42, f. 73 *b*; 43, f. 74 *b*; 44, f. 76 *a*; 45, f. 77 *b*; 46, f. 79 *a*; 47, f. 80 *a*; 48, f. 81 *b*; 49, f. 83 *a*.

Nos. 3, 30, 31 are followed by the [وزحدلا كمحلا] صعصا, or explanation of difficult words.

At the end of f. 39 *a* is the following subscription:

ܟܬܒܗ ܥܒܕ ܡܪܝܡ ܒܪ ܡܪܝ ܟܠ ܕܗ ܠܐ
ܐܝܬ ܡܢܬܟܠ ܠܐ ܒܬܠ ܕܒܪܝ ܡܢ ܥܩܘ ܟܥܒܘ ÷

The colophon (84 *b*) states that this copy was finished by Elias bar George Hazzāz, in Berœa (Aleppo) in the month May, A. Gr. 2124 = A.D. 1812 (sic).

ܟܬܒ ܐܝܠܝܐ ܒܪ ܓܝܘܪܓܝ ܚܙܙܐ ܒܒܪܝܐ ܒܝܪܚ ܟܢܝܢ
ܕܒܥܘ ܟܗܢܟܗ ܒܫܢܬ ܐܠܦ ܘܡܐܬ ܘܥܣܪ ܕܡܝ. ܚܒܝܒ ܐܢܐ
ܟܬܒܬ ܟܕ ܟܬܒ ܒܗ ܒܡܐ ܕܐܝܬ ܟܬܒ ܟܬܒ
ܟܒܐ ܕܡܐ ܕܒ ܐܢ ܒܐ ܟܒ ܒܕ ܕܡ ܒܟ
ܒܬ ܒܐ ܟܬ ܒܐ ܒܟܟ ܐܟ ܟܬ ܐܟ
ܟܬܒ.

On the inside cover are the book-plates of the late Prof. Bensly, of John Fiott, B.A., St John's College, Cambridge, 1806, and of J. Lee*.

On a fly-leaf after the words "J. Lee, Doctors Commons, bound 1829" is this note "This manuscript was copied for me at Aleppo, from a manuscript which I saw there, and which I could not purchase." Other notes are "Aleppo No. 15 J. F." (also "J. Fiott, No. 15 Alep." on f. 1 *a*), "G. C. R. No. 110," "New Catalogue, No. 110 of 1831," "New Catalogue of 1840, No. 3." The title is given by G. C. R., also by B. D.; respecting the latter of these Lee adds that this is Dr Dorn, translator of the History of the Afghans, written 1st June 1829, three days before he left England for Paris, Leipzig, Berlin and S. Petersburg. On the top left-hand corner of f. 1 *a* is written in pencil the number 21.

The title outside is EBED JESHU'.

Presented by Mrs Bensly.

* Fiott assumed the name of Lee in 1815 (*Dict. Nat. Biog.*, vol. xxxii., p. 362).

Add. 3514

Paper, about 9 in. by 6½; 226 pages (numbered), the leaves are numbered in Syriac (ܣܛ—ܣܫ, ܟܙ, ܣܕ are repeated, and ܣܙ, ܣܗ, ܥܟ, ܥܙ, ܨܐ are omitted). There are 12 quires, signed with letters, of 10 leaves, except the second 8 (the Syriac signature appears on the second and not on the first leaf), and the last 6; 19 lines on a page. Written in a good Nestorian hand and dated A.D. 1886.

The Book of Collectanea called 'the Bee,' f. 2 *b*:

ܗܕܐ ܒܟܬܒܐ ܕܡܫܬܐ ܕܗܘܬ ܒܒܝܬ ܟܢܫܐ ܕܐ

ܐܠܗܐ .. ܡܒܪܟ .. ܒܟܠ ܡܕܡ. ܒܫܡ ܡܪܝ ܒܪܟ.

The conclusion of ch. 59 is identical with that in Add. 2815 (p. 659 above).

The colophon (p. 225) states that this manuscript was finished in Nisan 1886, by the deacon Francis son of George son of Francis of Bēth Mērē from the village of Tel-Kēphē in the days of Mār Elias the Catholic Patriarch; cp. Add. 3538 below.

At the beginning have been inserted two leaves, upon the second of which is scrawled an Arabic note.

Page 226 is blank, and is followed by a leaf on one side of which is written in pencil:

ܡܟܠ ܡܟܘܟ ܩܛ ܗܕܐ ܒܟܬܒܐ ܕܢ ܡܕܡܕܢ

ܡܢܝܢ ܡܢ ܗܐ *ܐܚܡܕ.

On p. 1 is the title with date.

* See Ass. *B.O.* t. i. p. 528 *b*, Payne Smith, *Thes.* col. 444.

Add. 3538

Paper, about 11 in. by 8; 61 leaves (ff. 1, 61 have been repaired), some of which are numbered in Syriac, viz. f. 1 (ܐ) to f. 19 (ܝ), and ff. 21, 22, 24—26; 7 quires, signed with Syriac letters, of 10 leaves, except the first 9, the third 8, and the last 4 (3 are blank); 18—20 lines on a page. Written in a fine bold Nestorian hand, fully pointed, and dated A.D. 1882.

Poems by Narsai (chiefly in lines of twelve syllables) on the history of Joseph, f. 1 *b*. See, for a similar MS., Sachau, *Cat.*, pp. 198 sqq.

I. Poem I., f. 1 *b*. Marg. ܡܐܡܪ ܕܢܪܣܝ ܥܠ ܝܘܣܦ.

Beginning:

ܟܝܬ ܙܕ ܡܕܡ ܡܕܡ ܕܡܡܝܬ ܡܒܕܡ ܟܝܕܗܕ ܡܐܡܪ

ܕܡܫܝܚ ܕܐ ܡܕܡܘ ܕܒܒܝܬ ܟܡܒܝ ܒܕܗ ܡܟܟܐ ܡܫܒܐ

ܐܝܟ ܡܕܡ ܡܒܐ.

ܐܐ ܠܟ ܡܐܝ ܙܐ ܡܕܡܐ ܕܒܟܡ ܒܟ :

ܡܟܟ ܟܡ ܕܒܕܡܐ ܡܟܟ ❖

ܙܡܐ ܠܟ ܟ ܕܡ ܡܐܡ ܣܟܬ ܕܒܝ :

ܡܒܟ ܕܒܕܡܐ ܙܐ ❖ ܡܐ

ܙܐ ܣܒܝ ܡܐܟܐ ܡܫܒ. ܡ.

Part of this poem has been edited by V. Grabowski (*Die Geschichte Josephs v. Mar Narses*, I., Berlin, 1889). The portion extends as far as f. 8 *b*, line 10 of this MS. The following selected list of readings may be noticed:

f. 2 *a*, l. 3, ܟܬܒ, cp. Grabowski, *op. cit.*, p. 4.

f. 2 *a*, l. 17, ܡܫܬܒܚܢܐ, „ „ p. 5.

f. 2 *b*, l. 5, ܒܪܟܝܢ, „ „ p. 5.

f. 3 *b*, l. 6, ܒܓܕܟ, „ „ p. 7.

f. 3 *b*, ll. 8 sqq.,

ܟܠܝ ܬܝܠ ܕܒܟܬܟ ܫܟ ܐܟ ܐܒܕ ܡܢ ܒܐ ܟܝ : ܡܗܟ
ܓܢ ܒ ܒܕܢ ܟ ܒܓܢ ܟ ܓܒܓ ܕܫܡܓ ⁘ ܒܒ ܟܢ ܟ ܗ
ܒܒ ܟ ܒ ܒܗܡ :

cp. Grabowski, *op. cit.*, p. 7.

f. 4 *b*, l. 16, ܒܟܟܓ, cp. Grabowski, *op. cit.*, p. 9.

f. 5 *a*, l. 14, ܟܗܡ ܐܕ, „ „ p. 10.

f. 5 *b*, l. 5, ܕܡ ܕܫ ܟ, „ „ p 10.

f. 6 *a*, l. 14, ܡ ܟ ܟ ܟ ܟ ܟ, cp. Grabowski, *op. cit.*, p. 11.

f. 6 *a*, l. 18 sq., ܒ ܐܗܡ ܟ, ܟ ܐ ܒ, cp. Grabowski, *op. cit.*, p. 11.

f. 7 *b*, l. 10 ܡ ܟ, cp. Grabowski, *op. cit.*, p. 13.

f. 7 *b*, l. 19 sq.,

ܟ ܐ ܡ ܐ ܡ ܟ ܟ ܐ ܡ ܐ ܐ ܡ ܐ ܐ ܡ ܐ : ܐ ܡ
ܒ ܟ ⁘

cp. Grabowski, *op. cit.*, p. 14.

f. 8 *b*, l. 10, ܡܒܓܗ, cp. Grabowski, *op. cit.*, p. 15.

Subscription, f. 21 *a* :

ܟ ܡ ܗ ܐ ܒ ܐ ܡ ⁘

II. Second poem, fol. 21 *a*:

ܬܘܒ ܡܐܡܪܐ ܕܐܦܪܝܡ ܕܥܠ ܝܘܣܦ ܐܡܝܢ ܀
ܡܪܐ ܕܐܪ̈ܙܐ ܕܒܟ ܐܬܦܬܚ ܒܟ ܕܒܗ̈ܬܢ ܀
ܗܒ ܠܝ ܐܝܕܐ ܒܥܕܢܐ ܕܥܢܝܐ ܠܡܡܠܠܘ ܀
ܗܕܐ ܕܗܕ̈ܐ ܠܐ ܐܝܬ ܕܡܨܐ ܡܦܩ ܫܪ̈ܒܘܗܝ :
ܐܢܬܬܐ ܒܢܫܐ ܡܢ ܚܘܠܫܐ ܕܠܐ ܡܬܦܫܩ ܀
ܠܘܬ ܐܒܐ ܕܒܠܥܗܘܢ ܠܘ̈ܬܐ ܢܦܬܪܝܢ ܡܢܗ .
ܐܢܗܪ ܘܫܢ̈ܝ ܡܢ ܚܘܠܫܐ ܐܠܗܝܐ ܀
ܐܘ ܒܬܫܪܐ ܕܡܬܚܡ ܒܫܢܗ ܡܬܚܠܠܗ :
ܠܐ ܡܬܚܡܬܚܡ ܒܬܫܪܐ ܕܡܬܠܠܬܐ ܕܡܢ ܒܠ ܐܒܐ ܗܘ ܀
ܠܟ̈ܪܘ ܒܢܒܝ ܠܐܝܬܐ ܕܠܐ ܚܫܒܐ ܕܒܥܒܕܐ ܡܢܗ .
ܡܦܡܝ ܠܘܬ ܠܟܠܐ ܫܒܪܐ ܒܗܝܡܢܘܬܐ ܀
ܦܐܝܫܘ ܐܒܪܗ ܕܚܘܠܦܐ ܫܢ̈ܐ ܠܒܢܫܐ ܒܗ .
ܘܐܝܟܢܘ ܐܘܒ ܠܒܫܪܐ ܠܗ ܒܚܠܝܨܘܬܐ ܀ ܘܫ.

Subscription, fol. 47 *a*:

ܫܠܡ ܡܐܡܪܐ ܕܐܦܪܝܡ ܕܝܘܣܦ ܩܕܡܝܐ ܫܘ. ܐܡܝܢ .

III. A third poem, fol. 47 *a*:

ܡܢ ܗܕ̈ܐ ܩܕ̈ܡܝܬܐ ܡܢܟ ܒܬܫܒ̈ܚܬܐ ܕܒܪ̈ܒܪܒ ܀ ܘܝܠܕܐ ܢܕܒ
ܒܫܘܪ̈ܐ ܘܠܐ ܦܬܓܡ̈ܘܗܝ ܡܢܟ ܀ ܢܦܫ ܗܒܐ ܢܚܫܘܒ ܘܫܘܐ .
ܢܬܠܠܐ ܕܝܢܐ ܝܘܣܦ : ܘܗܘܡܢ ܘܫܢܝ ܒܢܒܢܗ . ܕܦܫܛ ܗܘ

ܪܘܡܪܗ ܝܘܣܦ ܀ ܫܡܗ ܗܘܐ ܘܚܝܐ ܘܡܫܒܚܐ ܗܘܐ܂ ܒܚܝܘܬܗ
ܡܫܡܫ ܘܟܢܘܫܘܗܝ܂ ܢܟܦܘܗܝ ܟܕ ܬܫܡܫܬܐ: ܘܟܢܘܫܘܗܝ ܟܕ
ܡܟܒܫܘܗܝ ܀ ܘܒܠܡܟܒܫ ܗܘ ܕܐܝܬ ܗܘܐ ܠܗܘܢ ܕܚܝܘ ܒܐܪܥܐ
ܕܟܢܝܢ: ܠܘܬܐ ܫܠܝܚܝܢ ܒܚܕܬܐ܂ ܘܐܡܪܬܐ ܡܟܘܪܝܢ ܒܚܝܘܬܗ ܀
ܕܒܪ (f. 47 *b*) ܕܒܪ ܡܫܡܫ ܠܟܢܘܫܘܗܝ ܢܟܦܗ. ܘܠܟܢܫܐ ܕܟܢܘܫܘܗܝ
ܢܟܦܗ܂ ܢܟܝ ܕܟܢܘܫܘܗܝ ܘܡܠܠܬܗ ܕܚܝܘܗܝ ܘܐܘܠܦ ܒܚܝܘܬܗ. ܫܠ.

IV. A fourth poem, fol. 49 *a*:

ܬܘܒ ܡܐܡܪܐ ܐܚܪܢܐ ܕܥܠ ܝܘܣܦ ܀ ܒܡܫܚܬܐ ܕܬܫܥܝܬܐ:
ܐܒܪܐ ܝܘܩܕܢ ܗܘܝܐ ܗܘܐ ܡܫܡܫ ܒܒܝܬܗ ܕܝܘܣܦ: ܘܡܢ ܐܝܠ
ܠܗ ܕܐܝܬܝܗ ܢܠܬܐ ܚܝܐ ܗܘܐ ܠܡܦܩܢ ܀ ܐܡܪ ܡܫܡܫ ܐܢܐ
ܕܝܢ ܝܘܣܦ ܐܒ ܚܠܦ ܠܝ܂ ܕܐܝܬܐ ܢܠܬܐ ܫܪܬܐ ܕܬܐܬܐ ܠܒܝܬ
ܡܝܬܪܬܐ ܀ ܕܐܢܫ ܪܒܐ ܘܫܒܝܚܘܬܐ ܕܠܐ ܡܬܡܠܠܐ: ܢܚܒܪ
ܗܘܝܘ ܐܢܐ ܘܟܒܪܐ ܚܝܐ ܡܬܠܠܬ. ܫܠ.

The colophon (fol. 60 *a*) states that this manuscript was finished on the twelfth of Teshrīn I. in the year A.D. 1882 by the deacon Francis son of George son of Joseph of Bēth Mērē * from the village of Tel-Kēphē.

There are Arabic notes on f. 1 *a* (also the number '779'), and on a slip of paper pasted on f. 12 *b*.

There are rough attempts at drawing on f. 61 *b*, and on f. 60 *b* is a brief description of the MS.

Title: POEMS ON HISTORY OF JOSEPH (NARSAI).

* See above, p. 659 n.

Add. 3745

Paper, about 6 in. by $4\frac{1}{4}$; 55 leaves (ff. 1 *a*, 53 *b*—55 are blank), 17—18 lines on the page. Written in Jacobite, mixed pointing, perhaps of the xviiith cent., f. 1 *b* is a supply by a later hand.

An anonymous Syriac grammar.

F. 1 *b*:

ܒܬܘܟܠܢ ܡܕܡ ܡܢ ܟܬܒ̈ܐ ܩ̈ܠܐ ܕܠܒܪ ܡܫܡܠܝܐ ܡܦܘܪܫܐ.

The rubrics are few, the following are the chief divisions.

F. 27 *a*: ܒܡܐܡܪ ܐܦܪܝܫ ܗܘܐ ܡܐܡܪܗ

ܒܟܠܗ̇ ܢܦܫܝ ܘܒܟܠܒܝ ܘܒܚܝܠܐ ܒܟܠܐ ܕܡܬܐ ܐܝܬ.

ܐܠܐ ܙܪܝܩܘܬ (*sic*) ܠܐܠܗܐ. ܗܢܐ ܗܘ ܕܐܝܟ ܠܟܠܢܝ.

ܘܐ ܠܟܠܢܝ ܗܢܐ ܐܝܬ. ܗܢܐܝܬ ܙܝܢ ܠܐܠܗܐ ܗܘ.

ܝܫ ܕܠܐܠܗܐ ܗܢܐ ܐܝܬ. ܐ ܠܐ ܐܝܟ ܠܟܠܢܝ܀

F. 27 *b* : ܒܬܘܒ ܒܗܘܝܐ ܕܙܘܓܐ.

F. 29 *b*, explanation of various synonyms, e.g.

ܒܝܬܐ: ܡܢ ܐܪܒܥ ܘܚܕܐ ܗܝ

ܒܪܝܘܬܐ: ܡܠܐ ܘܚܕܐ

F. 30 *b*:

ܦܣܘܩܐ ܐܚܪܢܐ ܡܛܠ ܫܡܗ̈ܐ ܕܡܬܐܡܪ ܡܢ̈ܝܢܐ ܘܡܬܐܡܪ ܡܫܬܢ̈ܝܘܬܐ ܡܢ ܚܕ̈ܐ.

F. 31 *a*:

ܦܘܩܕ ܢܟ̈ܬܐ ܒܗ ܒܕܢܐ ܐܒܕܐ ܕܒܫܩ̈ܠܗܐ ܐܦ ܒܩ̈ܠܐ ܐܝܬ

ܕܒ ܡܕܒܪܢܘܬܗ ܕܦܪܢܣ ܡܫܠܡܢܘܬܝ ܐܠܐ ܣܓܝܐܐ ܐܣܝܪܐ ܦܓܝܐ ܒܠܚܘܕ ܡܕܢܚܝ. ܘܫ̄.

F. 33 *a*:

ܬܠܬ ܐܢܝܢ ܐܘܟܦܬܐ ܕܢܩܘܫܬܐ. ܪܘܟܟܬܐ. ܪܘܡܝܐ ܕܢܘܩܙܬܐ.

F. 33 *b*: various *sedras*, alphabetically arranged.

F. 46 *b*: on the absolute state: ܡܛܠ ܦܣܝܩܐ.

F. 49 *a*:

ܕܢ ܕܢܝܢ ܐܝܠܝܢ ܡܠܐܬܐ ܕܟܡܪܐ ܘܟܡܪܐ ܕܡܠܐ. ܘܫ̄.

F. 49 *b*:

ܫܘܪܝ ܟܬܘܒܐ ܦܬܚ ܣܘܟܠܐ: ܟܕ ܐܝܟ ܬܘܟܣܐ ܐ̄ ܐܚܝ ܣܘܡܐ. ܒ̄ ܐܚܝ ܐܦܠܐ. ܘܫ̄.

F. 50 *b* continues with paradigms of verbs, ending on f. 52 *a*.

A pencil note on f. 10 *a* inserts ܒܡܨܪܝܢ in the text.

On the fly-leaf at the beginning is the word ܬܪܝܢܒ.

Or. 11

Paper, 55 leaves; 6½ in. by 4½; 5 quires of 10 leaves, signed with Syriac letters, but the second has only 9, and there is an addition of 6 leaves at the end; 15 lines on the page. Written in pointed Nestorian, probably of the first half of the xviiith cent., ff. 1—10 are a supply.

A marriage-service. Cp. Add. 2049, p. 1182 sq. above.

F. 1 *b*:

ܒܫܡܐ ܕܡܫܘܒܚܐ ܕܟܠ ܥܠܡܐ: ܡܫܪܝܢܢ. ܟܬܒܝܢܢ ܥܠ ܛܟܣܐ ܕܡܟܪܘܬܐ ܐ̄ ܕܠܐ ܡܩܕܫܐ ܠܡܟܠܘܠ ܕܚܬܢܘܬܐ.

Benedictions, f. 6 *a*: ܒܫܡܐ ܕܒܘܪܟܬܐ.

Benediction of the garments, f. 22 *b*: ܒܪܟܬ ܒܕܒܘܫ ܩܠܝܢ.

The Crowning, f. 29 *a*: ܒܪܟܬ ܒܕܟܠܝܠ.

Benedictions over the bridegroom and bride, f. 42 *a*:

ܒܪܟܬ ܒܡܥܘܡܕ ܠܟ ܕܟ ܫܒܥ ܒܪܟܬ.

The colophon (f. 50 *a*) states that this MS. was written in Alḳōsh in the days of Mār Elias, catholic patriarch of the East by the deacon Mark (ܡܪܩܘܣ) son of Ḥannā (ܚܢܐ), son of Hōrmizd (ܗܘܪܡܙܕ), father of Mār Elias.

This is followed by the blessing of the 'knotting of the bride-chamber' (ܒܝܬ ܚܬܢܐ), f. 50 *b*; cp. Badger, *Nestorians*, vol. ii., p. 244.

F. 1 *a* is blank, and there are scrawls on the fly-leaf; fragments of leaves pasted on the boards at each end contain prayers. Outside is the title in ink ܟܠܝܠ.

SUPPLEMENT.

Add. 2024

Paper, about $12\frac{3}{4}$ in. by $8\frac{3}{4}$, 128 leaves; 13 quires, of 8 and 12 leaves alternately (the last therefore has 8); 24 lines on the page (ff. 34 sq. written in double columns). The watermark is three crescents. Written in Jacobite Kārshūnī and dated A. Gr. 2101 = A.D. 1790.

The ܓܢܬܐ ܕܡܢܚܡܬܐ ܕܚܝܕܝܐ ܘܡܫܟܚܬܐ ܕܡܚܝܕܐ "the Garden of the Recluse and Consolation of the Lonely" by Simeon of Scete; cp. Brit. Mus., Arund. Or. 6, Paris, de Slane, nos. 193 sq., Zotenberg, no. 232 (2).

The title of each section is written (in brief) at the head of each leaf (*recto*) in Arabic.

Beginning, f. 2 *b*:

جنة المحابك ما ان كلعد كاس الصفة

كتب عدة ٠ مكجوك ٨٠٧ بعد الوف.

This is followed by the preface, ending f. 6 *b*; cp. Rosen and Forshall, p. 38 sq.

1. First discourse, on the creation of man, f. 6 *b*:

   في أهل جبلة الانسان.

2. On faith in God, f. 15 *a*:

   في أهل الايمان كالاساس الجيد المتين.

3. On the fear of God, f. 31 *a*:

   ذكر الخوف والمخافة.

4. On everlasting prayer, f. 38 *b*:

ܡܛܠ ܐܝܟܢܐ ܠܡܨܠܝܘ ܠܐܡܝܢܘܬܗ.

5. On piety, f. 46 *b*:

ܥܠ ܕܚܠܬܐ ܘܡܨܠܝܢܘܬܐ: ܘܐܬܥܗܕܘܬ ܕܝܢ ܕܡܘܬܐ.

6. On patience, f. 53 *b*:

ܥܠ ܡܓܪܐ.

7. On charity, f. 62 *a*:

ܥܠ ܡܪܚܡܢܘܬܐ ܠܡܣܟܢܐ.

8. On chastity, f. 71 *a*:

ܥܠ ܢܟܦܘܬܐ ܘܡܚܣܝܢܘܬܗ.

9. On humility, f. 77 *a*:

ܡܛܠ ܐܝܟܢܐ ܠܡܬܡܟܟܘ ܘܡܟܝܟܘܬܗ.

10. On forgiveness, f. 83 *b*:

ܥܠ ܫܘܒܩܢܐ.

11. On temperance and contentment, f. 90 *a*:

ܥܠ ܦܘܫܪ ܘܡܣܬܦܩܢܘܬܗ.

12. On godly living, f. 96 *b*:

ܡܛܠ ܐܝܟܢܐ ܐܬܕܒܪ ܒܡܫܝܚܘܬܗ ܠܡܠܦܢܘܬܗ ܘܡܫܝܚܘܬܗ ܠܡܣܬܪܝܚܘܬ ܠܡܠܦܢܘܬܗ.

The colophon (f. 128 *a*) states that this MS. was written by Joseph ibn David ibn Jacob of Ḳosur* for Mār Gregory, the mutrān Elias of Mosul, and was finished in A. Gr. 2101.

ܫܠܡ ܠܡܟܬܒ ܠܡܪܝ. ܘܠܐܠܗ. ܒܝܕ ܠܡܣܟܝܢ ܠܡܟܝܟ ܠܡܛܪܢ ܕܐܬܩܪܝ ܝܘܣܦ ܒܠܫܢܐ ܕܛܝܝܐ ܒܪ ܕܘܝܕ ܒܪ ܝܥܩܘܒ ܡܢ ܩܪܝܬܐ ܕܩܘܣܘܪ ܀ ܐܟ ܝܘܣܦ ܕܐܬܟܬܒ ܐܟܢ ܗܘ ܕܩܘܡܐ ܡܢ ܩܕܡ ܠܡܛܪܢ ܘܠܐܠܗ.

* Near Mārdīn. Cp. Payne Smith, *Cat.*, col. 246, etc.

صل كصحلمه هد هزا كحلاك ولكصيهمهز احسا
كصدّهم ولكصسلانمه مكز ﻫﺴﻴﻔﻫ اتّ صلهزا كساه
مي مسنهصة صهزلا مَنوّك دكد صهه كعنف. ولكبّ.
صل كحاب. ولكبّ. هد هنة صحا ﻫﺎﻧﺪﻩ ٧كلاهمه
ﻫﻤﻪ مي هزه ﻫﺎﻧﺪﻩ كصحانبر. ولكبّ.

(The words ﻫﺴﻴﻔﻫ and صهه كعنف are written over an erasure.)

Add. 2025

Paper, about 320 leaves (the pages are numbered with Arabic letters up to 623, and there are several blank leaves at the beginning and end), about $12\frac{1}{2}$ in. by $8\frac{3}{4}$; quires, unsigned, of 10 leaves; 25 lines on the page. The watermark consists of three crescents. Written in a good Jacobite Kārshūnī and dated A.D. 1718.

Cornelius à Lapide's commentary on S. Paul's Epistle to the Romans translated at the expense of Michael Farḥāt, by Joseph b. George (both Maronites of Aleppo) in 1715. The same two were concerned in the Arabic translation of the commentary of Cornelius on the Apocalypse, cp. Mai, *Script. Vet.*, t. iv, p. 560 (no. DCXIII.). P. 1:

صزا هص ﻫﻫ دكد ٧صصد ذهلكة صملص
كهصلا كد كهصلانسح. ولكر صصا صصره كحاكص
كحاصلا الحا ذﻫكسصص كسهنه كصصصد. صل
اهﻫجاهصه مي كلكهة كلاهنسه كد كلكهة
كحصة. صصصة كنهلا كصنه كحاص صحجلا

هذا الكتاب المكون من ٢٧٦ ورقة بالمدخل الحالي
به في ٢٩ سطر الخط الكتاب المكون. هذه
الخ مختصرات وجمع خفيفة مهملة.

This is followed by an exhaustive index.

I. Introduction, المقالة.

(*a*) المقصد الأول, p. 15, the *Prœmium de Prærogativis S. Pauli* (cp. Antwerp ed. of 1734, pp. 1 sqq.).

(*b*) المقصد الثاني, p. 50, the *Canones Rerum* and *Verborum*.

(*c*) المقصد الثالث, p. 75, in 10 parts. Nos. 1—8 the *Argumentum* (Antwerp ed., p. 15 sq., the first is the introductory paragraph, and the rest correspond to the seven divisions of the printed text). No. 9, interpreters of the epistle, p. 80 (Ant. ed., p. 24). No. 10, the prayer of Cornelius, p. 90 (Ant. ed., p. 15).

(*d*) المقدمة, the Preface to the Commentary (Ant. ed., p. 26).

After quoting the first twelve verses of Rom. i. the commentary begins on p. 95.

The subscription gives the date of completion [A.D.] 1718:

انتهى بحمد الله في يوم الجمعة في ٢٠ من
الكانون الثاني ذكر في هذا التاريخ ١٧١٨ سنة
الخ مختصرات وجمع خفيفة مهملة.

Add. 2026

Paper, $8\frac{1}{4}$ in. by $6\frac{1}{4}$; 128 leaves (numbered in Syriac); 13 quires, signed with Syriac letters, of 10 leaves, but the first has only 8; 21 lines on a page. Written in Jacobite Kārshūnī, and dated A.D. 1729.

The ܟܬܒܐ ܕܫܘܪܐ ܗܢܐ ܡܝܬܪ by Basil, the maphriān Simeon of Ṭūr-'Abhdīn. There are other copies of this work in the Brit. Mus. Or. 2325, 4426. For other works by the same author see ib. Or. 4097, 4427, and Sachau, *Cat.* pp. 520, 788, 790 sq.

The book is divided into eight parts each with subdivisions; see the Index, ff. 2 *b*—4 *b*.

1. The commencement of the first part is wanting between ff. 4 and 5 (lacuna of two leaves). According to the Index its title is ܟܬܒܐ ܩܕܡܝܐ, and it consists of six sections.

2. F. 22 *a*:

ܗܠ ܒܝܬ ܟܕܟܐ ܥܠ ܟܕܟܐ ܕܐܝܬ ܒܗ ܟܕܟܐ.

Five sections.

3. F. 31 *a*:

ܕܐ ܩܕܡܝܐ ܗܠܝܢ ܡܝܬܪ ܟܕܟܐ ܕܟܬܒ ܟܕ
ܕܫܪܐ ܒܫܘܬܐ ܕܟܬܒ.

Six sections.

4. F. 40 *b*:

ܒܝܢ ܕܐ ܟܬܒ ܟܕܟܐ ܕܐ ܒܝܢ.

Six sections.

5. F. 55 *a*:

ܡܝܬܪ ܒ ܕܐ ܟܕ ܗܠܝܢ ܡܝܬܪ ܕ ܒܗ
ܟܕܟܐ.

Five sections.

6. F. 65 *a*:

ܠܒܪܗ ܕܝܢ ܗܘ ܗܕܐ ܠܟܬܒܐ ܠܡܫܝܚܘܬܐ ܘܗܘ ܐܙܠ.

Five sections.

7. F. 77 *b*:

ܟܪܗܐ ܕܝܢ ܣܘܠܠ ܦܐܪܗ ܙܒܘܢܐ ܡܢ ܙܒܢ̈ܗ (?) ܗܕ̈ܝܢܐ
ܕܠܚܘܕ ܠܟܠ ܟܬܒܐ.

Seven sections.

8. F. 95 *b*:

ܟܪܗܐ ܕܝܢ ܗܘ ܐܙܠ ܘܢܛܠܒܗ ܘܩܢܐܠܦܗ ܘܡܢ
ܠܡܠܟܘܬܐ ܘܠܚܝܗܘܢܐ.

Seven sections.

The colophon (f. 124 *a*) states that this MS. was written by Thomas in the convent of Za'farān in A. Gr. 2040 = A.D. 1729 in the days of Mār Ignatius Shukr-āllah, patriarch of Antioch.

ܒܠܒ ܗܢ ܠܣܘܦܐ ܠܟܬܒܐ ܠܘܩܕܐ. ܘܠܐܠܗܐ̄. ܗܘ ܡܢ

ܡܣܝܒܪܘܬܗ ܡܫܘܠܐ. ܘܠܐܠܗܐ̄.

ܘܗܐ ܕܠܐ ܦܫ ܕܝܢ ܠܟܪܘܫ ܠܡܫܒܚܬܐ ܠܡܠܟܘܬ

ܟܪܝܢ ܠܐܢܘܢܐ ܦܫ ܐܠܦܐ. ܘܠܐܠܗܐ̄. ܡܪܝ ܐܝܓܢܐܛܝܘܣ ܟܠܪܝܢ

ܡܪܟܠܗ ܦܫ ܫܡܗ ܟܡܐ ܢܐܝܢܗ ܘܦܫ ܗܢܗ ܠܫܡܗ

ܠܐܪܒ ܗܢ ܠܟܠܐܒ. ܘܠܐܠܗܐ̄.

This is followed on f. 124 *b* by a rhymed discourse in Syriac by the catholic Basil:

ܡܐܡܪܐ ܡܢ ܫܝܡܗ ܕܒܫܝܠܠܝܘܣ ܦܠܘ̄ ܟܝܢܫܐ

ܢܒܘܟܝܐ ܕܗܘ ܡܟܟܡܝ ܟܘܝܪܐ: ܐܦ ܡܠܝܠܐ ܡܟܘܡܢ̈ܬܐ

ܐܝܬܘ ܠܗ ܐܝܬܘ ܐܠ . ܐܡܪ ܐܡܪ ܥܠ ܥܠܡ ܒܪܟ ܒܪ ܐܝܬܘ

ܐܝܬܘ ܒܪ ܐܝܬܘ ܡܢ ܒܪ . ܐܝܬܘ ܒܪ ܐܝܬܘ . ܟ.

F. 126 *b* commences :

ܐܠ ܟܬ ܒܝܬ . ܐܡܪ ܐܡܪ ܐܡܪ ܒܪ ܐܝܬܘ . ܟܬ ܐܠ

F. 126 *a* is blank, and there are various scrawls on ff. 1 *b*, 2 *a*, 125 *b*, 127 *b*, 128. Among these are named the reader *khuri* David b. Jeshua' (f. 1 *b*), and the owner Rabbān Mattai, A. Gr. 2130 (= A.D. 1819).

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M = Malkite K = Kārshūnī A = Arabic.

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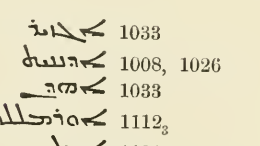
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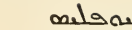
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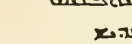
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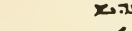
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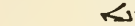
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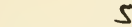


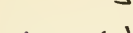

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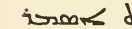

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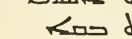

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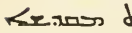

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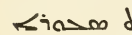

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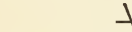

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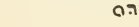

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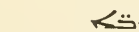

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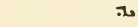

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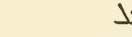

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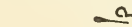
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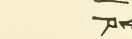

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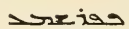
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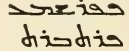

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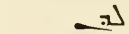

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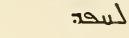

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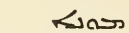

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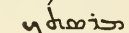

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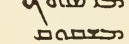

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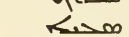

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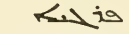

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ܐܟܢܘܢܐ 599$_{-4}$

ܐܠܐ (ξάλη) 519$_{-4}$
ܐܢܕܪ n. pr. 559, l. 10
ܐܣܐ 217 (ϵ), 373 (*k*), 647 (19)
ܐܣܐ 547$_{-2}$
ܐܣܛܠܐ 688 (f. 112 *b*)
ܐܦ (N.S. ܐܦܟ) 547$_{10}$
ܐܦܠܐ 547$_{-4}$
ܐܨܛܐ 547$_{-3}$
ܐܩܒܐ (=ܐܩܒܝܐ) 700 (f. 93 *a*, l. 4)
ܐܪ 547$_{-3}$
ܐܪܐ Pa., to arm (=ܐܪܝ) 380, l. 10
ܐܪܟ 547$_8$

ܐܫܐ 1125 ult., 1126$_{5,6}$
ܐܫܛܐ 547$_{-3}$

ܒܐ (month of August) 1155
ܒܒܐ 547$_9$
ܒܒܝܐ 372 (*i*)
ܒܓ n. pr., 228
ܒܓ N.S. 547$_8$
ܒܕܩ 165$_5$
ܒܕܩ 1164$_{-1}$
ܒܕܠ Ethpe. 381$_1$, 384$_2$
ܒܕܟܐ 282$_6$

ܒܗܛ 135 (40)

ܒܘܐ (=ܒܘ̈ܐ) 1225(22)
ܒܘܒ 524$_1$
ܒܘܫ 1211$_{2,5}$
ܒܘܠ 48$_{12}$, fem. 688 (f. 112 *b*)
ܒܘܫ 137 (46)
ܒܘܫܛ 689$_5$
ܒܝܫ ܕܝ 349 (*l*)
ܒܟ 187$_{-2}$
ܒܟܪ Ethp. 688 ult.
ܒܟܠ Aph. 381$_1$, Ethpe. 384$_2$
ܒܟܬܘܒܐ 560$_2$

ܒܠܫ 886$_2$
ܒܡ (fr. ܒܡܐ) Pa. 366$_5$, Ethp. 37$_{10}$; ܒܡܐ 37$_{11}$
ܒܠ Pa. 685 (7)
ܒܢܐ 431$_{-4}$
ܒܢܒܠ 655$_{11}$

ܒܣ 658$_6$

ܐܠܦ (fr. ܐܠܦ) 655_9, 1090_{-6}, 1091_{-3}
ܐܠܦܒܝܬܐ 556 ult.
ܐܡ (fr. λιμὴν) Pa. 149_7
ܐܡܒܝܩܝܘܢ (λεκτίκιον) 134_2

ܒܐܫ 588_{-6}, -5
ܒܒܠ 1196_{-6}
ܒܓܠܝܘܢ (μεγαλεῖον) 57_{10}
ܒܕܘܬܐ (μέθοδοι) 1224_4
ܒܗܡ 251_2
ܒܘܪܓܢ $559_{4,6,9}$

ܒܛ Ethpa. (Hab. iii. 7) 1202
ܒܛܒܛ 434 (f. 78 *a*)
ܒܠ 547_{15}
ܒܥܐ Eth. 379_{-3}
ܒܥܝ 685 (7)
ܒܨ Ethpa. 519 $(1)_2$
ܒܨܝܠܐ 547_{-1}
ܒܪܛܘܪ (μαρτυρία), ܒܪܛܘܪܐ (μάρτυρος) 548 (f. 61 *a*)
ܒܪܝܫܐ 548 (f. 61 *a*)

ܓܒܝ 700 (f. 93 *a*)$_5$
ܓܒܠܐ 206 (f. 67)$_8$

ܓܕܝܠܝܐ 527_{10}
ܓܕܝܣܛܝܣ 431_{-4}
ܓܕܝܣܝܐ 431_{-3}
ܓܘ 212 $(t)_5$
ܓܘܠܕ 992_8, ܓ— 502_9
ܓܘܠܕܝܢ (σελίδιον) 753 (5)
ܓܙܝܪܐ 700 (f. 93 *a*)$_6$
ܓܙܪ 22_6

ܓܚܫܐ 187_7
ܓܙ Aph. $656_{3,10}$
ܓܙ Aph. 380_6
ܓܙܐ Ethpe. 381_2, 384_3

ܓܙܙ 526_4
ܓܪܓܣܛܝܣ 618_{-4}
ܓܪܓܘܪܝܣ $644\ (1)_2$
ܓܪܝ 507_4

ܓܬܝ 453 ult.
ܓܬܝ (fr. παιδαγωγός) 386_6
ܓܬ (? adv. fr. ܓܕ) 528_5
ܓܪܐܦܐ (ἀπογραφή) 366_5
ܓܪܒ 78 ult., 1067
ܓܪܓܘܫ 685_{-3}
ܓܪܓܝܣ 436 (f. 103 *a*)
ܓܕ Pa. 380_9
ܓܕܘܠܟ 432 ult.
ܓܕܘܪܓܪܓܘ (προσδιορισμοί), 552_4
ܓܕܘܪܓܪܓܘ 57_7
ܓܕ 379_{-4}
ܓܕ 1132_3
ܓܕܘܪܝܐ (προθεωρία) 698 $(1)_2$

ܕܐܡܝ 595_9
ܕܒܪܟ be purged (Br.), 519_9
ܕܓܠ 684 ult.

ܕܕ 602 (f. 22 *a*)
ܕܘ Pa. 547 (11)
ܕܘܟ 620 $(b)_{1,4}$
ܕܚܫܒܬ 44_9
ܕܛܒܪܟ (=ܕܛܪܟ) 441 (9)
ܕܝܢ (fr. κανών) 185_3

ܕܠ (P.S. col. 3710) 547_{10}
ܕܢ Pa. (=N.S. ܕܢ to hate?) 380_6
ܕܥ *see* ܕܚܫ
ܕܦܣܝܣ (κρᾶσις), 115 ult.
ܕܪܟ 561_{-2}

ܕܬܪܝ 378 ult.
ܗ (?) Ettaph. 379 $(9)_7$

ܐܕܝ 1053 (2), *see* P.S. col. 3921

ܐܝ Aph. 289_{-1}

ܒܕ Pa. 290_{2}

ܒܟ (=N.S. ܒܟ subside?) 370_{7}

ܒܗܠܦ *see* p. 1132 (head)

ܒܗܘܝܗܕ 493 ult.

ܒܙ (=ܒܐ?) Aph. 384_{4}

ܒܙ (fr. ܒܗܠܙ) 374_{-2}

ܒܗܫܗ 196 (*b*)$_{4}$; cp. Dan. iii. 2

ܒܘܗ (=ܒܕܗ) 548 (f. 61 *a*)$_{5}$

ܒܣܗ Ettaph. 352 (*ʒ*)

ܒܕܗ 1107 (f. 253 *a*)

ܒܕܕܗ 438 (f. 171 *a*)$_{4}$

ܒܗܘܗ (=ܒܘܗ) 286 (3)$_{3}$

ܒܗܕܗ 196 (*b*)$_{3}$; cp. Dan. iii. 2

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